

# THE THEOSOPHICAL PATH

ILLUSTRATED MONTHLY

Edited by Katherine Tingley

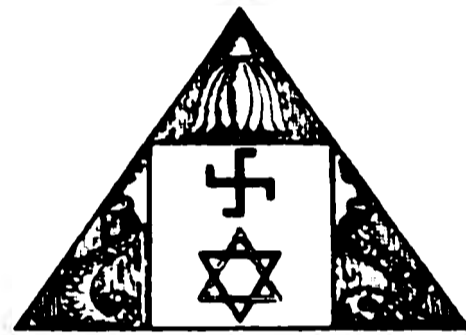


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# The Theosophical Path

KATHERINE TINGLEY, EDITOR



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## THE PATH

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

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

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

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

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

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

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





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An International Magazine  
Unsectarian and nonpolitical

Monthly

Illustrated

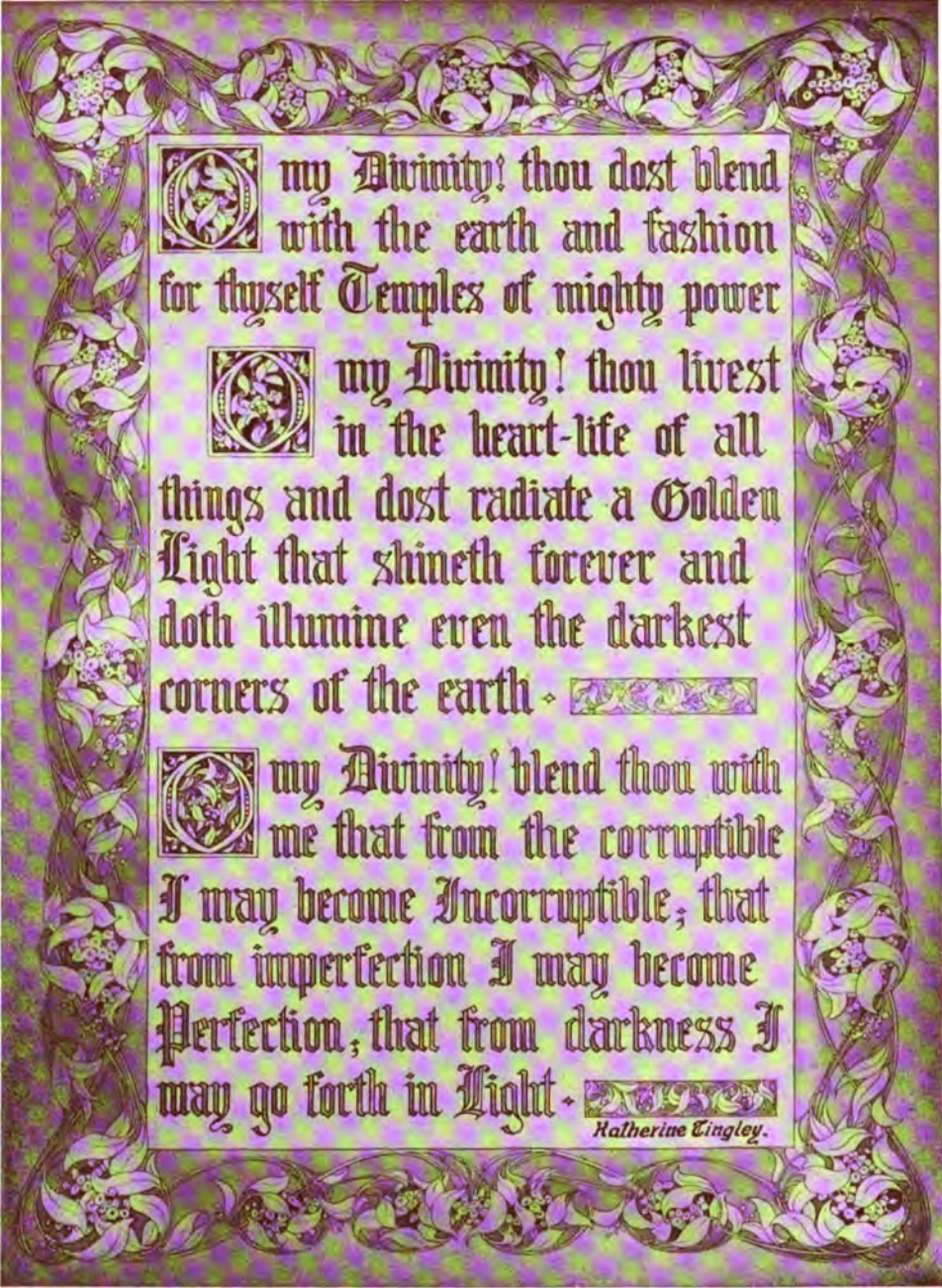


Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life


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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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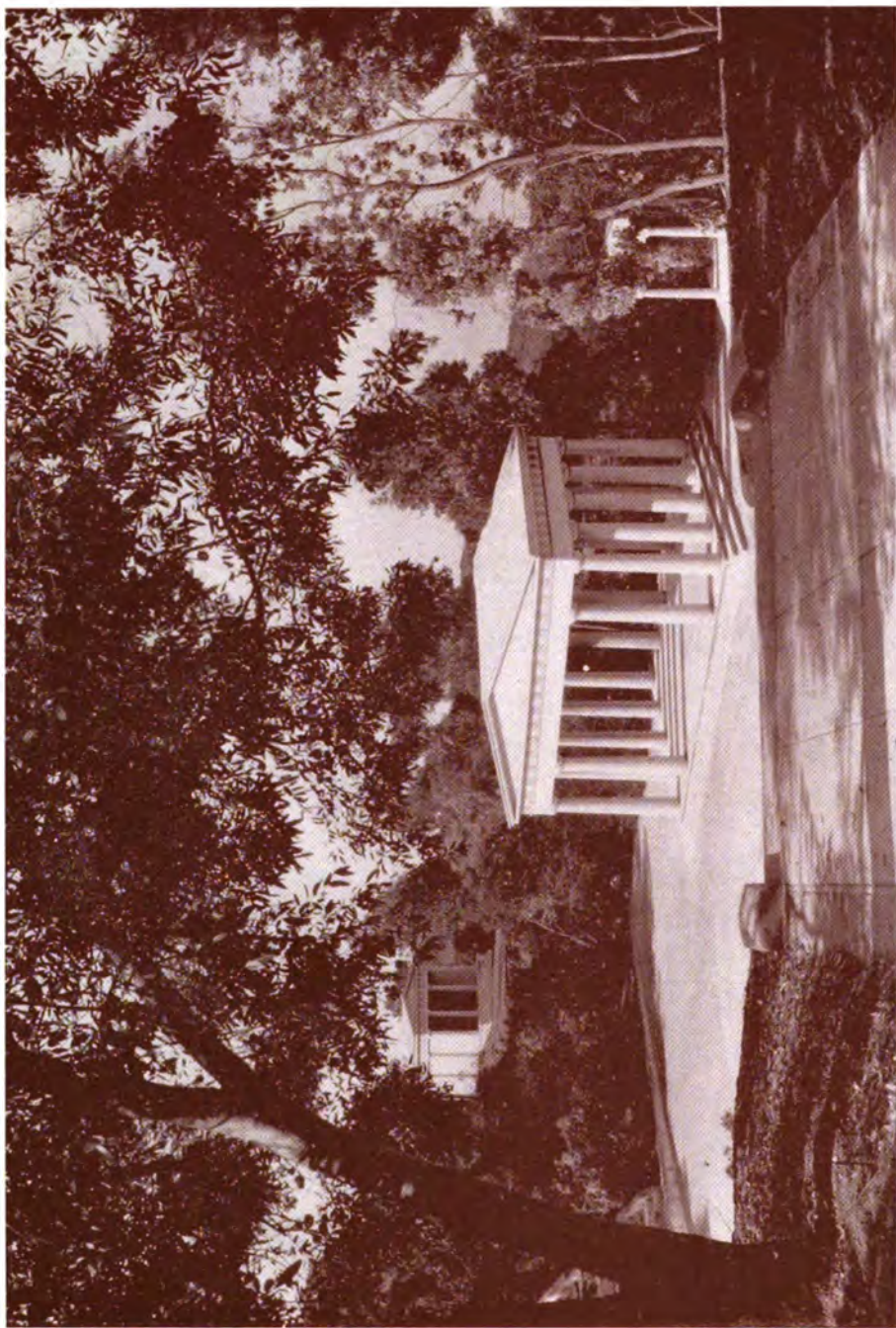
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**A BEAUTIFUL VIEW OF THE GREEK STOA IN THE OPEN-AIR GREEK THEATER**

**INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA**

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

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INTERNATIONAL THEOSOPHICAL HEADQUARTERS

POINT LOMA, CALIFORNIA

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*Katherine Tingley*

*Private Office*

*December 26, 1925*

*To the Members of the Universal Brotherhood and Theosophical  
Society throughout the World*

Dear Comrades:

All days have their joy-time and significance, but this Christmastide has brought me new and added heart-touches from my beloved Comrades all over the world, that promise so much for the future of Humanity.

I salute you affectionately and gratefully, wishing you all a Happy New Year.

Ever faithfully,

KATHERINE TINGLEY





# THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXX, NO. 1


JANUARY 1926

"SEE the gates of Life and Peace standing open before you, if you have but faith and trust to enter in. But none can enter alone, each must bring with him the sad and sorrowing. None can cross the threshold alone, but must help to bear the burdens of the overburdened, must aid the feeble steps of those who are discouraged, must support those who are bowed down with sin and despair, and as he sends out the radiation of his own joy and strength which he receives from his own aspirations and devotion to his Higher Self, joy and strength and power shall enter into the lives of those others, and together they shall pass through into Life."

— KATHERINE TINGLEY

## SPIRITUAL POWERS

H. TRAVERS, M. A.

 HE following is a typical case, such as one might read in the papers any day; so typical that there could be no danger that we are referring to any particular case. A husband and wife are living happily together with their children, each apparently having the other's affection and confidence. Suddenly the man is found dead by his own hand, with a note saying that he could stand it no longer, and asking his wife's forgiveness for the trouble he is causing her. Or again, it might be the wife who was the suicide, and the husband whose forgiveness was asked.

What must immediately strike all thoughtful people in such a case is our ignorance of one another's minds, even when those minds are perturbed with unendurable sorrow; even when the bonds of affection and intimacy are closest. What becomes of sympathy? Of what practical value is woman's 'intuition'? These words, it would seem, denote things to be talked about, but not supports to lean on in time of need.

Without the least wish to judge harshly, with every desire to be lenient, it could truly be said of that woman — as indeed she would surely say of herself — that having eyes she saw not, and having ears she did not hear. And the man — he could not tell. We say *could not*; but after all, is it not perhaps *would not*, in both cases?



## THE THEOSOPHICAL PATH

How many of us, reviewing our early life, will have to confess that parents were the last people to go to with our *real* troubles? The child has early discovered that the parents, in these most intimate troubles, cannot help — that they do not want to know — that they prefer to deny the existence of evils they cannot mend. And so there soon arises a tacit and mutual conspiracy of silence. Thus is established the custom that the more serious a trouble, the less likely is it to find sympathy!

Here then is explanation enough for such cases as the one cited. It is not *although* the trouble was serious, but *because* it was serious, that it remained all unknown and unsympathized with.

It may perhaps be said that such cases of suicide are comparatively rare, and are magnified into undue prominence by the diligence of modern news collectors. Yes; perhaps the *extreme* cases are comparatively rare; but the cases of mutual lack of knowledge and sympathy, which do not result so tragically, are not rare, and must prevail in varying degrees of intensity to such an extent as to constitute a rule rather than an exception.

Now all this goes to show that, with all our knowledge, we are woefully lacking in certain qualities very essential to our common welfare. It proves that there is a whole range of attainable powers which we have not attained. This may help to convey some idea of what Theosophists mean by *spiritual* powers, as opposed to the *psychic* powers so much run after by some people. One of the original objects of the Theosophical Society was to cultivate the spiritual powers latent in man; but people are apt to think that this means something extraordinary and supernatural. It cannot be too often said that the powers which we should desire are not such as to make us seem great in the eyes of the admiring crowd, or to make us peculiar and different from the rest of humanity. The spiritual powers are natural, not supernatural. And here we see that they include the ability to understand our friends' needs and sorrows, and thus to be able to have true sympathy and render effective help.

Such powers emanate from the higher nature of man; and this gives us a clue as to the reason for their lack of manifestation in so many of us. We live too much in the personal and selfish side of our nature. And truly it is not too much to say that the husband or wife, the father or mother, who has permitted things to go so far, until the catastrophe is reached, must have had scales over the eyes — a veritable cataract drawing its horny veil over the vision; or perhaps we should say a myopia, restricting vision to a narrow circle immediately surrounding the personality. What makes people so unobservant? Is not the reason that they see the things they want to see, but do not see that which they do not want to see — that in which they have no interest?

Another important reason why we fail in our duties of vision and



## SPIRITUAL POWERS

sympathy: that we mistake what is pleasant for what is right; that, as long as our mind is easy, we think everything is well; that we are too ready to believe there is no trouble so long as we do not see it. And this is one reason why we are not confided in. The afflicted one discovers that his or her troubles upset us. And thus again we find the conspiracy of silence by mutual assent.

It is evident then that, before we can truly help those whom we love (or think we love), we must first set to work to eradicate the self-love out of ourselves. And this self-love is most subtil and dangerous when it wears the softer and more attractive disguises.

We begin to get an idea of what is meant by unfolding the spiritual powers latent in man; and that word 'latent' implies that we have the powers but do not use them. The mass of scientific and other knowledge, which often seems to weigh us down, belongs to another region; and it seems wrong to call it knowledge at all, if it merely complicates life without making life easier. It is sometimes said that human nature remains the same, however much of this kind of knowledge we acquire; but perhaps this only amounts to saying that we have neglected the foundations while adorning the superstructure of the building. If we find children growing up with the primal passions still flourishing, it may be because our religion and science have done so little to touch the real problems.

True insight and effective sympathy are surely spiritual powers, proceeding from our higher nature. But our insight is dimmed by our lack of detachment from personal interests and anxieties. It is not necessary to cultivate or develop any extraordinary powers of perception, when what is really needed is a clear and tranquil mind, so that we can see what *is*, instead of seeing only the reflexion of our thoughts and moods. It is an easily proved fact that, when we overcome a weakness — say, vanity — we thereby acquire an increased power of discernment with regard to others.

Our western civilization has an altogether wrong idea of what is meant by spiritual powers. The idea of acquisition and personal growth is so strongly rooted in us that we find it difficult to believe that we must shed things, rather than put new things on; that we must give up rather than gain; and that wisdom is to the simple-hearted.



“THEOSOPHY does not demand a severance from home or business, but a devotion of the life and energies to the good of our fellow-men. So long as we live among men, the opportunity, in some form or other, is ours.”

— *William Q. Judge*



## ARE WE CIVILIZED?

RALF LANESDALE



HOW can we doubt it? Would it be possible for any white man, however poorly educated he might be, to think of himself as uncivilized? The color of his skin is proof of it to him. The white man knows that he is civilized. But is he? Even admitting that he may be, we may ask if the white man's civilization is the only one at present on the earth. Or are there many kinds as well as varying degrees of civilization, all worthy of the name?

Paying all due respect to that great system of respectability, which to the white man seems the culmination of human evolution, it still remains a question whether after all our civilization is a thing to be inordinately proud of. Some people doubt it; some deny it; and others are seriously inquiring if under these conditions life is worth living, and if civilization is a blessing or a curse.

Is it a well-defined condition, or an experiment in the art of living? In view of the widely differing character of the great civilizations of the past it does not seem reasonable to deny the experimental theory. And yet all (so-called) civilized communities have evidently considered themselves superior to the rest. Unfortunately this supposed superiority has too often been assumed to grant immunity from moral obligations; and thus the historic records of the past reveal the fact that the so-called barbarian has constantly displayed a greater generosity, a more scrupulous adherence to promises, a stricter sense of duty, than marked the conduct of the pioneers of the white man's civilization.

It cannot be denied that many barbarous peoples have died out or suffered degradation from contact with our boasted civilization. Why is this so? What is this 'white man's pride,' scourge of the barbarian, curse of the races it infects with the deadly virus of cruel selfishness and pride? What is our civilization? What it claims to be is a system in which the grosser elements in human nature are transmuted into the pure gold of moral virtue. What it too often proves to be in actual experience is simply a well-organized police-force destined to control the elements it cannot transmute.

The transmutation of base metals into pure gold was the ideal of the alchemist as it indeed is of every true humanitarian. But in the latter case the base metals are the grosser elements in human nature, which have to be transmuted and refined by some more spiritual power than a policeman's club. The transmutation must be operated in the laboratory



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of the human heart, and the operator, the true alchemist, must be the Self.

True civilization is from within, and it would be impossible unless there were within the heart of man a civilizing power, a higher self than that which seeks enjoyment in the indulgence of the bodily appetites and mental desires of the personal man.

The dual nature of man explains all the apparent contradictions in our civilization, and at the same time is the source of all our hope and faith in the perfectibility of man, which must be the aim of any civilization worthy of the name.

It is only too evident that we have not yet reached perfection; but it is reasonable to inquire if we are on the right road to attain the much-desired goal. Is our civilization of the right kind? Does it tend to purify the life of the community? Or is it, as some maintain, a corrupting and demoralizing influence?

If we compare the conduct of civilized man with that of animals in their wild state we shall be forced to admit that the instinct of the animals is far more moral than the usual morality of civilized man. An animal in the wild state is seldom vicious; while vice is rampant in our civilization, where it should be unknown. The fiendish cruelty of man to man would be impossible amongst animals.

The daily testimony of our newspapers is proof sufficient to condemn our civilization on the charge of failure to eradicate or even to control crime of the most horrible kind. Indeed, the question constantly arises whether our type of civilization is not itself the prime cause of crime. Nor is this question so far-fetched as it might seem; for obviously the immediate cause of crime is self-indulgence or the attempt to gratify some personal desire at any cost. And that is what civilization, to a great degree, has come to mean in actual practice. Of course the word itself means just the opposite, the civilizing or refining of man's grosser tendencies, the control and governance of the more turbulent desires and impulses, which make up the lower nature, and the establishment of social life upon a basis of consideration for the feelings of others.

The necessity for such control is due to man's emancipation from the compelling power of animal instinct, which automatically protects the herd from self-destruction. Man, freed from such control, has used his intellect to invent new modes of self-indulgence and to defeat the laws of nature, cheating his 'guardian-angel,' or his conscience, with the thought of his superiority to natural law. The suicidal character of this delusion is made evident by the historic record of the fall of ancient civilizations, and the destruction of the races that once ruled the world, or but believed themselves the leaders of the human race.

No man can violate the laws of nature with impunity; though ignor-



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ance may blind him to the ultimate result of his attempt. Ignorance and self-delusion have gone hand in hand, and do so still. The people, ignorant of their own nature, of the law of Reincarnation, and the continuity of life, persuade themselves that death ends all, absolving them from all the natural consequences of their deeds. Ignorance of man's dual nature has allowed the people to delude themselves with the idea that all the vicious tendencies arising in the degraded lower self are natural promptings not to be denied. In this way they are able to shut out the warnings of their higher self and fool themselves with the delusion that they are 'getting back to Nature.'

With ignorance and self-delusion as the foundation of our social system we hardly can expect a civilization better than the one we have. To improve it we must remove the ignorance that rots the structure we have raised: for ignorance is like an undrained swamp, it offers no secure foundation upon which to build.

If civilization be the establishing of the true self in a position of authority over all the lower forces in the human hierarchy, then we must find that guiding principle, and give it our allegiance. We must "unveil the face of the true Sun." We must learn to know the Self. We must become Theosophists. Then only can we with truth claim to be civilized.

## FIND BALANCE IN ALL THINGS

C. J. RYAN

"LET there be a balance in this undertaking."—KATHERINE TINGLEY



NATURE works by the balancing of forces, and if natural methods were followed by mankind we should see a very different world. A planet travels in an orbit traced by the balancing of two forces, one which would carry it off into outer space, the other the attractive energy of the central sun. Let the balance be disturbed and the orbit will be changed. In the case of certain comets the attraction of a large body such as the planet Jupiter has entirely destroyed the original cometary orbits and compelled them to follow new paths. The shape of the earth is determined by the exact balance of the force of gravitation and the so-called 'centrifugal' force.

Leaving the world of immensities, at the other extreme we are told that the ultimate particle of matter, the 'atom,' is composed of a central positive nucleus, with a number of negative electrons traveling round it



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at a (relatively) immense distance where the controlling forces are perfectly balanced.

In the world of life, the animals and plants by their balance and mutual aid make both land and sea fit for habitation: the few living beings that are excessively greedy or selfish are offenders against the principle of balance, and the testimony of science shows that it does not pay to act in rebellion to nature's laws. The disappearance of the gigantic reptiles, Dinosaurs, etc., in the Secondary Period, is often pointed out as an example.

One of the most valuable teachings of Theosophy, as applied to life, is that the avoidance of extremes, the preservation of balance, is the surest means of progress. The constructive forces of nature work quietly, building up the habitable earth and the material bodies which people it, "without haste, without rest," as Goethe says; and it is the same in the evolution of the soul. It is a tribute of respect to say that a person has a well-balanced character.

What is the matter with the world today — with the individuals who combine into the great communities — if not want of balance, an over-accentuation of the things that belong to the merely material, physico-intellectual side of life to the neglect of the more enduring spiritual needs? The teaching of Theosophy is that the spiritual must be brought into the practical, and it is refreshing to find that here and there intuitive minds are recognising this in a new way. For instance, we hear of leaders in business who have learned that proper consideration for their employees is not only the right thing from a moral standpoint but also that the results of working in harmony with the Higher Law are superior in every way. It is a terrible mistake to keep religion for Sundays alone.

Unfortunately, however, selfishness and greed — ignorance of the true values in life — are still rampant, and those who love right and justice are challenged to do their utmost to promote the only method which promises to lead to real progress — the development of the spirit of brotherhood. How ready we are to fight like demons for petty and ephemeral ambitions or supposed advantages which loom large in our shortsighted eyes, while the glorious possibilities of the soul are obscured or ignored! When a great Teacher who *knows* points out once more 'the small old path' to peace, the 'strait and narrow way,' how few there are to respond! But their numbers are increasing, and the establishment and success of the Theosophical Movement is a proof that the world recognises the need of an active presentation of the principle of brotherhood free from sectarianism.

Before we can expect to advance in the perfect balance of character we must find our true place in nature, which means that we must take



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that course that alone leads to the knowledge that we are, in essence, souls. So long as we stupefy ourselves with the notion that we are mere intellectualized animals, here today and gone tomorrow, very little can be done. Our general outlook, our ideals in education, our narrow and materialistic theology with its insistence upon forms and dogmas and beliefs *about* Jesus rather than upon the *doing of his will* in establishing the principle of brotherhood, of love, justice and mercy in men's hearts, have all tended to the neglect of the larger spiritual life.

Owing to its one-sidedness, its unbalance, Science, which has done much to liberate the mind, has failed to elevate the higher consciousness. How many of its great discoveries have been tacitly permitted to be prostituted for the injury of the race — nearly every new invention or principle being instantly seized by the war-makers and by selfish interests. Science has carried out its researches almost entirely from the intellectual side, neglecting the spiritual. Professor J. H. Leuba publishes, in his *Belief in God and Immortality*, the results of a careful inquiry into the opinions of scientific men in the higher educational institutions, with the startling result that less than half believe in immortality; among the psychologists, students of the *psyche* or soul, the proportion is only 19.8 per cent.! "Science takes man apart, but on that which binds the parts into a unity it is silent."

In speaking of the possibilities of a larger conception of science, Edward Carpenter says with truth:

"The process of science consists first in the naming and defining of phenomena . . . and secondly in the discovery of the true relation of these phenomena to each other, and since the definitions of phenomena and their relations keep varying with the standpoint of the observer, the process evidently involves all experience, and ultimately the discovery of that last fact of experience to which and through which all the other facts are related. It is therefore an age-long process, and has to do with the emotional and moral part of man as well as with the logical and intellectual. It is, in fact, the discovery of the nature of man himself, and the true order of his being."

This true order of man's being, including the emotional, moral, and spiritual, has to be found within, to be searched for by a fearless and courageous study of our own natures; little can be gained by book-study alone or courses of ordinary instruction. Life is the greatest teacher. The great spiritual leaders of the ages such as the Buddha, Plato, Sankarâchârya, and Jesus, are the true scientists in the study of man; they saw life in its true proportions, and they tried to restore the balance by showing humanity how to find its spiritual consciousness. If the splendid energies devoted so ardently to the physical sciences and their practical application were readjusted so as to put the divine Higher Self in man as the *first object of search*, how soon the world would become a better place for all! This would compel a genuine, unforced harmony between reli-



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gion and science, a co-operation, a unity, in a word — Theosophy. Religion and science were not always separated into rival camps, and there are many today who feel that each is unbalanced and who would welcome a closer union. This can only come about by the study and acceptance of the broad principles of Theosophy, which are both religious and scientific.

In other directions there is an evident want of balance. For instance, how difficult it is to obtain true views on history, either from the bias of historians or their ignorance of vital factors. Among western races we are prone to attach undue importance to the comparatively short period of European ascendancy, utterly disregarding the splendid achievements of the Oriental civilizations, though occasionally some more open-minded critic — who has perchance been studying Theosophical literature — shows a truer perception of the larger proportions of history. For instance, it is significant to read in a recent issue of the *Times Literary Supplement* (London) that:

“China with her civilization was before we were, and may endure when we are no longer. The Chinese of the future are not likely to trouble themselves with the history of our decline and fall, but they may append a note to their histories that in a certain century the foreign devils of the West ceased to molest them, and life became more agreeable.”

A Chinese scholar of great distinction, Ku Hung-Ming, commenting upon this in the *North China Standard*, after a well-reasoned article in which he claims that Europe is in danger of destruction from the loss of the moral principle of Authority, concludes by saying:

“In fine, it is my conviction that if Europe does not succeed in destroying the civilization of China, China with her religion of good citizenship, that secret of the Peace of Cathay, can and perhaps may save Europe, save the true civilization of Europe from destruction, and in the end bring about universal peace throughout the whole world. *Ab integro saeculorum nascitur ordo.*”

This idea will seem to many a complete reversal of established notions of Western supremacy, but to others it will give food for much serious thought. Misinterpretations of the Hebrew scriptures are responsible for the lack of proportion which enabled people in the Middle Ages to believe that the earth and man were only about six thousand years old. The most significant fact in history — that nature advances in cycles of ascent and decline — has only become familiar to a few rare intelligences, in spite of the old adage that ‘History repeats itself.’ Above all, the western view of history is vitiated and thrown out of balance by the general ignorance of the principle of Reincarnation, without which human life would be an aimless and inexplicable muddle, “a discreditable episode on one of the meanest of the planets.” Without the recognition of Reincarnation there can be no belief in divine justice or any rational government of the universe. Under the one-life theory everything is haphazard,



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an infant is ushered into the world without its consent and finds itself in the most wretched or the most desirable conditions as the case may be by 'pure chance': death means either annihilation or a sudden plunge into some unknown state from which there is no return before a thousandth part has been learned of what earth-life can teach. A future age will look back at the present phase of western thought, in which Reincarnation is generally ignored, with astonishment that intelligent people should have been satisfied with theories of life that overlooked the one factor which explains its great enigmas unanswerably from the standpoint of logic and common sense.

In our methods of educating the young there is a great lack of balance; certain departments are over-emphasized and others ignored. It is often said that boys are sent to college chiefly in order to meet those who will be useful to them in after life, and to obtain some of the polish and the passwords of good society. This idea suggests that parents and guardians feel that there is something higher than the book-learning which is the ostensible reason for college-life, but whether they are really getting value for their money is very doubtful. Our popular ideas of what is worth while in life are largely based on selfishness and misconceptions of the true.

It was to exemplify to the world the possibilities of properly balanced education, in which the spiritual, mental, and physical would each contribute its share to the right development of the best possibilities in each student, that Katherine Tingley established the Râja-Yoga System of training, centered at Point Loma, and which has proved the soundness of its principles by the excellence of the results. These principles are based upon the teachings of Theosophy, which is essentially a philosophy of balance. It is not fanatical; it offers to each the simple methods he needs for self-determined evolution; it shows how to bring the spiritual life into the practical, how to hitch your wagon to the stars without becoming so dreamy that you cannot feel the solid ground beneath your feet.



"WE cannot cleanse the world of its plague-spots and impurities, believe me, until we have first made clean our own homes, our own gardens, the gardens of our hearts and of our lives. We cannot touch the hearts of those who need us, until we have first found the Divine Light that shines within our own."— *Katherine Tingley*



## LEARNING AND TEACHING

H. T. EDGE, M. A.

“No Theosophist has a right to remain idle on the excuse that he knows too little to teach.”  
— H. P. BLAVATSKY



HERE is a process known as handing on the light. It consists both in receiving and in giving; and it is evident that, if those who taught us had adopted the above excuse, we should never have been taught. In any system of fellowship, the one who does the taking but omits the giving is a traitor to the commonweal, and might even be described as a thief. Even viewing the matter from the personal standpoint, it can be argued that the best way of learning is to teach; or, at any rate, that the process of learning is not completed until we have imparted. There are many wise sayings which import that we can only keep that which we give away, and that we lose whatever we try to keep. The truth is always apt to take such a paradoxical form. The Spirit has always been compared to fire, whose property is that it is not diminished by imparting; for any number of candles can be lighted from one.

It is safe to say that no Theosophist remaining idle would benefit by what his teacher had *tried* to impart to him; nay, rather, he could not be said to have received at all. If he had received the real spirit of the teachings, he would not have been able to remain idle; so he has only received a few ideas into his mind, which will turn moldy instead of germinating.

In the above quotation the teacher has enunciated a crucial principle of Theosophy, which will always serve to distinguish Theosophy from its imitations. It must of course always be the object of great movements to give people what is best for them, not what they may weakly desire; to respond to their genuine wants, not to their mistaken whims. The same test distinguishes the true from the false in all matters: it distinguishes a venal and pandering journalism from one which aims to help and to instruct; a genuine medical science from a quackery that is only after our money; real statesmanship from a self-seeking opportunism. And so with Theosophy and its imitations. The signs are written large enough, in all conscience, of those cults and self-appointed 'teachers' who appeal to every weak and foolish desire of the people, playing upon one passion after another, and satisfying our hypocrisy by dressing things up with a show of decency, so that the art of stimulating desire is dubbed self-culture, and the psychic becomes the 'spiritual.' This is appealing to the lower side of human nature; but Theosophy always appeals to the



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higher, and its watchword is Duty. In the contrast between Theosophy and its imitations we see the contrast between sublimity and pettiness, the contrast between the man who regards himself as a member of the human family, a sharer in the universal life, and the one who cannot see beyond the itchings and cravings of his own microscopic personality.

Evidently the teacher, H. P. Blavatsky, had met with students who made the above excuse for remaining idle. Perhaps they had said: "I will learn more before I begin to teach." But that is not the right way to learn more. The right way is to impart what you already know; for by that means you transfer your knowledge from theory into practice, thus completing and rounding it out. By making yourself a channel for the waters of life to flow through, you draw more from the source. Otherwise you merely dam the stream. There is a false or affected humility in the excuse: people say they will not *presume* to teach. It is right and proper to be modest; but the right kind of modesty consists in eschewing vain-glorious claims which we cannot make good. The wrong kind lies in assuming an unworthiness in order that you may be learner rather than one who helps along. Singularly enough we not infrequently meet with this pose of unworthiness and inability to comprehend; and singularly enough, too, it is not always unaccompanied by quite undue presumption in other respects.

It is a part of discipline to be able to command as well as to obey; and in a well-regulated school the scholars are made to serve also as teachers. There is always something which even the lowliest can do in the way of teaching the little he may have acquired. We cannot possibly know too little to teach. One of the best ways of teaching is by example; and this is likely to consist quite as much in refraining as in doing.

## APOLOGY

TALBOT MUNDY

**U**NLESS one should be what the Australians so aptly describe as a 'Wowser'; or a propagandist for some crazy brand of politics; or a dyspeptic; or one of those unfortunates who crave for 'self-expression'; I suppose the most difficult question to answer is: "Why do you write?" But the question is perfectly fair — particularly if the writer has not made the answer obvious in every single story he has written. The enormous cost of ham and eggs in the United States is no excuse for posing in the limelight; the 'ham' might all too justly appear in the form of a sobriquet — the eggs out of the



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cases invoiced to the trade as 'rots and spots.' Since Caesar wrote his 'Commentaries' and President Wilson penned his 'Fourteen Points' there has always been ample excuse for putting any writer through a third degree.

He may be posing as our superior; in which case he should be made to prove it or be still. He may be, tongue in cheek, too skilfully and much too greedily outreaching for our pocket-book; if so, then "*caveat emptor*": But he is possibly a fellow human being, tolerant of others' weaknesses since he is conscious of his own; a rather happy man because he likes things, thoughts, and people; a man who finds life fabulously interesting and who makes up tales about what he has seen and heard (and thinks he has understood), for the excellent reason that no other course provides him such a satisfying outlet for his energy. That man is worth considering on his merits. If his books provide the reader with a hundredth part of the enjoyment he himself had, writing them, then fellow human beings may share his entertainment without grudging him a good seat at the show.

Or so it seems to me. And life is entertaining. Also, it is splendidly worth while. Nor am I one of those unfortunates who never knew the seamy side of it, or felt the desperate emotions of the under-dog. Though I have written ten books and, I suppose, ten times as many stories for the magazines, I have never yet succeeded in inventing for the vilest villain situations more embarrassing than some that have occurred to me; although, except in *The Ivory Trail*, I have written nothing in the nature of autobiography. However, I must make that statement with a reservation.

I suppose that, first and last, at least five hundred people have asked me: "How is a story written?" There are three unanswered letters on my desk now, in each of which that question is put; but I believe that whoever could answer it truthfully, could also tell what holds the stars in place. Repeatedly I have put that problem to myself and other writers, but I have never heard or read an explanation that explained.

However, I am almost sure of this: as fishermen develop 'fish sense'; horsemen achieve 'horse sense' (some, of course, are born with it); musicians develop ability to listen to the music of the spheres; and painters educate their eyes until they see what other men cannot distinguish until it has been selected for them, and interpreted in paint, and framed; so writers, who are not too densely wrapped in dogmatisms of their own or (worse yet!) dogmatisms learned at second-hand, inflicted on them by the pundits of mediocrity, learn how to use what I must call a sense for lack of any other word in English that suggests it.

Oskar A. H. Schmitz, in a recent essay in the *Kölnische Zeitung*, asks: "Does a writer need to know anything?" But the answer is, that a writer



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does know. If he does not know, he cannot write. He knows as the musician hears, and as the painter sees; although I don't know how he knows, and I certainly can't explain it.

But to know is not nearly the whole of the problem. There remains the technical, extremely difficult, accomplishment of differentiating, of selecting, of interpreting into literary form, and of convincing the reader. A man may know where fish are, but it is another thing to catch them, and still another thing to get them, fresh and pleasant to the eye, to market. It is possible to fish for mackerel and catch dog-fish. There are also jellyfish, and some sorts that are poisonous.

One other thing seems obvious to me: we humans are as composite as any other thing in nature. We are capable of unplumbed depths of infamy, and of unreached heights of godliness. In each of us are all the elements, both spiritual and material, that go to make up what is human nature in the aggregate. We are microcosms of the macrocosm. Consequently, what a man writes in his books (though incidents and details may be all imaginary, and though nothing in the book is therefore true, in one sense of the word) essentially is a picture of his own mind, of his own life, of his own (latent though they may be) possibilities.

Shakespeare was not Falstaff. He was capable of being Falstaff. He was capable of being Hamlet. He knew all about both those characters and all the others because their essences were in himself. What made him the greatest dramatist since Aeschylus was his (divine, I like to think) ability to read his own rich human nature, to select from it, and to write down what he knew in an appealing way.

The intellect, I think, is a machine that can be constantly improved, and that only wears out when allowed to lie idle or bury itself into pits of its own digging. As the intellect improves with use a writer (or any other individual) should find new phases of humanity to wonder at, and ponder over, and admire; he should discern new aspects (new to him, at any rate), and by abandoning old views incur the obloquy of inconsistency. The obloquy is very good for him, because it will reveal to him a wealth of unexplored intolerances in himself.

The only thoroughly consistent people are the dead ones. Let them bury their own dead. Our business is living, and life is a perpetual ascent from peak to higher peak of comprehension.

So what is a tale, after all, but a picture of any man's mind? And does it make the slightest difference, when you have read the book, or before you have read it, that you should know its author stands seventy-three inches in his boots, weighs one hundred and eighty-five pounds, has a wife and an Airedale dog, and once walked all the length of Africa? The important question is, what thinking has he done? And is he a



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'wowsers' or a 'muckrake'? Are his villains human, and his heroes and his heroines not too immaculate? Can you read his book without wishing you had not? And does he make you feel that there are wide horizons, unfenced and not marked 'No Trespassers,' toward which any one may go adventuring without incurring self-contempt?

The latest of my own books, *OM*, has brought such floods of correspondence that, although that makes me feel acquainted with all manner of agreeable folk in many lands, there is some difficulty in reserving time enough in which to write another book! How much of it is true? Is Tsiang Samdup a real Lama? Where is the "Book of the Sayings of Tsiang Samdup" published? Who is Ommony in real life? How did I learn my Indian lore?

To answer the last first, I don't know. That it is lore, is apparent to me from the sparks that fly wherever its flint strikes steel; I have no other means of determining. Ommony, in 'real' life, is myself or any other man who, if only for an hour or two, sees a vista of events from his particular point of view. So is the villain, Dawa Tsering, who is, after all, more villainous than vile (like most of us.) The "Book of the Sayings of Tsiang Samdup" probably was published at the time when the Stars of the Morning danced and sang. As I was fortunate enough to glimpse a page of it, I have been generous enough to share it. What more can I do?

If Tsiang Samdup is not real, how could it be possible to write a book about him? If I had known more about him, would I not have written it? And all of it is true, except the bad part, and the weak part, and the artless, dull, uninteresting part. It is as true as you are in your interesting moments.

What next? I have filed away eight hundred letters asking for a sequel to *Om* — *The Secret of Ahbor Valley*. I am keeping them to remind me not to write it! I would rather try to put a pair of arms on the Venus of Milo, or invent an ending for Schubert's 'Unfinished Symphony.'

There is a beach near San Diego where the gulls make music, to a swelling and descending obbligato of surf thundering on sand. It is a usually lonely beach, but there is something in its harmonies that stirs imagination and establishes remoteness from the jazz of 'realism' by lifting, now and then, the curtain that obscures reality. I go there, maybe as the ancients once went to Eleusis; that is, not invariably with success because it is a difficult trick to leave opinions behind, and incredulity, and zeal, and all that other rubbish with which we stop our ears and clog our understandings. (The Gods are not exactly lazy, but they are self-respecting and refuse to waste good mystery on work that we should do ourselves.) But once in a while, as at Eleusis in the ancient days, the veil is lifted; so, if I can only overcome the bewildering difficulty, ex-




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perienced by every musician, painter, and writer, of translating into definiteness the elusive visions seen (and almost understood), there will be a much better story than *OM* before long. Be good enough to wait, and I will do my utmost not to disappoint you.

### THE APPIAN WAY

JAMES GRAHAM, F. R. P. S.

*(Photographs by the author)*

HE Appian Way, 'Queen of Roads,'—the very name spells history! Rome is not a seaport, and though there is a small harbor not far from the Seven Hills, the real seaport was a hundred and fifty miles to the south, at or near the 'New City,' or to leave the Greek untranslated, 'Neapolis,'—Naples. The link between the New City and the Eternal City is the Appian Way.

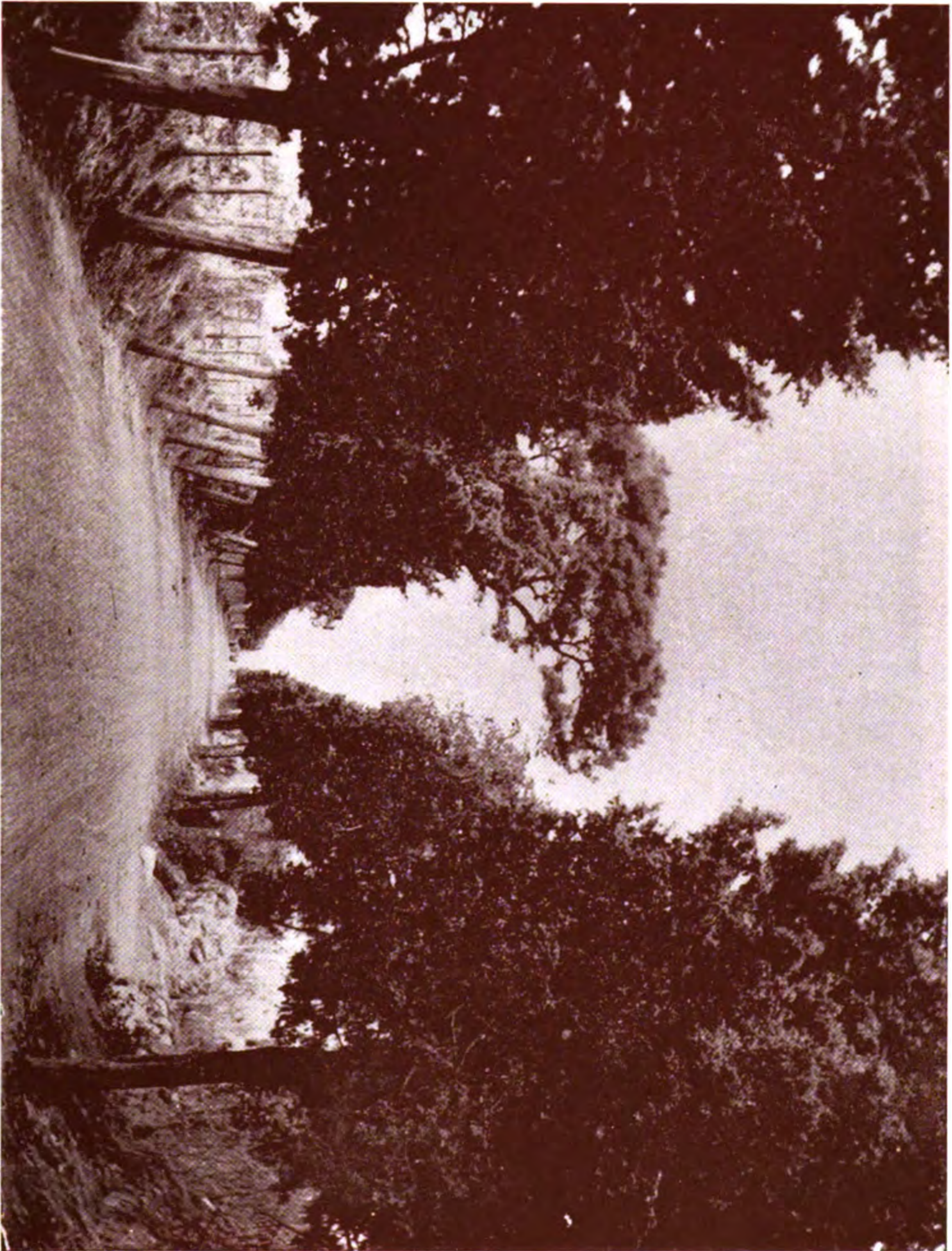
In pre-Roman days the country alongside the Appian Way was wild. Rather than live on their lowland farms, open to the attacks of marauders, the farmers preferred the high ground, and there the villages are today, nesting under the protection of the hills. There seems to have been no attempt to build nearer the arable land in more settled times, but it must be remembered that it is only of recent years that Italy has become a united nation. And life on the hillside is healthier.

The ordinary visitor sees little more of the Appian Way than the mile or so between the city and the Catacombs of Calixtus; going both ways by omnibus. It is far more interesting to walk.

The Catacombs are of very large extent, but only a few of the corridors are shown to tourists. It is customary to say that they are partly quarries and partly excavations made for the reception of the Christian dead during the 'persecutions.' Certainly they were used as burial-places by the early Christians and many excavations were made for the purpose in the passages already in existence. During the third century they were also used as secret meeting-places, when the worship of the new sect was forbidden by law. It has been estimated that the catacombs of Rome could have held six millions of the dead. There are many calculations as to the total length of their various ramifications, and writers have said that if the passages were stretched out in one continuous line, the distance would be nearly equal to that from Philadelphia to Chicago.

The visitor buys a taper at the entrance and lights it at some earlier visitor's flame, while a monk acts as guide to the vaults. The impression





*Lomaland Photo & Engraving Dept.*

THE APPIAN WAY: A NARROW THOROUGHFARE ACCORDING TO PRESENT STANDARDS





*Lomaland Photo & Engraving Dept.*

THE GATE OF SAN SEBASTIAN AT THE END OF THE APPIAN WAY

A wine-cart in the foreground

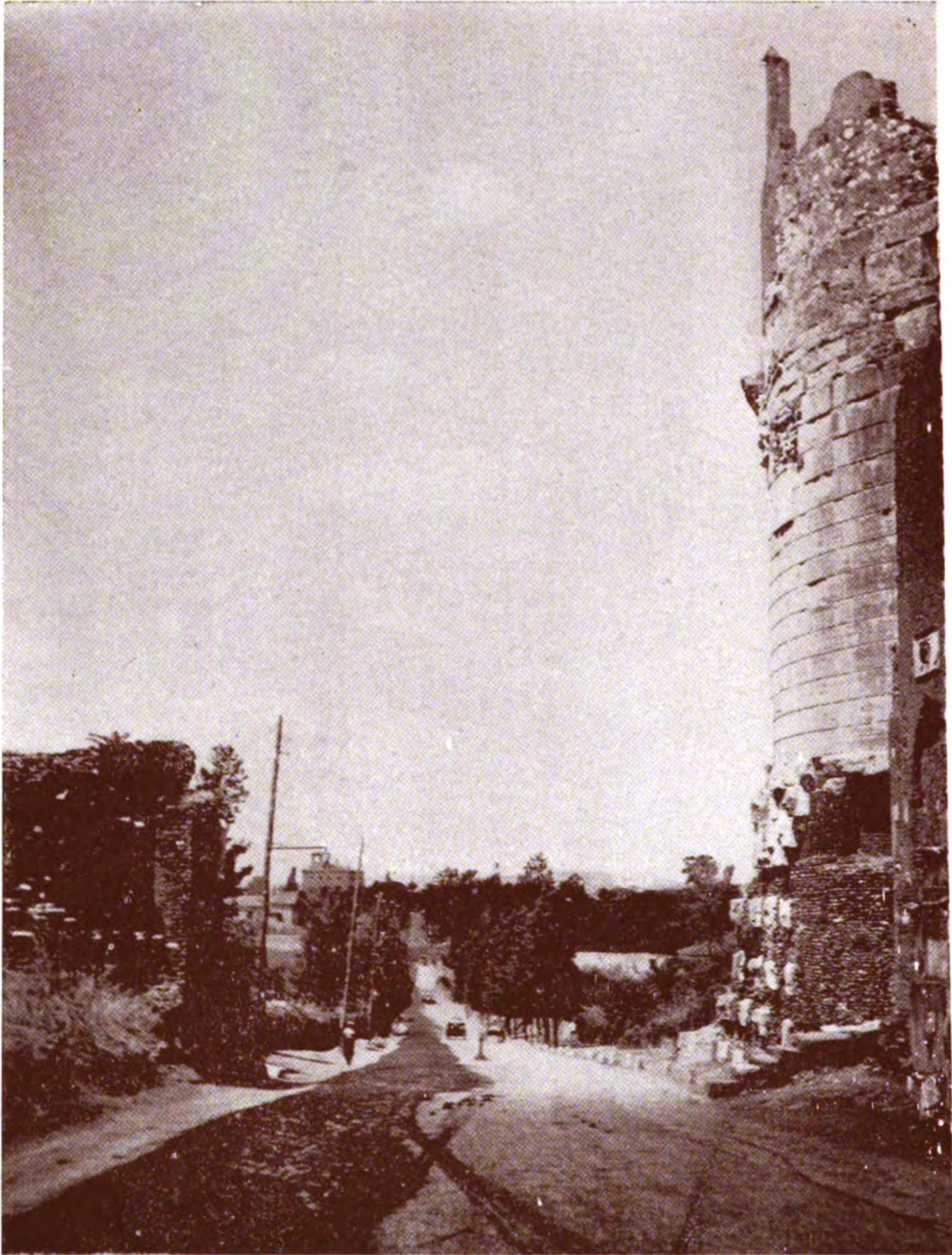




*Lomaland Photo & Engraving Dept.*

THE ARCH OF DRUSUS: JUST WITHIN THE GATE





*Lomaland Photo & Engraving Dept.*

THE APPIAN WAY: LOOKING TOWARDS ROME  
TOMB OF CECILIA METELLA ON RIGHT



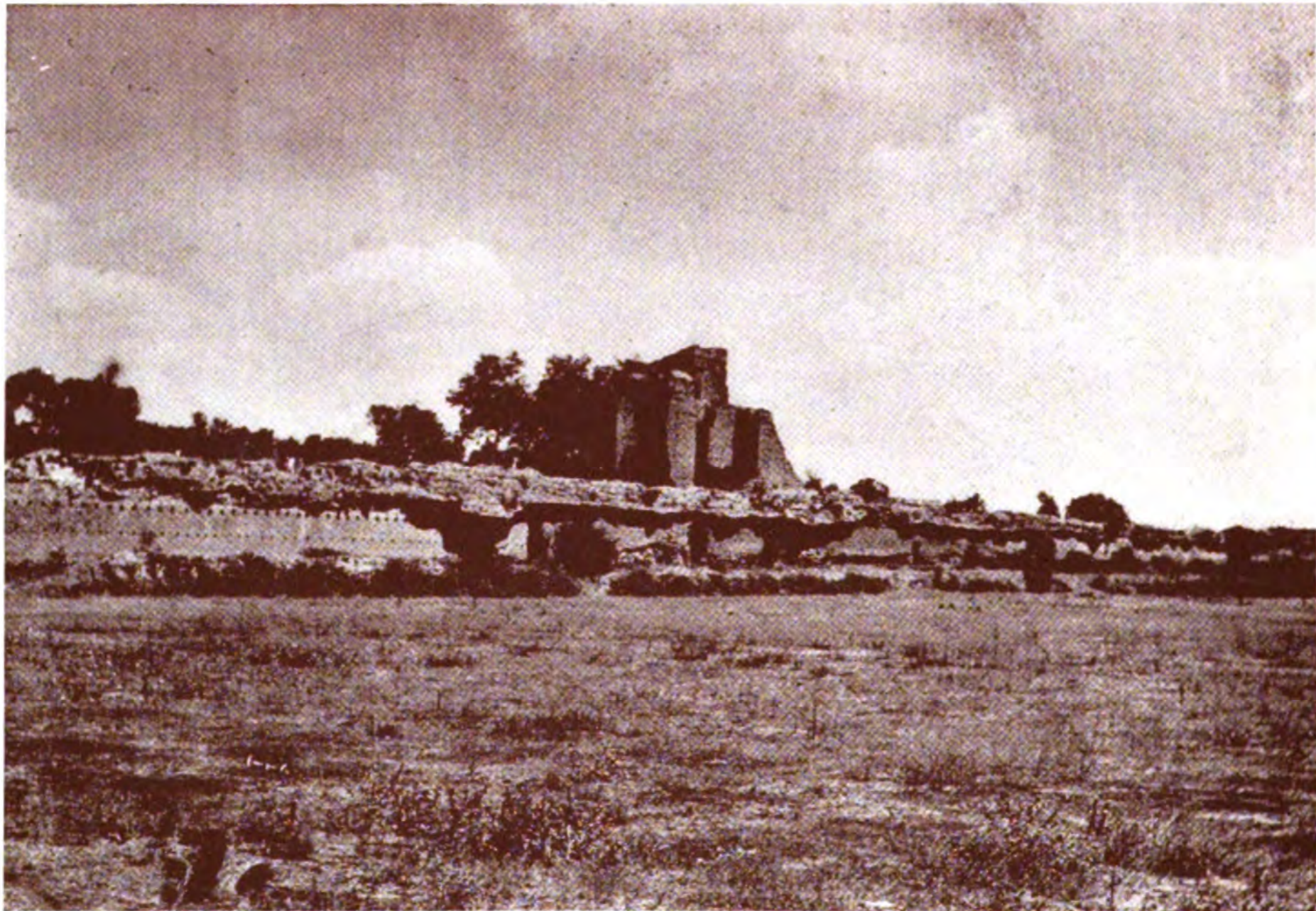
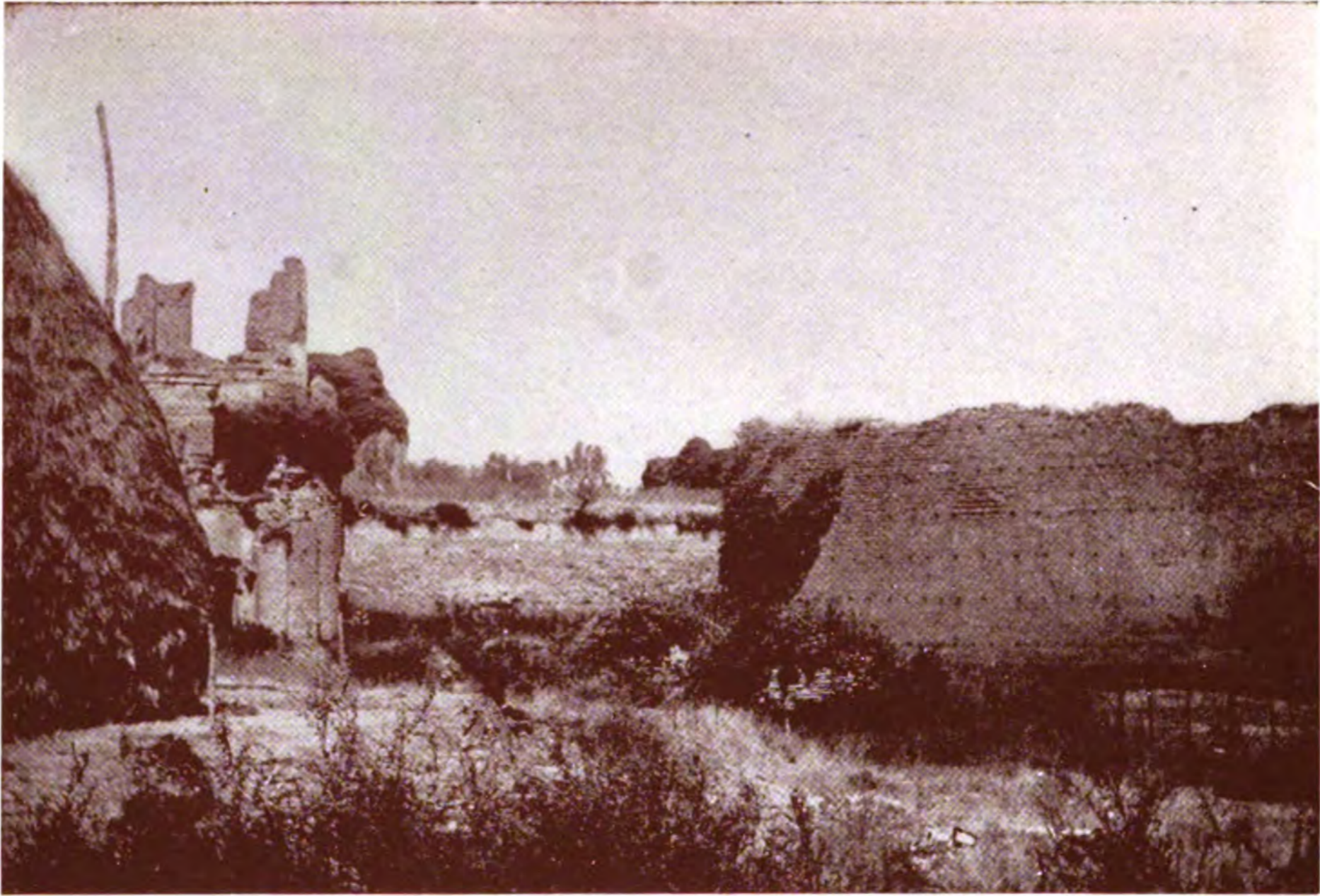


*Lomaland Photo & Engraving Dept.*

THE APPIAN WAY: LOOKING AWAY FROM ROME

The Catacombs of St. Calixtus are on the right





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(ABOVE) ENTRANCE TO A CHARIOT RACECOURSE (NOW A HAYFIELD)  
BY THE APPIAN WAY

(BELOW) CIRCUS OF MAXENTIUS: A CHARIOT RACECOURSE  
BY THE APPIAN WAY



## THE APPIAN WAY

is naturally gloomy, both actually and by association. A number of small inscribed fragments are preserved, none of them whole, with human figures and such scenes as Jonah being cast into the sea. Many are merely memorial tablets.

There are numerous other interesting points along the Appian Way, but the Catacombs of Calixtus are the most suggestive of romance and history, known and unknown. The story of Calixtus as given by Hippolytus is in itself a romance. The slave Calixtus was made by his master, a Christian, to conduct a banking-business with the poor in the market-place. The master was known to be a good man, so the slave was trusted. But the rogue embezzled the money and was sent to the mines in Sardinia as a convict. A Christian concubine of the Emperor was later permitted to free some of the convict miners and by a cunning trick Calixtus managed to be included in the number. Returning to Rome he was given charge of the catacombs now called by his name, afterwards becoming bishop and pope of Rome.

Another picture called up out of the past on the Appian Way is recorded by Seneca when he describes the follies of fashionable Rome at its height:

"Men cannot travel," he says, "but with a troop of Numidian horse, or a string of running footmen, before them. It is thought scandalous to have no one to clear the way; and not to show by a great dust they raise, that a gentleman is coming. All have now their mules to carry their glasses made of crystal and transparent pebble, cut by the hands of the greatest artists. All have the faces of their minions masked, lest sun or cold should hurt their tender skin. It is thought a shame there should be any among this tribe whose face is not so fair as to need no paint."

Another picture, familiar enough, is that of the constant arrival by sea of provincials from the ends of the earth to be tried before the Emperor, having made, as Roman citizens, the 'appeal unto Caesar.' The fragments of legends and incidents of Paul's life include such a journey along the Appian Way, doubtless historical enough. And so there are pictures and pictures, from the glorious civilizations antedating Romulus and Remus down to the present day.

The Appian Way was never a wide road. The end of the straight portion of the road proper is a short distance from the actual city gate. Today the principal traffic consists of little one-horse wine-carts, with their tiers of small casks, and perched on top of all, the driver resting snugly in a tent-like seat, with a folding hood painted a faded blue. He can sleep there if he wishes; the horse knows the way home. At intervals along the wayside there are little refreshment houses where the drivers eat their meals. A little to the east of the road may be seen the remains of the great aqueduct. The Roman idea of water purification was



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evidently to keep it in the sunlight. They had water-pipes when necessary.

There are scores of tombs along the wayside. Most prominent is the tomb of a Caesar's daughter, Cecilia Metella; first a tomb, then a fortress. Near it was a large race-course, a large brick enclosure with high walls, with a capacity of 18,000 people, which had originally been built in the fourth century for the funeral obsequies of the infant son of an Emperor.

The walls of Rome come into view as the wayfarer nears the city. The way must have been busy enough in its time. Streams of people coming from or going to the races and other fashionable events; farm traffic; the tramp of soldiers; funeral cortèges; merchants, nobles, officers, pilgrims, provincials, foreigners from everywhere, philosophers, deputations from all the world; orientals and Africans; slaves, priests, office-seekers, and all the elements that go to make the kaleidoscope of a busy throng filled the Appian Way with teeming life.

But nowadays one trudges along the comparatively quiet road. There is a gate between two walls and then, a few yards on, another, the Arch of Drusus, after which one is in Rome. Thence the ground is covered with ruined remains of the once great City, doubtless in the course of the cycles again to be as great, or even more magnificent than ever.

There is a virility about the people. Things are done when they are wanted. The great monument to Victor Emmanuel II shows that they have not lost the conception of big things, that they do not merely talk of them, letting personalities and parties absorb all their energies, but with a concerted effort they are capable of pushing things to a conclusion.

There is the tramp of countless feet still echoing along the Appian Way from the dawn of time. History has trod the road with tireless feet. Who shall say that history has not yet much work to do along the ancient highway to the 'Eternal City' where Numa lived and Augustus reigned?

## THE SOUL'S OPPORTUNITIES

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

**S**UPPOSE we have all heard the little essay on philosophy consisting of two questions and their answers: *What is matter?* and the answer, *Never mind*; and *What is mind?* and the answer, *No matter*. It implies that mind and matter, or rather consciousness and matter, are two entirely distinct things.

And there arises a great puzzle: If they are entirely distinct in nature how can matter ever enter consciousness and become known? For to become known it must become a part of the conscious knower, ourselves.



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One of the answers to this puzzle given by philosophy, and the only conceivably true one, is that matter is and always was really a part of ourselves, flung out as it were far from us all around and then lived in by us who threw it out. It is mind-stuff concreted. It is our own consciousness coming home as it were to us again to be known and taken in. Perhaps we might think of a cuttlefish moving about puzzled and blinded in the darkness of the inky fluid he has himself thrown out but the source of which he has forgotten. We might imagine him as finally absorbing it back and saying to himself, "Why, it was only myself, after all." Matter, at that rate, is a part of our own great self of which we are ignorant, and are gradually learning by experience. In that sense, matter is ignorance.

The ancients understood what the moderns don't — that though the mind cannot understand everything, or even very much, yet that there is a faculty beyond it whose powers of comprehension are without essential limit. And so their wise ones cast their teachings about the universe into the form of fables, myths, and allegories which gave the mind something to do, and at the same time stimulating the imagination, left this higher faculty the opportunity to distil the higher and inner meanings of them.

At a time just after Time began, when there was as yet nothing but one fresh new-born conscious Light, this Light looked upon itself and demanded of itself what it was, what it might become and could do. It could give itself no answer. So in the strong effort to understand itself and look every way into itself it broke apart and from one shining conscious essence became many shining gods. Then each of them asked itself the same question — *What am I?* There was no answer. Though each of them was Light itself, yet he was in the darkness of ignorance. And this darkness seemed to be something outward, in fact *matter*, and each imprisoned god felt the darkness around him and knew himself not.

So there was the second stage of evolution. Consciousness had lost itself and seemed to itself to be a dark, heavy outwardness, seemed to itself to be matter. And long ages passed, with only blind stirrings of the darkness, primordial heavings and tossings of matter, with the gods imprisoned therein.

At last these imprisoned lives began to awake a little and become aware of what was doing. They evolved in themselves that dim consciousness which is locked up in the stones, and then the brighter consciousness and responsiveness which is locked up in the plants. Plants and stones alone covered the face of the earth, in them dwelling the hidden lives.

Consciousness took another step and senses awoke, the sensation possessed by the first and lowest animals in the slime. Through conflict and effort these powers of sensation grew and opened into keener responsiveness. There was the dawn of mind.



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And at last mind knew its own workings and became a 'self,' an *I am*. This was man, the *I am*. But still the old question, *I am — what?* Some of us ask it; most of us as yet don't. We are content with the *I am*. I am what runs about and wants to enjoy itself. We do not consider that now there is another piece of awakening to do. Sensation awoke from blindness, and mind awoke from sensation; and so there is something to awake from mind. We do not expect that *sensation* shall give us the key to the world; it gives only the surface of things; and we must not expect that mind will either, though both are useful in their way.

As we must control and stop the senses for a while if we want to think, so we must control *mind-action* for a while if we want to get use of the *next* power of consciousness. Then the original god of us will suddenly stand forth and say, "*This I am, light,*" grasping all the powers he has acquired, including mind-power, as their lord and user. This state a few of humanity here and there have fully attained; the rest of us very, very partially. And the mind, not wanting to be disciplined, invents theories to explain that there is not any such state, that there is nothing beyond itself and the ignorance called matter. For matter is not only ignorance of ourselves but of one another. We all see each other hidden, the real life of plants and animals and stones hidden. The hiddenness is the veil of matter — which of course has its laws that science studies. But when you really begin to *know* your friend, matter begins to disappear; you begin to ignore or forget his bodily form, though of course the senses keep the image of it. The light of him begins to get out through his form for you. You begin to share natures, to share each other's stores, each other's being, though each retains his own being. When all have come back to the light again, it will be all one light again, though each will remain himself.

And that is something that mind cannot understand. Do not let us over-respect mind. Jupiter said to the tree that was so proud of its leaves: "Wait, there is something yet." And presently the tree flowered and saw that its leaves were but a preparation for the flower, just as mind is but a preparation for what it will lead up to.

Jupiter knew, for he had himself flowered. The goddess of Wisdom, Pallas Athena the warrior, had been born from his head, mounting up there, one may suppose, from his heart, where her first and real birth had hiddenly taken place before. Wisdom first awakes in the heart and afterwards puts on the robe of purified thought and ever shines through it. Music, for instance, is a bit of wisdom, still unrobed in that way; and heroism is a wisdom that has run out naked into deed; and compassion is wisdom at its first birthplace; and Theosophy, when it comes, is wisdom full clothed, Pallas herself. For till then, till wisdom is born in us, each



## THE SOUL'S OPPORTUNITIES

of us is poor old Jupiter, not knowing well 'what he is at,' half blind and cruel and passionate and run by desires — not creditable ones — and not capable of much but aimless thundering and vain of his photograph with the bolt.

But yet there is even now a little soul-light about the head of all of us. *Some* awakening has been done, else we could not understand or make anything of poetry or music or sympathize with heroism or take pity on anything, or appreciate the light that Theosophy or anything else can throw upon the path, or even want any path.

Let us then bear in mind that we (collectively) made the world or we could never know anything about it. It grew up out of that old question, *What am I?* — or rather out of our ignorance about the answer. Not-known-ness, the unknown depths of self, took dense shape outside. Matter is life looked at by life without understanding, without recognition, from outside. First we sense matter; then we come to see beauty and harmony in it. Then we perceive the life in it, and finally it will thin out and vanish and leave only the life radiant, the at last fully seen soul or souls of it. We let ourselves be weighted with all the past we have been through. Our bodies are in our way because they represent all the tendencies and destiny of the past stored up. We have our thought tied up in them but have only to withdraw it from them for them to grow quite wonderfully light and transparent. We have only to live and think as light instead of as weight and impenetrability and bone and muscle. They soon begin to respond to a new way of thinking on the part of their tenant. One of the secrets of the finest health lies here.

It would seem that we cannot get anywhere in philosophy, any understanding of ourselves or the universe, if we suppose we began to *be* when we were born in this life and either cease to be or get away forever into a heavenly nowhere when we die. We must think of ourselves as having always been, passing into form after form of matter, ascending from the beginning and still doing so, one unbroken thread, a great loop both whose ends are lost in light. We must think of ourselves as ever reincarnating souls if we are to understand our natures, our past and our future, if even we would alter the texture of our bodies.

Science pictures the evolution of *matter* of every sort, inorganic and organic. The evolution of *what lives in matter* she does not touch. She will tell you all about the evolution of your *body* from lower forms; the evolution of *you* she never mentions. In philosophy we must do better. We will have an autobiography, and the forms of matter we will see as part of the *auto*. Evolution is awakening to self-recognition.

A beginningless and endless thread of life,— that is the way each should think of himself. That thought is already one of the soul's oppor-



## THE THEOSOPHICAL PATH

tunities. Our spiritual opportunities and our spiritual disabilities all come from the way we think of ourselves, all turn upon what we think of ourselves as, upon what we accept ourselves as. If we would keep on thinking of ourselves in the right way for a year there would be no more difficulties in our lives. As H. P. Blavatsky says:

"If man, by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical illusion, he will soon stand beyond all pain, all misery, and all the wear and tear of change. . . . Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness*, which is the cause of all sin, and consequently of all human sorrow."

The whole task of awakening consists in thinking of ourselves in advance of where we actually are. But that cannot be done until we admit to ourselves that there is something to awake to. So there must be a philosophy of life or we are rudderless. There must be some understanding of what our involuntary moments of aspiration mean and imply; of how it can be that the poet and musician, perhaps ordinary enough men like the rest of us in all save one little hour in the day or the week, may for that hour become light-givers to their generation or to a century of generations; of how it can be that some sailor or soldier or casual loafer may at the call of great emergency suddenly pass above his common human nature and become a hero throwing away his life. These are flowerings of human nature, small and temporary awakenings to its own reality, to itself as light, momentary and partial returns home, sudden comings of soul into action beyond the reach and powers of *mind*, momentary attainment of levels upon which sometime the whole life of all humanity will be lived —

"When all the race is perfected alike  
As man, that is; all tended to mankind,  
And, man produced, all has its end thus far:  
But in completed man begins anew  
A tendency to God. Prognostics told  
Man's near approach; so in man's self arise  
August anticipations, symbols, types  
Of a dim splendor ever on before  
In that eternal circle life pursues.  
For men begin to pass their nature's bound."

That, of course, is Browning. Whitman saw the same vision, as has many another poet. Whitman, indeed, thought that it would be here, in this California of ours, that the new race of soul-awake men would arise. After speaking of "the flashing and golden pageant of California" and all the multiform occupations of her people he says:



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"But more in you than these, lands of the Western shore,  
I see in you, certain to come, the promise of thousands of years, till now deferred,  
Promise to be fulfilled, our common kind, the race.  
I see the genius of the modern, child of the real and ideal,  
Clearing the ground for broad humanity, the true America, heir of the past so grand,  
To build a grander future."

What a man feels himself as, that for the time he is. We feel ourselves as bodies, and act accordingly. Because of that we have to feel ourselves as sick when the body is sick, and as dying when the body is dying. And a consequence of that is that we have to think of ourselves and others as having begun when the body was born. We began a few years ago and must finish a few years hence. So with no notion of our continuity we go through life the sport of moods and circumstances.

And we identify ourselves with our minds, not considering that inasmuch as we can to a degree control them, guide the current of thought, stop it, turn it upon whatever we wish, we cannot be identical with mind, but, as having power over it, must be a something beyond it.

What, then? What sort of something? A soul? But what is a soul? And finding that the brain-mind cannot give an answer to this, we let the question go and may be said now almost never to ask it. In fact, most of the modern psychology-books teach that man is nothing but a succession of thoughts colored with moods and arising out of sensations. And modern education has nothing better to teach the child about itself.

The spiritual soul can be known fully only to itself and by its own sense of itself. But if it stands beyond mind, and can control mind and moods and tendencies, then as exercising this control we stand as souls, as our real selves, and grasp our nature in the act. The spiritual soul is what uses will. Seize ourselves in the act of using will, accentuate it, persist in it, and we begin to know, to get self-realization. As Katherine Tingley has written:

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

So the opportunities of the soul are all the occasions for the use of compelling and controlling will; and also all the occasions when in high states of feeling we pass beyond mind. What can we do with music or with the beauty of a sunset if we are letting the mind chatter its stream of thoughts? We silence the thoughts then, and pass above, beyond it.

Soul is beginning to return to itself and now can begin to understand



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itself precisely because of its past aeons of states in matter, because indeed of the contrast between these new gleams of its proper nature and the common states of our other hours. It is on the way to where new eyes will open and it will no longer see matter as matter but as life like its own everywhere.

So we do not understand soul while we think of it as something different from ourselves, nor yet while we think of it as the same as our common selves of moods and thoughts and sensations and desires. It is a distilled essence of that latter, the flower of it. It is ourselves when we are at our best and highest; at other times it is a conscious over-watching presence of which we may or may not be aware. In all but our very highest moments consciousness is dual in us, two-streamed. We did not begin our task of soul-making today or yesterday. There is a presence of Light about each of us, disengaged from the whirl of mind and desire and sensation. We *have* some stored consciousness beyond. We *have* laid up some treasure in heaven. A part of us *has* gained its being in the world of spirit. Else we should still be nothing but thinking animals.

There is no moment of rapt silence, of aspiration to be something better than our common selves, of appreciation of the inner beauty of sound and color and form; there has been no act of heroism or of self-sacrifice from pity in this and all former lives, that has not been food for the soul and its opportunity for its growth. We *are* insouled, we have the guide. At death we are drawn into it, are one with it; at birth it begins to pour as it were from its consciousness into the new-born body till at last the line of past incarnations is resumed where it was left at death. Our task is to achieve in life, and permanently, that union which death achieves for us temporarily. For the ordinary man death is the greatest of the soul's opportunities. Those who want the light sooner must make and seize other opportunities.

The first of them is made as we gradually teach ourselves to unthink our old notions of life and death, of life as our beginning, of death as our ending. We must make our philosophy, the philosophy of life-endless, a fixed presence in our thought. And having made clear in our thought this undying life-unit, the self of each of us, we must separate out in our thought the powers of self, the three planes whereon self dwells — so distinct as almost to make three selves: the senses, the purely sense-life and the desires belonging to it, in a word the animal; the self of thought, the thinking personality, the mind in brain, fed by what the senses bring it and yet requiring for its most abstract work that for the time the senses shall be stilled and disregarded; and the soul, coming to our full knowledge only in the stillness and silence of brain-thoughts, the container and warrant of our future. It is because of the soul that we



## THE SOUL'S OPPORTUNITIES

can clash will against desire and win out in the struggle. Will is the *I in action*; desire is the I acted *upon*, drawn and swayed.

Wherever there is this conflict of will and desire, of duty and inclination, there is the soul's opportunity. Soul cannot be explained in any terms lower than its own. You could not make will comprehensible to a man who had none, any more than you could explain music to a man who had no sense for it. Music is just music; will is just will. Neither will go into terms of brain-thinking. Reasonings have nothing to do with a man's love for his mother nor with his sudden rendering of his life for others in some great emergency. The soul must be *experienced* both in action and in its spiritual quality. To know it we must give it outlet through willed action against the resistance of some part of our nature, just as the match must have frictional resistance to show its latent fire; and to know it we must also search for it. The action and the search are its opportunities. All difficulties and all pains are the soul's opportunities, for they call out will to surmount them or to endure them with unshaken courage. And so also insults and injury, for forgiveness may require the will and tenacity of a hero.

It is soul that marks off man from the animals. What animal can watch its mind thinking, as we can ours, and turn thought where it will? What animal can know and watch its own mood as we can, and, if the mood be a wrong or unfruitful one, change it to one fuller of light? What animal can control its imagination and at will combine memory with memory or fill the present with what is not there? Certainly we do not much exercise these powers of control. The man that comes surly to breakfast usually lets himself stay surly. The flighty unconcentrated mind is usually allowed to become more so as the years go on and finally go over into senility and second childhood. But he who wants to find his soul, to find himself as soul, will be constantly at work on himself in all these ways.

Now suppose one sits quiet, determined to have one minute's inner rest and silence. Perhaps for one *second* that state of silence is reached. Then some little thought appears in the mind, scampers across it, and in another moment there are half a dozen. In other words the mind will not consent to be reduced to a blank, to nothing, while we search for the soul, or feel after the soul, or try to feel ourselves as soul — all of which are one and the same. Nevertheless we have learned from the attempt that the mind is of another and inferior nature to this self which at first it refuses to be controlled by. And from the touch of peace and of power and of light which we did nevertheless manage to get we have become able to form some idea of what we should be if we *could* once stand unshakenly as souls, some idea of what the soul is.



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It is partly in view of the difficulty we have thus come to face that some of the spiritual writings of the world's great Teachers have been in so simple a form. They are addressed as it were direct to the soul, to the man trying to stand as a soul. And they made just enough appeal to the mind to occupy it without stimulating it, and to occupy it with thoughts in line with what the man is trying to do.

Some music is a help to the state of soul, but as it gives nothing to thought to occupy itself with, thought is apt to run off on its own account and draw our attention along, so that we suddenly perceive that we have been getting little or nothing from the music for the last five minutes.

It is at night that we can make the best search for the soul. The body with all its throng of sensation begins to make less demand upon us as the last hour before sleep comes. All things without are asleep and the mind comes more easily to stillness. As a man ordinarily thinks then over the duties he will do tomorrow and finds tomorrow that their doing is consequently easy and almost self-effecting; as a man may think over a problem and find tomorrow that it is solved: so those who want really to live, to find their place of immortality, to realize themselves as light, will try to quiet and harmonize the mind into unity with their aspirations, into sense of the soul's presence. And in that state as far as they can reach it, passing into sleep, they will have opened their path for the next day and made it in advance easier and fuller of peace. An old Indian sacred book, the *Bhagavad-Gîtâ*, says:

"Gathering back the mind from sense-perceptions and freeing it from the desires born of imagination, let him with steadied will gain tranquillity, the mind being turned wholly inward and stilled upon the soul. In the stillness of thought the self becomes aware of the soul and is content, attaining that supreme bliss which is beyond all enjoyments of the senses."

The *day* is for action, for the maintenance of that conflict in our natures by which we strengthen the will and learn what we are against, the resistance of what we are not, learn the higher just because of the opposition of the lower. Towards night, before sleep, is the time for preparation, seed-sowing, and for review of the closing day that we may see where we failed and in thought correct the failures. It is the soul's opportunity.

So living, we get nearer day by day to our great victory, and nearer day by day to the hearts of those about us and to the heart and mind of all humanity. There may be much pain and much difficulty ahead, but we shall have learned to use both instead of being delayed by them. Outer things will be less and less important, for what will now be important to us will be our attitude towards them.

So living there will sometime come a moment when we get the great light of self-recognition and our lives will be suddenly transformed.



## WHAT IS MAN?

LYDIA ROSS, M. D.

**O**NE of the Sunday papers takes up the question 'What is Man?' and gives a scientific analysis of his body. It quotes the chemistry of the body of a man weighing 150 pounds. It figures, for instance, that he has about 3,500 cubic feet of gas — Oxygen, Hydrogen, and Nitrogen — in his system, which, at 80 cents per 1000 cubic feet would net \$2.80 for illuminating purposes. Perhaps the analysis begins this way, so as to throw some light on the subject; but a vain man might feel rather cheap at this rating. However, let that pass. In the 150 pounds, there is fat enough to make a 15-pound candle. Then comes 22 pounds and 10 ounces of carbon, enough to make 9,360 lead-pencils,— in case he should turn to sketching or to literature. He has enough iron to make a spike that would sustain his weight. If healthy, he has enough phosphorus to make 800,000 matches. Even a sour-dispositioned man has enough sugar in him to make about 60 ordinary cubes; and no matter how fresh he appears, he has about 20 spoonfuls of salt. If he were distilled into water, he would make about 38 quarts. There is also starch in him, even though he is not stiff-necked. Then there is a scattering count of potash, magnesium, sulphur, and hydrochloric acid in his 'wonderful human system.'

So far, so good,— for the *chemistry* of physical man, if he can be summed up in the language of the laboratory. But the ancient teaching is that man is the microcosm of the macrocosm. In other words, he is a little world in himself, a miniature copy of the universe. Naturally, a man's body, composed of the same stuff as the earth, would reveal, on analysis, the same solids and fluids and gases. The plants he uses as food, give him the needed minerals in digestible quantities. Nature does not hand out an iron spike, for him to nibble off what he needs. Nor does she expect him to use lump sums of carbon, phosphorus, sulphur, and potash, and what not, to outfit himself with 'bones and skin and all.' By no means. Nature is generous and free-handed, but she does not do things in a slap-dash way. She serves up these important mineral salts delicately disguised in vegetables, in fruits and in water. She gives us some iron in greens, for instance; but, as they were growing, she also filtered into them a lot of sunshine and fresh air and dew and coloring and a vital force and flavor. The doctors give us iron, too, but not so cleverly that we like our medicine as well as we do our food.

Now the anatomist can add to the chemist's report some interesting



## THE THEOSOPHICAL PATH

points about the physical geography of each man's little world. He can tell how the solids and fluids and gases are distributed. He can describe the form of different organs, each adapted to its purpose. He can point to the strong, protective bony case, for the countless delicately-adjusted brain cells; and to the strong, light, flexible bony cage, for the vital heart and resilient lungs; and to the fine, vascular mesh of air-cells, where the fresh air can circulate and purify the blood. Then there is the original system for sending messages along live nerves, to and from the brain, reaching all the outlying stations of the body.

The anatomist can interest the engineer in the heart-pump, a live muscle the size of a man's fist only, but with a dynamic power, awake or asleep, which hints at perpetual motion. This vital pump is the center of a complex irrigation-system. Here the blood-current distributes refreshment and cleansing to every cell, also picks up worn-out particles which are quickly assorted by a continuous salvage process of separating the elements and re-uniting them into new combinations of nutrition and waste. The engineer would take notice that the different joints were ingeniously fitted to their purpose. He would appreciate the mechanics of a ball-and-socket hip-joint, to give secure, free play to the leg. He could note that the hands and feet were hinged on, and rotation for the hand provided by a muscular pull which extends to the elbow, with its pivot-process. He would be surprised at the little pulley of cartilage for the play of the bit of a muscle that turns the eyeball up and in. He would see the power in jointed fingers, of different lengths, which close over the palm in a straight line. He would see the leverage-principle worked out by the ingenious attachment of muscle-ends, and would admire the muscular arrangement for balancing the trunk on the legs and the head on the neck.

Why, the mechanical principles involved in the structure and working of the man's body make it unique, as a living mechanism! As to the living chemistry that is going on all the time, that is a magic story, which the mere weighing of the body-elements does not touch at all. The chemic picture is a live kaleidoscope — never two hours alike. It would take volumes to tell what man is from the standpoint of chemistry, anatomy, and physics, and then the artist would need a second edition to add his story. He takes lessons from but never equals Mother-Nature, that marvelous colorist who dissolves her pigments in the warm blood-stream, which carries them along to the cells of the hair and skin and eyes and other organs. Each kind of cell selects what is needed to produce a consistent ensemble for the fair and the dark, for the pale and the florid, for the clear and the muddy make-ups. Nature planned proportion for the body, too, in her original design. The fashionably distorted man



## WHAT IS MAN?

and woman can see some of the grace and strength and rhythmic movement in the unspoiled specimens of Nature's children, like the South-Sea Islanders.

Chemist, anatomist, and artist, in their answers to 'What is Man?' have said no word about his mind. Surely that is no less vitally himself than his brain and his body. Of course, the educators, too, have their standards of measuring his mental scope and his quality of thinking. But this elusive part of his nature cannot be accurately weighed and measured and analysed. His thoughts have an expansive, self-reproductive power, so that they grow by what they feed upon. One idea leads to another, and so on and on, the mind being exercised, trained, and strengthened by thoughts — the natural food. And as the food for thought, gleaned from experience and imagination, is digested and assimilated into the man's character he is forming, he develops a higher faculty than mere mental absorption of facts. That is, the functional product of his mind is *judgment*, or the power to *combine* ideas in right relation to each other. And from the exercise of judgment, comes a degree of *prevision*, so that the man often knows what to expect of the future, from what he knows of past or present conditions. He is a creature who can think about his own thoughts. Evidently, he is something more than the chemist and the anatomist and the artist has found, since he can stand aside, as it were, and consider himself.

Too often, the educators believe that education means putting learning *into* the mind. The fact is, however, that real education *brings out* the latent resources of the inner man, be he old or young. Take a child learning to read or to write. At first, it is hard for the new brain to get used to the sight of the alphabet and of words which have been only sounds to the child, so far. And the untrained muscles of the little hand move but slowly and awkwardly in writing out characters that mean words and ideas. But as he goes on into this new field of expression, putting his thoughts and feelings into symbols of form, it seems more like coming into his own than like taking in an alien something. He feels as if he were expanding into a larger sense of selfhood. Is it not true that the more we know, the more we feel like ourselves?

True education is natural growth from within,— is evolution. It is like a flower whose latent beauty and fragrance already existed in the seed. Then it responded to the suitable educative conditions of sun and air and moisture and earthy food, which naturally *educed* the flower-perfection out of the seed. The seed is stimulated to *unfold* the hidden resources of its own nature. The same sun and air and moisture bring out, not a rose, but golden grain from the wheat kernel, and an oak-tree from the acorn. Each tiny seed has a mystic power of unfolding an



## THE THEOSOPHICAL PATH

orderly train of special resources from within itself. As "brotherhood is a fact in nature," man evolves his wonderful resources from within outward, as the seed unfolds from its germ-center.

Even the educators have not explained what man is, by analysing him as a thinking animal. The cleverest mind is but a human instrument which can be used with equal power for good and evil. So the analysis must go further, to find out *what* it is that uses the mind. So far, the Real Man has not been found, but we 'are getting warm' in our search, as the children say in their hiding-games. In the last analysis, man proves to be a dual creature,— a mixture of body and soul. We are 'getting cold' on the scent, when we follow the clue of half-truths, into the laboratory of materialistic science. And we are equally far afield in accepting a theological estimate of a 'miserable sinner.' Modern science and theology give but partial glimpses of the ancient sacred truth that man is indeed dual, an incarnating god in an animal body. The body changes hour by hour, and at last returns to dust. But the real man is immortal, he that "was, that is, and will be, for whom the hour shall never strike."

The satisfying answer to the question, 'What is Man?' must take account of something other than his body, wonderful as that is, and of his mind, with its mysterious power. Man is a SOUL! That is the whole story. The elements of earth which Nature shapes into a body for him to use while on earth, and the brain and nerves which bridge over the gap between his unconscious flesh and his conscious self, these all pass away. Science says truly that matter is indestructible; and when the body crumbles and disappears, its elements of solids and fluids and gases separate but to reappear in other combinations and forms. If inert matter cannot be lost, surely the conscious man in a transient body is more certainly eternal. True, the Real Man is too often obscured by the selfish animal passions and the selfish use of the brain-mind. But the body is no more the real self than the chemist's reckoning of 3,500 cubic feet of gas could serve as the light of intuition.

Man has a self-illuminating power, within him. This is "the light that lighteth every man that cometh into the world." It is his natural heritage, as a soul, and can be claimed when he has the high courage to face himself, to know himself as he is beyond all seeming, at his very best and at his very worst.

The ancient sages taught that "Self-knowledge is of loving deeds the child." That sounds simple enough, and any one can try out the experiment. A purely unselfish deed has a strange power to awaken the higher nature to action, and equally to arouse the lower nature to oppose the selfless action which overpowers its influence. Who of us has not



## CYCLIC LAW RECOGNISED BY SCIENCE

halted 'between two opinions,' and found himself inwardly debating the question of right and wrong,— the animal self probably ahead in use of specious logic for its side, and the real self intuitively *feeling* its way direct to the truth and right?

A little child understands the simple yet profound truth that he is dual, because it exactly accords with his inner impulses of a double self which pulls him both ways. If he is trained to ally himself with his better nature, he becomes more and more conscious that he *is a soul*. Likewise the man who has the faith and courage to look deep within, will find, beyond the shadows of his faults, the great reality of his illuminated self. It is the soul of man that aspires and dreams of ideals and longs to make them come true, and to find the richer life and the greater liberation which he somehow knows are in all, as well as in the hero and the martyr and the poet and the sage and the saint. The soul is fearless, knowing that *it is eternal*. The living soul knows itself to be, and to have been, long before it began this little life at birth, and knows that it will be even more truly alive when death frees it from the limitations of its body of earth.

## CYCLIC LAW RECOGNISED BY SCIENCE

T. HENRY, M. A.



As an illustration of the way in which scientific thought is being influenced by the ideas which Theosophists have been promulgating for many years, the following is quoted from an old issue of the *Scientific American Supplement*:

"Abstract from a paper read by Dr. John R. Swanton before the Anthropological Society of Washington. Reported in *Jour. Wash. Acad. Sci.*:— Attention was called to the cyclic nature of cultural movements and [the author] stated that like other beliefs the doctrine of evolution which so dominates the thought of our time is subject to the same law, and bound to have its rise, decline, and disappearance as an object of peculiar interest. . . .

"Unfortunately when pioneer anthropologists began to apply evolutionary ideas to their science, then in its infancy, they fell into a serious error. They assumed, with some justice indeed, that the existing peoples of the world presented features which might be arranged into series showing the stages which mankind as a whole had passed through. But in selecting the most 'primitive' features they worked on the false assumption that that which was most foreign to the ideas of the society in which they lived, in the cultural center of western Europe, was the most primitive. . . .

"The author took exception to the extreme uniformitarian attitude taken by certain anthropologists. He called attention to the fact that absolute uniformitarianism is impossible since even the inorganic world is based on discrete molecules, atoms, electrons, etc., while the organic world is based on independent organisms. In the same way when we turn to the culture-history of mankind we find that ideas, although progressive, do not roll into consciousness with the even motion of a wheel, but come at certain definite times and places."



## THE THEOSOPHICAL PATH

The first paragraph in our quotation enunciates the law of cyclic progress, so often for many years past explained by Theosophists, and so often applied by them to the particular case of human evolution. We refer to back numbers of this magazine, also to *The Secret Doctrine*. The second paragraph might also have been written by a Theosophist in this magazine. In the third paragraph, it should be noted that the word 'uniformitarian,' which may perhaps seem to the uninitiated to have a religious twang, is borrowed by the anthropologists from the geologists, who use it to denote the theory that geological changes in the earth's crust have always been slow, gradual, and continuous; in opposition to the word 'cataclysmic,' which expresses the views of those who hold that the changes have been sudden and intermittent. The controversy has resulted in the assumption of a neutral ground accommodating both schools of thought. It is now usually considered that the changes are both continuous and sudden. This indeed is agreeable to our observations of nature's workings on a smaller scale. The customary annual rains effect a certain amount of erosion in the canyons here; but the occasional violent downpours do more than a great many moderate rains can effect. The erosion of the canyons is neither exclusively cataclysmic nor exclusively uniformitarian, but it is both. So in human history; so in our own individual lives; and so, in fact, in any natural *series* whatever: the continuous and the discrete degree may always be observed.

Views advanced by Theosophy, at first unwelcome, slowly but surely penetrate into the mass of accepted ideas; because Theosophy has merely anticipated the progress of thought by calling attention to truths which science must sooner or later admit. The discovery by science of some one particular clue causes so much satisfaction that there arises the desire to apply this clue to the solution of every problem; and thus the progressive single-line-evolution idea has been applied to zoology, anthropology, religion, and many other things. A neophyte in mathematics might get a similar fad; and having discovered (let us say) vulgar fractions, try to represent every ratio as a vulgar fraction. He would soon discover that it cannot be done. Then he would find out other kinds of formulas, and perhaps make fads out of them. At last he would realize the infinite complexity of his subject, and would seek rather to discover actual laws in particular cases than to force the application of already known laws to cases where they do not apply. So in anthropology we must study and find out what the laws are, not enunciate the laws first and then try to force the facts into conformity with these preconceived laws.



# THE TORTOISE AND THE EAGLE

R. MACHELL



**S**OT in our own time assuredly was it that the tortoise felt an ambition to rise in the scale of evolution, and to fly, like the eagle, up into the face of the Sun. Why, in our day such ambition has but just begun to stir the ingenuity of Man, who always displays his superiority over the rest of creation by imitating them clumsily and ineffectively. Yet it is said by some that the nature of man is superior to his physical limitations, and that the kind of flying that is proper to evolved humanity is one that transcends the flight of birds. Be that as it may, and even granting the truth of tradition that tells of airships in use in lost Atlantis, we may safely assume that the tortoise will not be developing wings in our day: but that is no reason for criticizing the ancient wisdom, that framed this allegory as a shrine for esoteric science. So let us accept the aspiration of the terrapin as symbolic of the eternal urge of evolution, which continually drives all beings to seek to rise by their own efforts in the scale of what we call creation.

This tortoise, however, tried to get its evolution done for it, just as man tries to get his slavation, in a similar fashion, by direct appeal to a being of another order. The hard-shell crawler on the earth applied to an eagle for help; foolishly enough, we may agree; for there is no more reason to suppose that the eagle understands the secret of flight any more than man understands the mystery of sight or breathing. Man does indeed occasionally profess to have solved all such mysteries; but as he has not yet been able to give breath to a statue or sight to a painting, or to endow with life any inanimate object, it may fairly be questioned whether his claim is not ill-founded.

But the tortoise betrayed no less intelligence in this appeal to the eagle, than does man in his attempts to avoid the true path of evolution, by the manufacture of a substitute for organs of flight, or for a body capable of rising from the earth by the will of the man within.



## THE THEOSOPHICAL PATH

As to the eagle, he seems to me to have done his best, not indeed without an eye to his own advantage; for which *man* should not criticize his morality! He did the only thing he knew how to do, that is, he picked up the suppliant in his talons, spread his wings and rose high in the air.

This was a short cut in evolution, no doubt, from the point of view of the tortoise; but, like all short cuts and substitutes for true evolution, it was subject to reaction by an even shorter cut to destruction. For the eagle, having done what was asked of him, let go his hold, and nature provided for the return journey, with her usual disregard of the comfort or convenience of living creatures, whether reptiles or men.

The tortoise fell on the rocks, and was reduced to a condition that seemed to the eagle excellent, for he was the father of a family and was out in search of nourishing food for those at home. Thus the aspiring tortoise may be said to have achieved a double triumph, for he first gained the privilege of rising far above the rest of his kind, and of thus experiencing a foretaste of his possible future, not to be accomplished for aeons perhaps by the rest of his fellows; and then he was eaten by the birds of air, those gods of the upper regions; his body was absorbed and his life-essences assimilated by those that should fly serene and safe where it was death to his race to venture. But the tortoise died.

The human moralist, who tells the story in our book of fables, draws from this old legend, or myth, or allegory, a warning to men of the folly of ambition. Sometimes the warning is qualified by representing the death of the tortoise as due to an unreasonable ambition: but it may well be asked if ambition can be otherwise; for reason cannot touch the unknown, and an ambition that soars no higher than the accomplishment of the already known is not really ambition. The very essence of ambition is its power to transcend reason; its origin is in no way attributable to reason, and the best that reason can do is to keep pulling ambition's coat-tail and saying, "Now do be careful!"

There is in man a super-conscious urge to evolve the unknown glories of his own latent possibilities; and this force acts upon each man, and probably on every atom of the universe, producing results that are conditioned by the state of evolution already attained. In the well-balanced mind the urge of this divine impulse finds its expression in a harmonious unfolding of the inner nature, and in the perfecting of the reason, as well as of the lower functions of the mind and body. But in the unbalanced nature, ill-regulated outbreaks of strange passions may be looked for: ambition in such cases will assume such weird forms, such fantastic fashions, as may make the saner portion of mankind pause, and question whether ambition itself be not a madness wise men should avoid. In this application of the word there is a limitation of its meaning



## THE TORTOISE AND THE EAGLE

to mere egotistic self-advancement, that would make it improper for expressing the divine urge of the Soul, to which I am alluding.

If we rise to a higher level and try to look at humanity as the leader, the pioneer in evolution, then we may see in such ambition as calls men to give their lives to forward the evolution of their kind, something heroic and divine. But to the cautious egoism of the mass, such self-sacrifice appears mere folly, or the result of mad ambition. Nor would it be wise to shut our eyes to the fact that heroic-seeming deeds may be the fruits of an insane desire for notoriety, for egoism is a part of human nature; and egoism uncontrolled is mere insanity.



*From South Kensington Museum, London*

In ancient symbology the eagle with out-spread wings, holding a tortoise in his talons, and looking up to the Sun, is taken as a type of the manasic principle which hovers between earth and heaven, between the spiritual and material spheres, and raises the creature of earth, that dies when the higher nature lets go; as a man abandoned by his soul perishes, and is spoken of mystically as one of the living dead, the dead in life.

A Chinese version, or inversion, shows the higher nature dominating the lower, in the forms of a man and a tortoise; the illuminated seer, or Buddha, stands on the shell of the tortoise, which with its four legs and head projecting from its shell symbolizes the lower man of earth with his five senses; the man's head is adorned with a jewel in shape like the sun, to show that he is illuminated by the spiritual sun.

The eagle has the same significance as the Buddha-like man on the tortoise by reason of his power to rise towards the sun and to see far.



"AND this is really the keynote — the recognition of the soul in men, whether they be black or white, despairing or hopeful. It is in all men even though our civilization, our desires, our reason, may seem to choke it; even though science in its blindness may not see it — yet it stands majestic, the core and heart of each man's life — the dictator of his being, the director of his destiny."— *Katherine Tingley*



## TIME, THE FRIEND

### STUDENT

"Have patience, Candidate, as one who fears no favor, courts no success. . . . Have perseverance as one who doth for evermore endure."— *The Voice of the Silence*



CRONOS or Saturnus seems to have been identical with Chronos or Time; so we have the one symbol, of Saturn, denoting both Time and Patience. Time has sometimes been represented as our enemy; but, if so, it is as often our friend. Patience is a virtue. Hurry, the desire to do a thing all at once and quickly, often frustrates our wishes. If you spill a hundred pins on the floor, and pick them up one by one at the rate of two per second, it will take you fifty seconds; whereas another person might go for the dustpan and brush and take longer than that, besides picking up a lot of dust as well. If you leave things until 'you can get at them,' you may never get at them at all; whereas, by starting at once and doing a little every day, the job is accomplished.

Many faults from which we suffer took time in the making; and it is only reasonable to suppose that they will take time in the mending. Very likely that is all that is really needed; very likely that alone is the remedy. No amount of force, applied quickly, will suffice; but a very small force, applied over a long period, achieves the result.

Time is said to eat his own progeny. True, he is a destroyer; but he clears the ground only to rebuild. For death means rebirth.

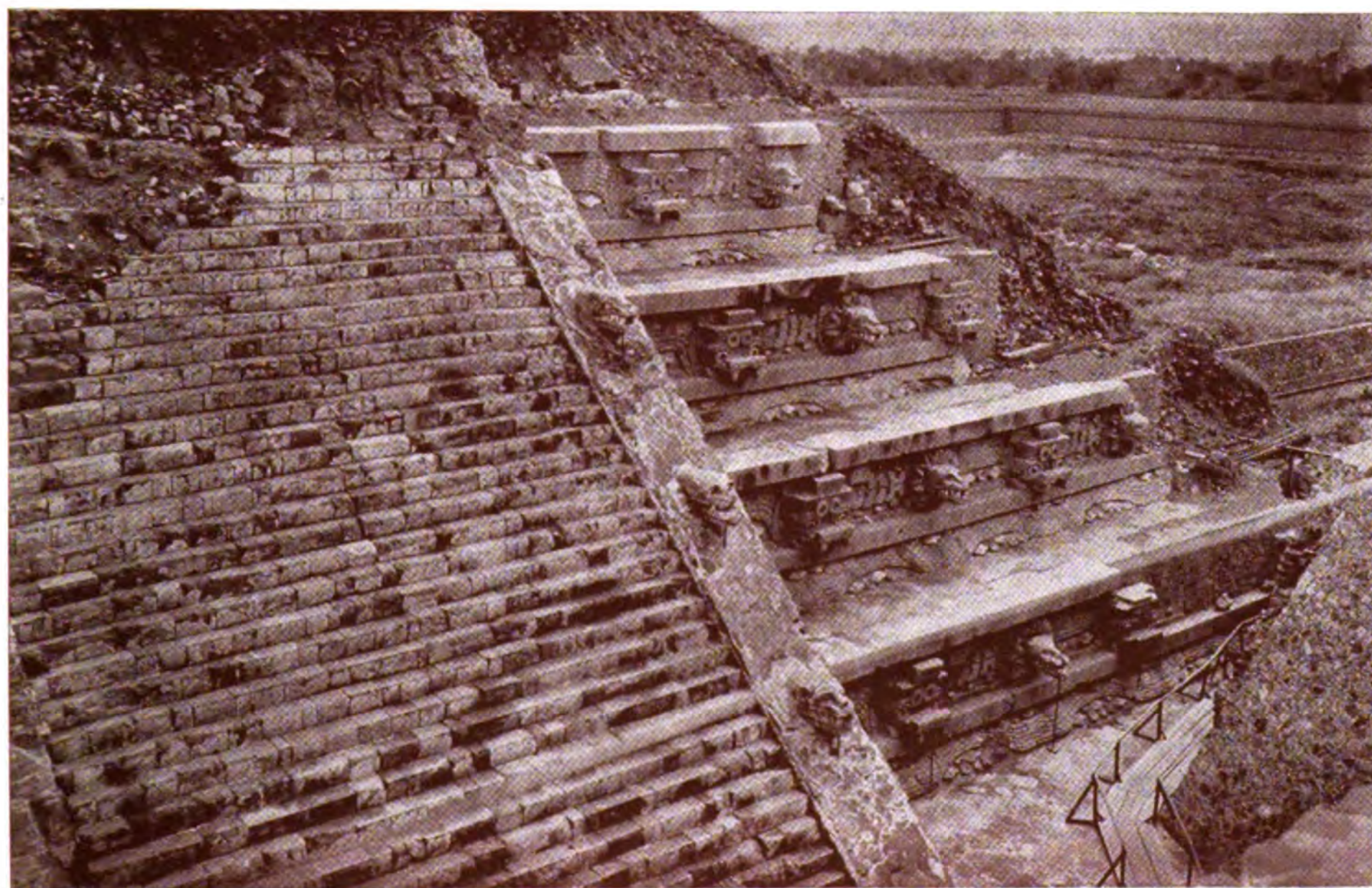
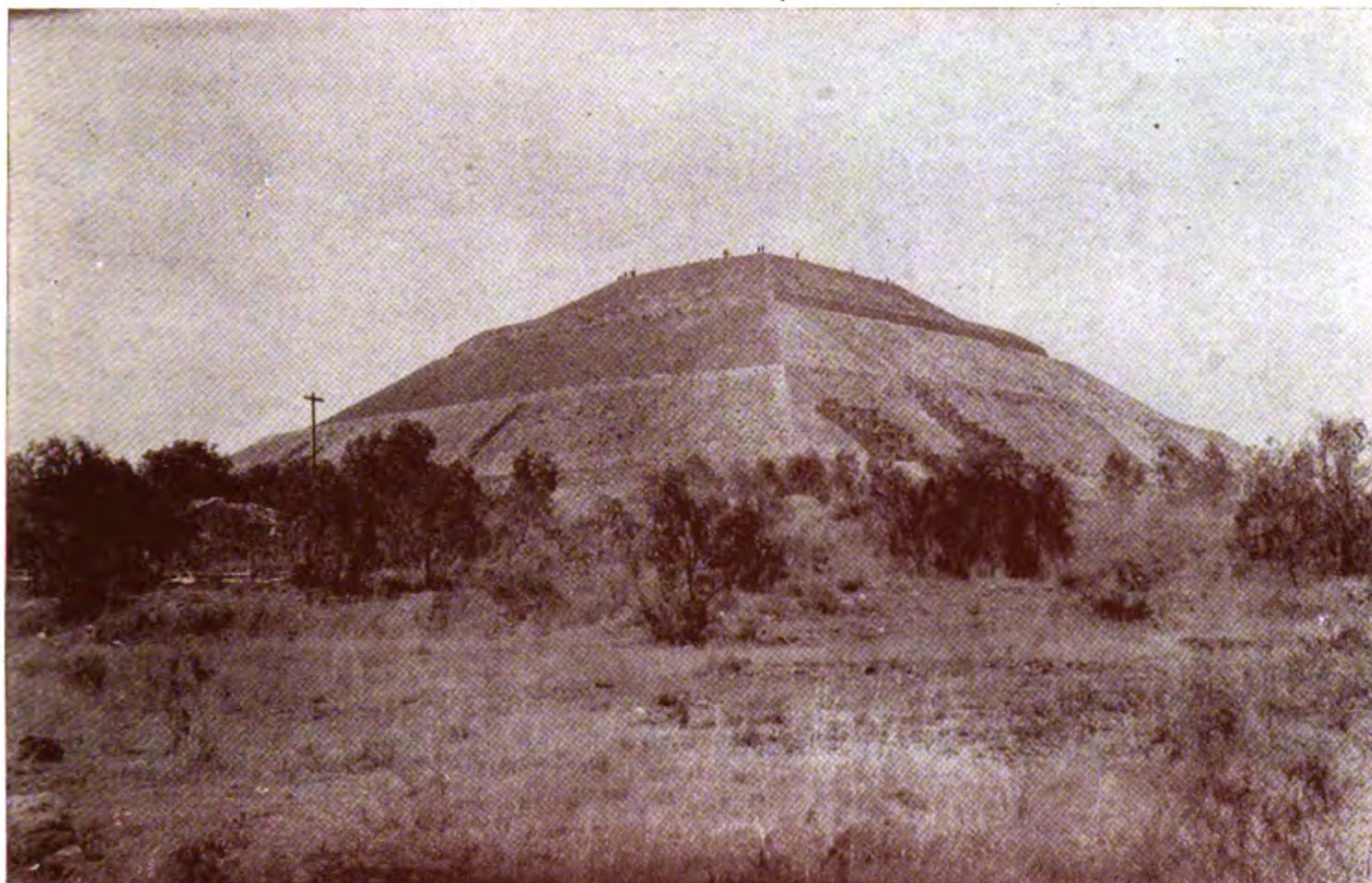
Is time a mere abstraction, denoting the relation between events as they pass through our consciousness? Both time and space *may be* abstractions of that kind; but there is good warrant for believing that time and space alike are in reality actual existences. In this view, we cease to think of time as mere emptiness, and obtain an idea of it as a power — something that does things. Time, space, silence — all these things which we are apt to regard as empty — may be fuller than that which we regard as most crowded.

Then why not cultivate — Time? Be a person richly endowed with that potency called Time. Make Time a part of your nature, a weapon in your armory or an instrument in your outfit. Make Time your friend.



"THE difficulty has been and is, that in making his choice between duty and desire, the disciple has ever two roads before him. He can follow after the vanity of vanities, or seek the mystery of mysteries."— *Katherine Tingley*





*Lomaland Photo & Engraving Dept.*

(ABOVE) VIEW OF PYRAMID AT SAN JUAN TEOTIHUACÁN, MEXICO

(BELOW) STAIRWAY WITH FIGURES IN HIGH RELIEF MADE BY  
THE AZTECS ON THE PYRAMID AT SAN JUAN TEOTIHUACÁN





*Lomaland Photo & Engraving Dept.*

SECTION OF ONE OF THE SIDES OF PYRAMID AT  
SAN JUAN TEOTIHUACÁN, MEXICO

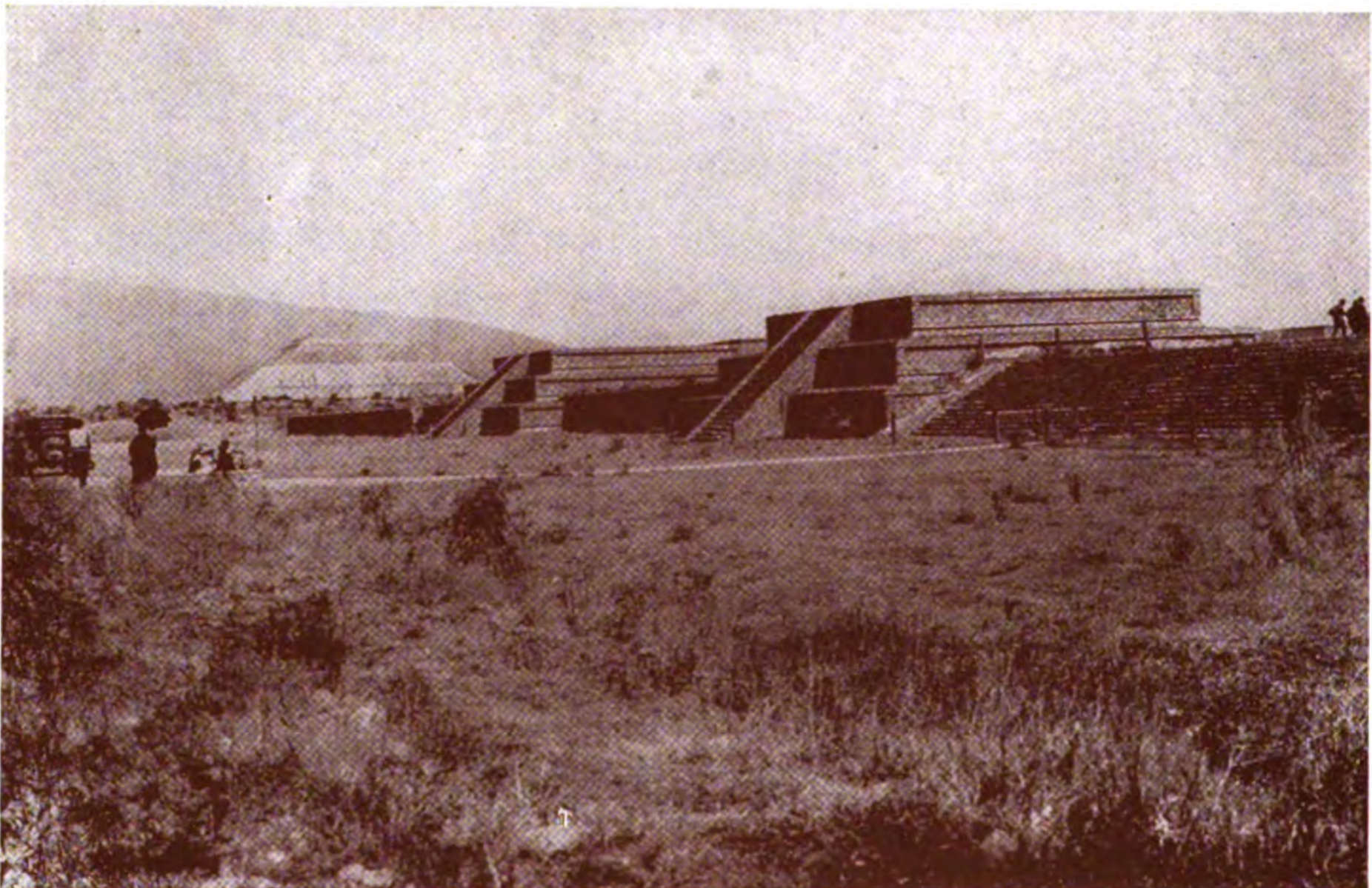




FIGURES IN HIGH RELIEF IN STAIRWAY MADE BY AZTECS IN PYRAMID AT  
SAN JUAN TEOTIHUACÁN, MEXICO

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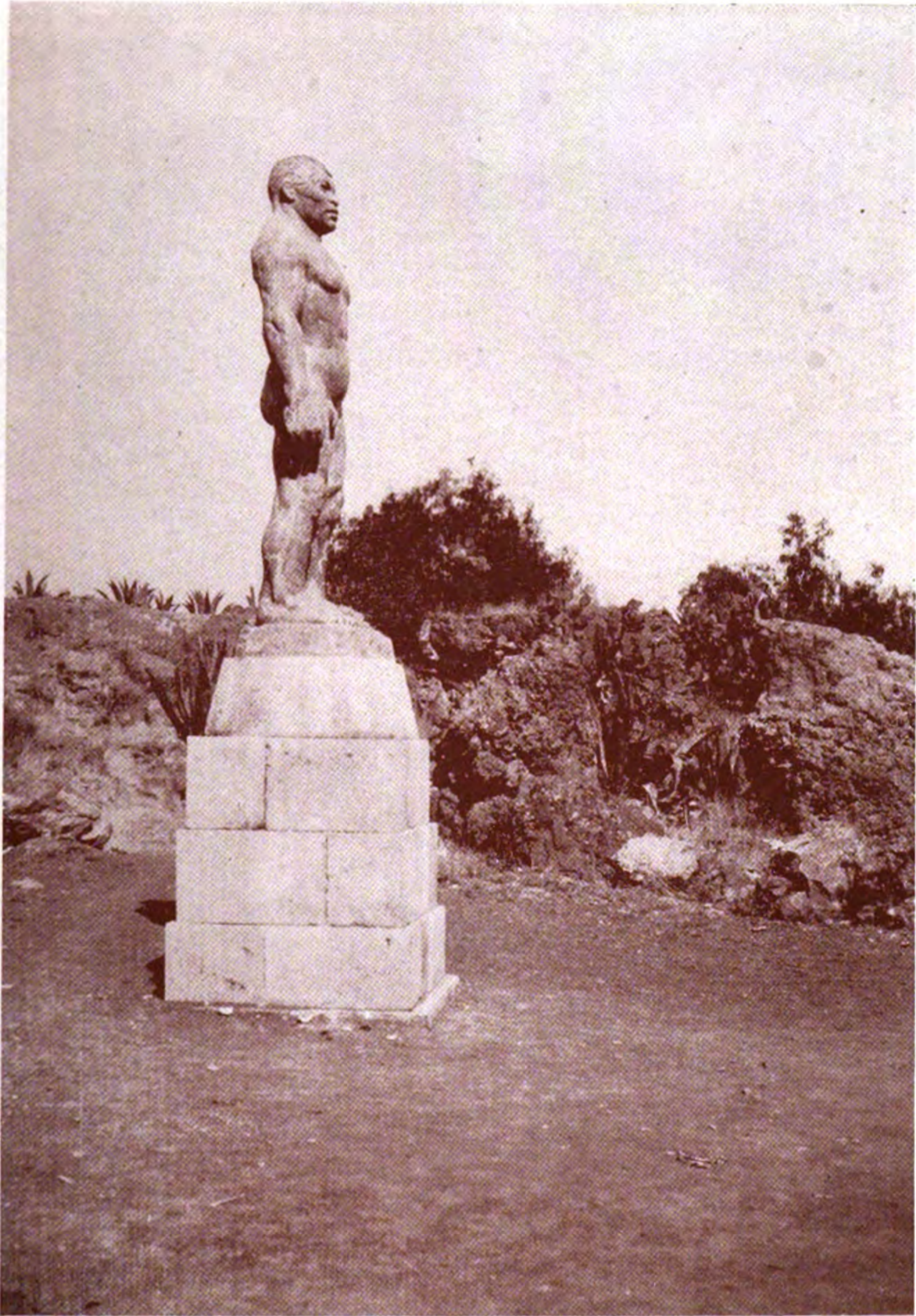




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(ABOVE) STAIRS OF PYRAMID AT SAN JUAN TEOTIHUACÁN, MEXICO  
(BELOW) PYRAMID AT SAN JUAN TEOTIHUACÁN — THE AMPHITHEATER

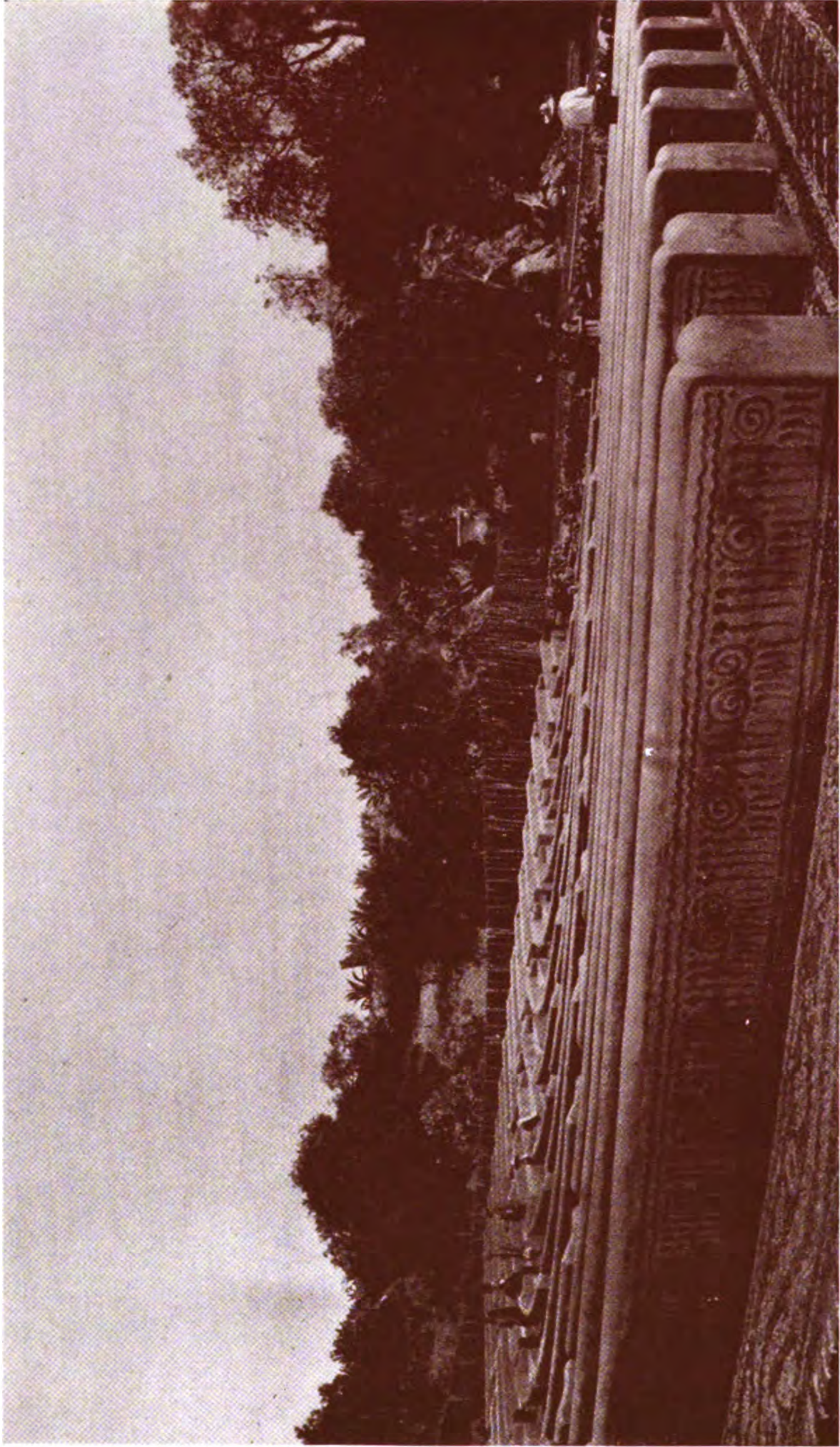




*Lomaland Photo & Engraving Dept.*

LARGE FIGURE MADE OF ONE PIECE OF STONE AT  
PYRAMID OF SAN JUAN TEOTIHUACÁN, MEXICO





*Lomaland Photo & Engraving Dept.*

THE AMPHITHEATER OF PYRAMID AT SAN JUAN TEOTIHUACÁN, MEXICO



## AN UNPROGRESSIVE SHELL-FISH OF THE SLATE BEDS

PERCY LEONARD

**I**N Professor H. F. Osborn's book, *The Origin and Evolution of Life*, we meet with the surprising statement that a certain genus of marine bivalves, *Lingula* by name, which is still to be found in our modern seas, has continued almost unchanged from what it was tens of millions of years ago when the slate beds of the Cambrian rocks were being formed.

Those who think of evolution as having to do merely with the development of the body, may well be appalled at the idea of this lowly form of life which has remained at a standstill and made no perceptible advance while the great clock of the Universe has ticked away many millions of years. Such a protracted period of stagnation may well give rise to wonder.

The Theosophist, however, can cheerfully assimilate the fact as one that is in perfect harmony with his optimistic view of life. He considers that the development of the visible form is the least important aspect of the evolutionary process, and that the real interest centers in the almost endless procession of invisible beings which inhabit those forms, who undergo their various experiences and finally pass on to new and more highly organized bodies for a fresh series of adventures. The form itself may remain stationary for long periods of time and yet all the while be serving as a temporary shelter for a moving throng of invisible pilgrims for ever pressing forward to their far-away goal. A traveler on his way to Washington may very well occupy a bed for the night without feeling sorry that the bed remains where it is and never goes to the capital at all. It is designed merely for the convenience of a succession of travelers and so long as it assists them on their journey, it fulfils the purpose for which it was made.

In the great scheme of evolution, it is the invisible lives which inhabit the various forms which are of real consequence; the forms being evolved solely for their use. At some distant date the planet itself will no longer be capable of supporting life and those to whom it has served as a stepping-stone will pass on to new activities amidst new surroundings, preserving in their memories the record, and in their characters the strength, acquired during their temporary sojourn in shelters fashioned from the dust of Earth.



“To cater only to mental demands is to forge another link on lines of retrogression.”— *Katherine Tingley*



## NOTES FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

**M**ANY new discoveries of great interest and significance to students of Theosophy have lately been reported.

At last, nearly two years after the first opening of the sealed chamber in which stands the sarcophagus of Tutankhamen, the curiosity of the world has been satisfied by the discovery and examination of the royal remains. The brief reports so far received tell of a marvelous mummy-case of solid gold, a portrait of the boy-king, many wonderful pieces of exquisite goldsmiths' work, and above all, the finding of the Double Crown of Upper and Lower Egypt upon the head of the king. Hitherto, the singular Egyptian crown has only been known by means of sculpture and painting (owing to the activities of tomb-robbers) and its discovery is a notable event. Examination of the mummy is said to prove that Tutankhamen was about eighteen years old at the time of his death; this confirms the historical records about which there was some dispute.

The next source of special interest will be the thorough exploration of the side-chamber and the examination of the extraordinary riches and exquisite works of art dimly visible from the entrance. Thirty-four locked treasure-chests stand there in tempting array. Speaking of some of these objects, Professor Breasted of Chicago said:

"These exquisite figures are quite equal to anything ever produced in Greek sculpture, and rival the greatest works of art of any age. At last a great civilization in a land which was the earliest home of refined culture ever brought forth by man is adequately revealed to us in works of supreme beauty and power."

And Professor Capart, the famous Belgian archaeologist:

"In the tomb of Tutankhamen we realize better than anywhere else that all must be begun over again, that the forces of decadence often operate as strongly as the forces of progress, and that at a period when our civilization is tottering all our respect is due to those giants who had attained the highest pinnacle and retained it so long."



Mr. Carter's expedition is only one of several that are or have been lately working in Egypt, and which have made wonderful discoveries. In the royal cemetery east of the Great Pyramid, Dr. Reisner's Harvard expedition found five huge *mastabas* or tombs of the sons and daughters of Cheops, the reputed builder of the Great Pyramid. Near these were



## NOTES FROM THE ARCHAEOLOGICAL FIELD

uncovered two large boat-shaped openings deeply cut in the solid limestone and covered with immense blocks. Originally they contained 'sun-ships' covered with gold and precious stones, buried on behalf of the two queens of Cheops whose small pyramids are adjacent. Dr. Reisner has found evidence that these treasures were stolen by the guardians of the cemetery who knew the secret of the hidden crypts.

The French Institute of Oriental Archaeology at Cairo has also reported extremely interesting discoveries from Abu Roash, seven miles east of Cairo, consisting of small truncated pyramids ranging in date from prehistoric times when the bodies were buried in the 'contracted' position and without any attempt at artificial preservation, to the first periods of mummification. All methods of interment are shown, from the simple laying of the body in the ground, then to the various kinds of stone receptacles, and culminating in the fine sarcophagus made of a single stone, whose decorative carving became the pattern for succeeding centuries.

Another French expedition has just excavated a great temple of the late age of the Ptolemies, at Medamot, six miles north-east of Karnak. It contains the name of the Emperor Trajan and the plan and some of the details are a complete novelty in Egyptian work. The parts surrounding the holy of holies are unusually developed and two remarkable interior courtyards stand to the north and south of the principal building. It is considered to be a restoration or rebuilding of a very ancient Twelfth Dynasty temple of about B. C. 2000.



About twenty years ago discoveries of remains of a community of mammoth-hunters of the Aurignacian Age, contemporary with the well-known Crô-Magnon prehistoric race of France but not identical, were made near the village of Předmost in Czechoslovakia. Not however till last year did the great extent of the settlement and the splendid preservation of the objects become known as the result of trench-digging for a brick-field. The government has now taken the exploration in hand and complete descriptions and pictures are at last available. An almost infinite variety of weapons in bone and ivory, of domestic implements and utensils, carvings and engraved pictures, idols, toys and playthings, have been found. As Sir Arthur Keith says: "Never before has so complete a revelation been made of the manner of life lived by our forefathers during the Ice-Age." These people were certainly racial cousins of the Crô-Magnons, and almost certainly represent ancestors of at least some of the modern Europeans. Their skulls — as with the Crô-Magnons — are of remarkable size and show high intellectual development; they



## THE THEOSOPHICAL PATH

are from 100 to 200 cubic centimeters larger in brain-capacity than the average English skull today!

When did they live? 20,000 years ago, as Dr. Keith suggests *as a minimum*, or 50,000 or double that as some conceive? Anyway, they were infinitely removed from the supposed brute-ancestor of man, the hypothetical and undiscovered 'ground-ape' of the Tertiary period. To maintain himself amid the swarms of monstrous and ferocious beasts by which he was surrounded, and not merely to hold his own but to exterminate many of them and to thrive, required wonderful intelligence. The discoveries in Czechoslovakia throw the most vivid light yet obtained on the complicated and daring method of life of this magnificent race.



Another prehistoric find of the greatest importance, if authentic, is reported from Dortmund, Germany, by Professor C. Gagel, according to the press. It consists of a perfectly preserved bridge constructed by Ice-Age man, found under a mine-shaft. To quote from the *Daily News* (London):

"Professor C. Gagel estimates the bridge's age at about 50,000 years, and says that the high technical skill displayed in its making must lead archaeologists to revise their judgment of prehistoric man's capacity.

"The bridge, which is about 40 yards long, consists of split and carefully planed oak planks, fastened together by oak clamps at intervals of a stride.

"Professor Gagel says that science is confronted with a complete riddle as to how the Ice-Age inhabitants could have turned out so skilled a piece of carpentry by means only of implements made from the teeth of mammoths."

Exactly: here is the old problem again: if the tools were inadequate (and *mammoth-teeth do not make satisfactory planes*) the intelligence and skill must have been excessive, and again we seem a very long way from the 'ground-ape!' But let us not forget that while ivory and stone implements last for ages, *iron implements very quickly rust away.*



"WHEN Whittier was a little boy of seven he was taken by his mother to see a girl who had lost her character, and who was now dangerously ill. The pious people of the village let her severely alone, but the poet's mother, who was a Quaker woman with a very kind heart, did not allow herself to be influenced by common prejudice. Whittier never forgot how his mother addressed the sufferer as 'my dear girl,' gave her food, and attended to her comfort. 'After a while,' he told me, 'I went out of doors, and looking up to the blue sky, I thought that the God who lived up there must be as good as my mother. If she was so helpful to wicked people He could not be less kind. Since that time,' he added, 'I have never doubted that ultimate goodness of God and His loving purpose for the world.'"—*Louise Chandler Moulton*




## PREHISTORIC MAN AND DARWINISM

### A Study in Some Recent Scientific Discoveries and Conclusions in the Light of Theosophy

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#### III (*continued*)

HE 'Table of Later Geological Periods' on the next page will help to make clearer some of the critical points which throw doubt upon the materialistic ape-ancestry theory and help to confirm the ancient Theosophical teaching.

It is extremely important to realize that none of the human races whose fragmentary remains have been found are believed to be ancestral to us, until we reach the comparatively recent Aurignacians, including the Combe-Capelle, a moderate-sized race, and the Cro-Magnon, a very tall one, who had finely-shaped skulls with as great a capacity as ours. All the prehistoric races who lived before the Aurignacians have disappeared without leaving unmistakable descendants, and the Aurignacians themselves were not the descendants of any races of which science has found the least vestige of a record! They are supposed to have come from the East and to have simply replaced their predecessors, the peculiar and far inferior Mousterians, or Neanderthal race as they are generally called. The Aurignacians may have driven the Neanderthals out by force; there are no signs of blending. Our modern western races are probably partly derived from the Aurignacians and later tribes of modern type who poured in from the East, and perhaps from Africa. Instead, therefore, of there being a simple continuous line of descent by which modern man can be approximately traced from the earliest race which has left any evidence to the present day, *there is a definite break marked by the sudden appearance of the highly-developed Cro-Magnons, etc.*; this is indicated on the Table by a double line above the Aurignacians. So far as Science can discover, the earlier races — some of which, such as the Neanderthals, were different *species* of man separated by peculiarities more marked than any which distinguish modern races — disappeared completely!

Yet it is popularly supposed that we possess a fairly complete record, in the gravel-beds and caverns, of man's evolution from an animal and through ape-men that gradually became human in form and intelligence, to the savage and then to historical civilization. How has this belief become so widely spread that even Christian clergymen bow their heads



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TABLE OF LATER GEOLOGICAL PERIODS

TERTIARY PERIOD	EOCENE Palaeocene, London Clay etc. (Eng.) Oligocene	Rise of Higher Mammals  Eolithic Implements, man-made (?)	7,870,000 years ago <sup>1</sup>
	MIOCENE	Eoliths (?) Primitive anthropoid apes. Hypothetical 'Ground-ape,' not yet discovered!	3,670,000
	PLIOCENE Foxhall culture, (England) Coralline and Red Crag (England) Blue clay (Italy) Gold-bearing sands (California) Chapalmalense beds (Argentina, S. Am.) River gravel (Eng.)	Flint implements, scrapers, axes, hammers, etc. Hearths for holding fire. (Earliest undoubted proof of man admitted by science.)  Castenedolo Skeletons of Modern Type! Calaveras skull, mortars, pestles, spearheads, etc.  Boleadoras ( <i>polished</i> stone implements for hunting)  Pittdown skull and Eoliths	1,870,000
PLEISTOCENE	PLEISTOCENE 1st Glacial Period 2nd Glacial Period	<i>Pithecanthropus erectus</i> (possibly earlier) Cromerian Culture, Heidelberg Jaw (Neanderthal variation type) Chellean Culture, Rhodesian Man (?), Galley Hill Man (England), Talgai Man and Dingo Dog (Australia), etc.	870,000  726,000
	3rd Glacial Period 4th Glacial Period	Acheulian Culture Mousterian Culture. NEANDERTHAL RACE etc., Gibraltar Woman, Galilee Man (Palestine)  ALL THE ABOVE HUMAN REMAINS FROM THE OLD WORLD ARE NOT ANCESTRAL TO MODERN MAN ACCORD- ING TO SCIENTIFIC OPINION (EXCEPT POSSIBLY THE CASTENEDOLO SKELETONS CONCERNING WHICH THERE IS MUCH CONFLICT OF OPINION ON ACCOUNT OF THEIR MODERN APPEARANCE.)	
		Aurignacian Culture — Combe-Capelle, Grimaldi, Predmost, CRO-MAGNON, etc. (France, etc.)	222,000
	RECENT AND HISTORIC	Solutrean, Magdalenean Neolithic — Western Europe, America, etc. Egyptian — Excellent pottery, linen, etc., traced back by Prof. Flinders Petrie with certainty to	?  B.C. 12,000

2. These dates were worked out by William Scott from Oriental records given by H. P. Blavatsky in *The Secret Doctrine*, but they are not offered as being absolutely correct, though, according to Theosophical information, they are far nearer the truth than the mutually inconsistent chronologies of the geologists, who frankly admit that they have no means of ascertaining the actual duration of geological ages with certainty. According to a recent scientific table the Miocene was about ten million years ago and the Foxhall human relics about one million; while the Aurignacian was only 28,000! (See *The Theosophical Path*, April, 1919.)



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to it and regard the allegorical accounts of the Creation of Man in *Genesis* as nothing but "the poetical lispings of the childhood of the race"? Perhaps we have been so firmly impressed by the Darwinian propaganda that man's evolution must have been from the ape because there is no popular rival except the incredible Adam and Eve story, taken literally!

Anthropologists are careful not to claim that they have found the actual remains of the true human line of descent (except some recent portions such as the Aurignacians), but they assert that the bones, in the chronological order in which they are found, represent roughly a near approach to what they are convinced must be the unknown members of the ancestral line. So we find *Pithecanthropus*, *Heidelbergensis*, Chellean, Acheulean, and the others leading down to the Aurignacians and Neolithics, (the Neanderthals have been abandoned, being proved to be a separate species of man) placed in order in the statuary exhibits of 'Evolving Man' in the museums. It is not claimed that these are the ancestors in lineal descent of modern man, but that they are collaterals — first or second cousins, so to speak, of the true line of descent — and therefore represent the true line fairly well.

It is extremely important to bear in mind that science does not claim to have discovered undoubted remains of the trunk of the ancestral tree, but only side branches (until the Aurignacians at the earliest), but it claims that these offshoots declare the nature of the trunk which 'must' have become more bestial the farther back we go. The study of Theosophy shows that this plausible and 'natural' argument is not really true but is founded on misapprehension. The human stream contained highly advanced types even at the early periods when we find the remains of very savage and brutish races. Civilizations had flourished long before the Pliocene savages were making rough flint eoliths and building simple hearths for their fires. The degraded side branches of the human tree were truly thrown off from the trunk, but the trunk was not identical with them. The anthropoids and many of the more barbarous men whose remains have been found were descended in numerous ways, too complicated to discuss here, from the various highly-civilized races of the vanished continents.

A peculiar difficulty facing the supporters of the evolution of short-armed, walking man, from the long-armed, tree-dwelling ape, with foot that has degenerated into a kind of hand, is that no trace whatever has been discovered of a creature possessing intermediate characters on the way between the tree-climbing hand-like foot with opposable thumb and the true human walking foot. The famous *Pithecanthropus erectus* may have had only a small brain, but: "In stature, shape, and weight of body,



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*Pithecanthropus* was human," as Dr. Keith says in *The Antiquity of Man*, p. 261, and no link between the most barbarous man and the 'four-handed' ape is known. The 'large walking ground-ape' of India, so much spoken of and desired to fill the gap, is still only a hypothesis.

In considering the significance of the Table of periods and types we may disregard the Neolithic and modern races, for there is no dispute about them, merely remarking, in the words of H. P. Blavatsky, that "Neolithic man was the forerunner of the great Aryan invasion and immigrated from . . . Asia, and in a measure North Africa."

With the Aurignacians we reach a people of special interest, for they were, as before mentioned, a highly-developed people who have passed down some of their characteristics to the present day. Professor H. F. Osborn, in *Men of the Old Stone Age* and elsewhere, tells many striking things about this extraordinary race, with which we have a blood-relationship. Speaking of the Aurignacians, whose skeletons have been found at Cro-Magnon in France:

"The Cro-Magnons were one of the finest races that ever lived, superior in mental capacity to the average European, tall and finely proportioned. The average Cro-Magnon was 5 feet 10 inches tall and some of the men found at Grimaldi, Italy, measured 6 feet 4 inches . . . They were one of the finest races the world has ever seen, as well as one of the most artistic, deeply religious. . . . The extraordinary cave art left by the Cro-Magnons is one of the marvels of recent archaeology. Suffice it to say that it cannot be explained how those early artists obtained sufficient light to see what they were doing when some of the paintings escape attention of the explorers under an acetylene lamp, and when it is probable that primitive stone lamps were the only means of illumination. Certainly the Cro-Magnons had a strong art instinct, a love of art for art's sake, not unlike that which inspired the early Greeks. Indeed they may be called the Palaeolithic Greeks."

Without the key given by the knowledge of Atlantis, whose ancient culture they faintly reflected, and from which their unknown ancestors originally came, though by a very roundabout route, it is impossible to explain their origin or characteristics. Dr. Osborn feels this difficulty:

"The sudden appearance in Europe at least 25,000 years ago [far more, according to Theosophy] of a human race with a high order of brain power and ability was not a leap forward, but the effect of a long process of evolution elsewhere. When the pre-historic archaeology of eastern Europe and Asia has been investigated we may obtain some light upon this antecedent development. . . . That this mind [similar to our own] of the Upper Palaeolithic race was of a kind capable of a high degree of education we entertain no doubt whatever because of the very advanced order of brain which it developed in the higher members of the ancient races; in fact, it may be fairly assumed from experiences in the education of existing races of much lower brain capacity such as the Eskimo or Fuegian. 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 history."

Dr. Osborn believes that we can find direct descendants of the Cro-Magnons among the inhabitants of the Dordogne Valley in south-eastern France. He says those contemporary French people

"are not degenerate at all, but keen and alert of mind. . . [They] agree with but one other



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type of men known to anthropologists, namely, the ancient Cro-Magnon race. The geographical evidence that here in Dordogne we have to do with the survivors of the real Cro-Magnon race seems to be sustained by a comparison of the prehistoric skulls found at Cro-Magnon, Laugerie, Basse, and elsewhere in Dordogne, with the heads of the types of today. . . . If the people of Dordogne are veritable survivors of the Cro-Magnons of the Upper Palaeolithic, they certainly represent the oldest living race in western Europe, and is it not extremely significant that the most primitive language in Europe, that of the Basques of the northern Pyrenees, is spoken near by, only 200 miles to the southwest? Is there possibly a connection between the original language of the Cro-Magnons, a race which once crowded the region of the Cantabrian Mountains and the Pyrenees, and the existing agglutinative language of the Basques, which is totally different from all the European tongues? . . . The geographical extension of this race was once very much wider than it is today. . . . Verneau considers it was the type prevailing among the extinct Guanches of the Canary Islands."

H. P. Blavatsky has something apposite to say about these Guanches:

"According to Farrar [*Families of Speech*] the 'isolated language' of the Basques has no affinities with the other languages of Europe, but with the *aboriginal languages of the vast opposite continent* [America] and those alone. Professor Broca is also of the same opinion. . . .

"The Guanches of the Canary Islands were lineal descendants of the Atlanteans. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners, the Cro-Magnon Palaeolithic men."— *Secret Doctrine*, II, p. 790-1

"The 'mysterious' affinity between their tongue [Basque] and that of the Dravidian races in India will be understood by those who have followed our outline of continental formations and shiftings . . . . If, then, Basques and Cro-Magnon Cave-Men are of the same race as the Canarese Guanches, it follows that the former are also allied to the aborigines of America. This is the conclusion which the independent researches of Retzius, Virchow, and de Quatrefages necessitate. The *Atlantean affinities* of these three types become patent."

*Ibid.*, p. 790-792.

"Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped-Stone Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted — the incubus of the *Atlantean Karma* is upon them."

*Ibid.*, II, p. 740.

Returning to our Table, a group of Mousterian names will be noticed immediately preceding the Aurignacians. These are all of the 'Neanderthal' type and are of special interest to students of Theosophy for several reasons, particularly on account of the change in opinion that has taken place in regard to their position in pre-history. They had heavy, receding jaws, slouching gesture, clumsy gait, and their foreheads were marked by tremendous gorilla-like eyebrow ridges. Their knees were bent, their necks very thick, and their heads were thrust forward. But they had *large brains*, equal to or exceeding those of modern man, though the general conformation was apelike to a certain degree. Still, as Dr. Keith remarks:

"Further, in size of brain Neanderthal man was not a low form. His skill as a flint artisan shows that his abilities were not of a low order. He had fire at his command, he buried his dead, he had a distinctive and highly evolved form of culture — Neanderthal man was certainly not a dawn form of humanity."— *Antiquity of Man*, p. 169.



## THE THEOSOPHICAL PATH

It is an axiom in embryological science that the developing form runs rapidly through the main stages of its ancestral genealogy as it grows from the first protoplasmic speck to adulthood. What we find in infancy or childhood represents, however incompletely, the condition of the species in former ages. If, therefore, we find the younger specimens of a human race more advanced in bodily structure than the adults, we ought to infer that the race in question had declined from a higher condition. According to the discoveries of children's and youths' skulls of the Neanderthal race this was the case with them, though, singularly, Dr. Keith does not draw the inevitable conclusion that the Neanderthals were the representatives of a higher Atlantean race traveling downhill to extinction. Dr. Keith says:

"Krapina (Croatia) provided, for the first time, an opportunity of studying the children and the youth of this strange species of man. As is well known, there is a close superficial resemblance between the skulls of man and anthropoid ape during infancy and childhood. The brutal and distinguishing features appear on the ape's skull during the years of growth; the human skull during that period changes to a less degree. Hence it is not surprising to find that the children at Krapina were in form of head and face more like men of the modern type than is the case with their parents. The great simian eyebrow ridges assume their massive size and characteristic Neanderthal form at maturity."—*Ibid.*, p. 134.

This is strong evidence of the descent of both anthropoids and Neanderthals from earlier and more 'modern' or intellectual races.

Considering the strong impression Darwinism made upon the scientific world, it is not remarkable that the discovery of the Neanderthals was received as a conclusive proof of evolution from the ape. Here was a real link, a race with many simian characteristics, yet human. Pictures and articles were widely disseminated to impress the idea that these 'primitive men' were not very long ago our ancestors. But a change has come about within the last few years, and now it is agreed that that extraordinary race, however interesting and unique, must be disregarded in the search for the real ancestors of modern man, for it was wiped out by the incoming of the Aurignacians, who did not intermingle with the Neanderthals but supplanted them. A few families may have lingered on in isolated spots, for there have been a few modern persons found with heads resembling the Neanderthal type. From what we learn about some of these it seems possible that the Neanderthals were after all not such barbarians. The great French anthropologist, de Quatrefages, writes:

"The epithets *brutal* and *simian*, too often applied to the Neanderthal cranium, and to those which resemble it, the conjectures made with regard to the individuals to whom they belonged, might lead us to think that a certain moral and intellectual inferiority was naturally connected with this form of cranium. It can easily be shown that this conclusion rests upon a most worthless foundation.

"At the Paris Congress, M. Vogt quoted the example of one of his friends . . . whose cranium exactly recalls that of Neanderthal, and who is nevertheless a highly distinguished lunacy doctor. . . . The skull of St. Mancuy, Bishop of Toul, even exaggerates some of the



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most striking features of the Neanderthal cranium. The forehead is still more receding, the vault more depressed . . . the skull of Bruce, the Scottish hero, is also a reproduction of the Canstadt type."— *The Human Species*, 1900

Before leaving the Neanderthals, it is important to mention what H. P. Blavatsky said about them in *The Secret Doctrine*, published in 1888, long before scientists imagined they were an independent extinct race, and when they supposed they were our comparatively recent ancestors. After quoting Mr. Edward Clodd's remark about the Neanderthals, "Whence they come we cannot tell, and 'their grave no man knoweth to this day,'" she says:

"Besides the possibility that there may be men who *know* whence they came and how they perished — it is not true to say that the Palaeolithic men, or their fossils, are all found with 'small brains'. . . . There are aboriginal tribes in India whose brains are far smaller and nearer to that of the ape than any hitherto found among the skulls of Palaeolithic man."

— *The Secret Doctrine*, II, p. 686, Footnote 1441<sup>a</sup>

That H. P. Blavatsky must have had unusual opportunities for learning anthropological facts quite unknown and unsuspected thirty years ago by the most learned and brilliant exponents of the subject in Europe, is proved by her remark about the Neanderthals, which is in perfect harmony with the very recent conclusions of modern science based upon the new discoveries of human remains which we must consider next. She says, writing in 1888, or earlier (*italics mine*):

"We are made also to face the 'Mammoth age'. . . in which the great rudeness of implements reaches the maximum, and the *brutal* (?) appearance of contemporary skulls, such as the Neanderthal, points to a very low type of humanity. But they may sometimes point also to something besides; *to a race of men quite distinct from our (Fifth Race) Humanity.*"

— *Ibid.*, p. 724.

Now listen to Dr. Keith in 1915, telling of the recently adopted theory:

"Thus we see that, in the Mousterian period, in the middle Pleistocene age, when the middle of the 50-foot terrace was being laid down in the Thames valley, Europe was inhabited by a peculiar race of mankind — of quite different type from the races which now populate it. This race spread from Gibraltar in the South to Weimar in the North, from Croatia in the East to Jersey in the West. . . . A survey of the characters of Neanderthal man — as manifested by his skeleton, brain-cast, and teeth — have convinced anthropologists of two things: first, that we are dealing with a form of man totally different from any form now living; and secondly, that the kind of difference far exceeds that which separates the most divergent of modern races. . . . The most marvelous aspect of the problem raised by the recognition of Neanderthal man as a distinct type is his apparently sudden disappearance. He is replaced, with the dawn of the Aurignacian period, by men of the same type as now occupy Europe. . . . He suddenly appears in Europe — from whence, future investigations may disclose; the one thing we are now certain of is that he was not suddenly converted into the modern type of man."— *Antiquity of Man*, pp. 135, 136, 158.

As far, then, as we have penetrated into long-vanished periods of time

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3. It may be very significant that a Neanderthal skull has just been found (1925) in Palestine, on the shores of Lake Galilee.



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the records present us with strictly intelligent and modern types of mankind leading back to and including the artistic and handsome Cro-Magnons and other Aurignacians; and before them to a Europe partly inhabited for an immense time by the strange Neanderthal people, who bear many marks of degeneration. No blending is found between the Neanderthals and the Aurignacians who supplanted them quickly and completely. Research has not traced our direct ancestry a step beyond the Aurignacians, who, although they lived so very long ago, would not be remarked as in any way unusual if they reappeared as the offspring of a modern French family.

What, then, about the next group in our Table, the Chellean and Acheulean, including the famous 'Galley Hill' Englishman of the Thames Valley? From the Darwinian point of view it might be expected that these types, immensely older than the brutal-looking Neanderthals according to general belief, would be the real 'missing links,' very near to the anthropoid ape, and quite removed from any resemblance to modern man in structure, size of brain, or shape of skull. Perhaps they might have an approach to an ape's foot with an opposable thumb! We find nothing of the kind, however. Dr. Keith says:

"The skeleton [of the Galley Hill man] does not show a single feature which can be called Neanderthaloid, nor any simian feature which is not also to be seen in the skeletons of men of the modern type. The Galley Hill man represents no strange species of mankind; he belongs to the same type as modern man. . . . In size, in the richness of its convolutions, the brain of the Galley Hill man does not fall short of the average man of today."— *Ibid*, p. 185

Similar statements are made about the rest of this class, but it would take too long to quote them, and it is not necessary. The essential point to observe is that at a period reckoned by Dr. Keith (whose tendency is rather to underestimate than to over-estimate time-periods) at "between a hundred and a hundred and fifty thousand years before our own time at least," during the Acheulean and Chellean periods of the Pleistocene which comprised at least a hundred thousand years between them, ancient river deposits "from one side of Europe to the other have revealed the same story — the existence of a man, a mere variant of modern man." During all that time no trace of Neanderthal or any other brutalized man is found. Again we must quote Dr. Keith (*italics mine*):

"How are we to account for this unexpected revelation? There are two ways: we may . . . simply refuse to believe in the authenticity of these discoveries because they run so contrary to our preconception of how and when modern man was evolved. Or, with Sergi and Rutot, we may put our preconceptions aside, and, as we are bound to do, accept the revelations of those discoverers as facts, and alter our conception of man's evolution to harmonize with the facts. We have, in the first place, to conclude that man of the modern type is much older than we supposed. We expected to find him in a process of evolution during the Pleistocene period, but we have traversed more than half that period and find our own species much as we find him at the present day. It is clear that we must seek for his evolution at an earlier time than the Pleistocene. Neanderthal man is a different and very primitive species of man . . . an



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intruder when he entered Europe at a late stage of the mid-Pleistocene period. Further, we have to take a more complex view of the world of ancient man. *In our first youthful burst of Darwinism we pictured our evolution as a simple procession of forms leading from ape to man. Each age, as it passed, transformed the men of the time one stage nearer to us — one more distant from the ape. The true picture is very different.* We have to conceive an ancient world in which the family of mankind was broken up into narrow groups or genera, each genus being again divided into a number of species. . . . Then out of that great welter of forms one species became the dominant form, and ultimately the sole surviving one — the species represented by the modern races of mankind." — *Ibid.*, p. 209

The italicized remarks are highly significant, while the last two sentences are, as far as they go, in agreement with Theosophical teachings. However, we must remember that perfectly civilized men existed in certain districts, outside Europe, even during the early Tertiary Period.

### IV

LEAVING the Vero and other American remains for later consideration, two famous relics — the imperfect skeleton of the *Pithecanthropus erectus* of Java, and the Heidelberg mandible — demand attention. The former, found in a stratum which it is difficult to place in exact correspondence with European time-periods, but which is generally supposed to be about as old as or perhaps somewhat older than the Galley Hill man (whose skull, as reconstructed logically by Dr. Keith, is quite modern in size and general appearance), possessed a very low cranium, little more than half the capacity of that of modern civilized man or of most of the ancient Stone-age skulls. The capacity of the Java cranium (of which very little remains to judge by) is reported to be about 850 cubic centimeters; the average of modern human skulls varies between 1300 c.c. and 1500 c.c., but native Australian women have been found with only 930 c.c., though the Australian female average is about 1100 c.c.

In estimating the amount of mental ability possible with a low brain-capacity it is worth noting that native Australian children in modern schools have taken high rank at examinations. Mr. Neville Chamberlain, in a lecture on 'Human Development,' reported in *The English Mechanic* for October 7, 1910, said:

"It was very questionable whether in pure intellect we had any advantage over races which we were accustomed to consider quite inferior . . . even the aborigines of Australia showed similar capacity, for in Victoria the Aboriginal School for three years running stood highest of all the State schools in examination results."

As the *Pithecanthropus* was little inferior to the lowest Australian in brain capacity, he may not have been so much lower in intellectual possibilities! When, however, his fragmentary remains were discovered, a loud paean of joy was raised, "The missing link at last!" But *Pithe-*



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*canthropus* has been dethroned from that eminence and he is now supposed, by one school, to be the lingering representative of a far earlier race, a very primitive one — *but quite unknown and purely hypothetical* — and, by another, to be nothing but a little twig on the tree of evolution which degenerated and ended. Professor Buttel-Reepen wrote in 1914:

“. . . Until now the scientific world has accepted the *Pithecanthropus erectus*, the ape-man found some years ago on the Island of Java, whose remains were supposed to furnish the ‘missing link,’ as the original ancestor of man. He was nothing of the kind. He was a freak. He could not and did not develop into man. He lived awhile and died — just as a sucker emerges from the trunk of a tree, to wither at last away without getting anywhere.”

And, as was mentioned in the preceding chapter, *Pithecanthropus* gives no comfort to those who look for an intermediate type half-way between walking man and climbing ape. *Pithecanthropus* was, of course, exactly what Professor Buttel-Reepen and most of the modern school declare it to be, a minor twig thrown off from the main stem. It is, therefore, unnecessary to dwell further on a subject in which there is no serious diversity of opinion.

The Heidelberg relic consists of nothing but a very massive and clumsy jawbone with quite human teeth; it belongs to the second Ice-age in Europe, a very early stage of the Pleistocene period. We have now reached a period of enormous antiquity. According to various authorities the Pleistocene age lasted from half a million to a million and a half years, and the succeeding periods to the present day must have been very long too. What does this Heidelberg jaw, which lived perhaps more than a million years ago, tell us? Dr. Keith says:

“How much can be inferred concerning *Homo Heidelbergensis*, seeing that we know only his lower jaw and his lower teeth. In the first place, the characters of the teeth leave us no doubt as to his race: he represents, beyond all question, a variety — a primitive variety — of the Neanderthal man. It is strange that we have not found a single trace of this race since we parted from the deposits of the Mousterian until now. The pre-Mousterian strata have only yielded us men of a more modern type. Here, however, we come across Neanderthal man of a more primitive type than any yet found in the Mousterian deposits. The teeth show those peculiar features which differentiate them from those of men of the modern type. . . . These are not primitive or simian features, but the reverse; they are modifications confined, so far as we have yet discovered, to this peculiar variety of species of man, *Homo neanderthalensis*. . . . In the Heidelberg mandible we find the usual Neanderthal features of the chin, only they are more primitive.”— *Antiquity of Man*, pp. 237-244.

The most surprising thing about the dentition of the Heidelberg jaw is that the canine teeth are less apelike than those of modern man. Dr. Keith says:

“One other feature of the Heidelberg dentition impresses the anatomist. At such an early date as the beginning of the Pleistocene period he was prepared to find in the canine or eye teeth some resemblance to the pointed canine teeth of apes. This expectation was founded on the form of the canine teeth of modern man and the peculiar manner of their eruption.



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In the Heidelberg dentition the canines are even less ape-like than in modern man — they have subsided into the ranks of the ordinary teeth. In this we find a second point which bears on the antiquity of man. In an early species of man the canine teeth had assumed the 'human' form by the commencement of the Pleistocene period."— *Ibid.*, p. 237

This famous mandible proves, then, that there lived about the beginning of the Glacial period a primitive form of Neanderthal man, who, we have seen, had a large brain, and who, though brutal enough in many points of structure, was perfectly human, and whose peculiarities of skull have been found to exist in a few highly-intelligent persons of our own time. But we must not forget that the entire Neanderthal race disappeared and that the Heidelberg man is not on the line of our ancestry, however brutal and 'primitive' he may be.

Is the Heidelberg man the earliest human being of whom we have record? Or is there a more intelligent-looking type of man as early or earlier than he? Certainly there is, and the most celebrated specimen is the Piltdown man, *Eoanthropus Dawsoni*, discovered in 1912 in Sussex, England, who has already given occasion for endless controversy. As Dr. Keith's examination of the skull is highly exhaustive and recent (it takes about 200 pages of his book) and as that eminent anatomist and anthropologist exhibits a truly unprejudiced attitude, a mind keenly open to every particle of evidence and, most markedly, a willingness to modify his views for cause shown, we cannot do better than attach great weight to his conclusions, which seem far more logical than those of his opponents. After quoting Dr. Smith Woodward to the effect that the Piltdown remains "are almost (if not absolutely) of the same age" as the Heidelberg mandible, he says:

"When, therefore, Dr. Woodward assigns the Piltdown remains to an early phase of the Pleistocene epoch, we may, in the present state of our knowledge, suppose him to refer the Piltdown race to a time which is removed about half a million years from the present."

— *Ibid.*, p. 308

But other authorities, including Dr. Keith himself, are convinced that Piltdown man is a good deal older than the Pleistocene, that he really belongs to the much earlier age, the Pliocene — the latest subdivision of the Tertiary,— *which antedates the first Glacial period*. Dr. Keith points out with some humor that those who refuse to admit that Piltdown man dates from the Pliocene are not consistent:

"When Professor Boyd Dawkins found the remains of (Pliocene) Mastodon in the Dove-holes cave in Derbyshire in 1903, unaccompanied by human remains, he unhesitatingly assigned the contents of that cave to the Pliocene period; but when the same remains are found in Sussex, accompanied by human remains, the deposit in his opinion should be referred to a much later date."— *Ibid.*, p. 309

Such is the effect of preconceived opinions. The reason why many representatives of official science hesitate in face of new discoveries to



## THE THEOSOPHICAL PATH

admit fully-developed man at such an immensely ancient period as the Pliocene is, of course, because it is almost impossible to find time for the enormous changes necessary to evolve man from an ape-like ancestor, for the anthropoids cannot be traced much farther back.<sup>4</sup> Professor Keith and his school contend that the Pliocene age of the Piltdown man must be admitted, at whatever cost to the theories. The more advanced school have accepted, for several years, the existence of the chipped-flint implement industry in the Pliocene in England, which proves that some kind of intelligent man existed then, but the man himself was unknown till Mr. Dawson brought the Piltdown man to light.

An extraordinary thing about the Piltdown discovery is that although the remains of the skull as reconstructed by Dr. Keith show a well-developed head with a large brain and a generally more advanced appearance than the far-later Neanderthals, yet near by, in the same Pliocene stratum and accompanied by rudely-worked flint implements (eoliths) and extinct animals' teeth (such as those of *Stegodon*, a form of elephant found in Pliocene deposits in India but never before in western Europe), an incomplete jawbone strongly resembling that of a chimpanzee and a disconnected apelike canine tooth were found. Controversy has raged as to whether the jawbone and separate tooth belonged to the skull or only happened to have drifted into the group of animal and human fossils. Though Dr. Keith, after a most exhaustive examination of the jaw, believes they probably belonged to the skull, he has his doubts, especially in consideration of the inconsistency of such an apelike jaw being associated with a purely human skull. In this case it is very singular that several of the parts which distinguish human from chimpanzee jaws have been broken off and lost in the Piltdown mandible. There are also no remains at all of the upper jaw, teeth, and face, by which the missing characteristics of the lower jaw could be approximately restored. The single large and apelike canine found in the same stratum as the skull and animal remains is believed by a large number of authorities to belong (like the jaw) to an early form of chimpanzee, and not to the man's skull. It is true that no chimpanzee is known in Europe at that period, but *neither had remains of the Indian elephant, Stegodon, been found in western Europe until fragments of its teeth were unearthed from the same Piltdown gravel-bed!* So the case for the jaw being that of a chimpanzee remains unaffected.

With reference to the missing condyle of the jaw, Dr. Keith admits that there are great difficulties in reconstructing one which would fit

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4. We shall see, though, that evidences of man are found far earlier than even the Piltdown man of the Pliocene.



## PREHISTORIC MAN AND DARWINISM

into the socket in the skull: a condyle which would harmonize with what remains of the jaw — a distinctly chimpanzee condyle — would not fit. The subject is highly technical, and as even Dr. Keith admits “a certain degree of doubt” that the jaw could possibly belong to the skull, and as an important school of anthropologists, including the Americans, repudiate the humanity of both jaw and tooth, it is plain that there is not sufficient evidence strongly to suggest, much less to prove, that they have anything to do with the skull. The opinion adverse to the humanity of the jaw and tooth has become so strong lately that Dr. G. S. Miller of the Smithsonian Institution has published a monograph to establish an early species of chimpanzee by means of these fragments alone, which he calls *Pan Vetus*. We may safely disregard the jaw and tooth fragments and learn from Dr. Keith that the skull itself is perfectly human; he says:

“. . . the comparison of the fragments of the skull with corresponding parts of modern skulls, convinces students of anatomy that in general conformation, in actual dimensions, and in brain capacity, the head of the Piltdown race was remarkably similar to that of modern races. [*Ibid.*, p. 375] . . . The characters which mark Neanderthal skulls are all absent. [p. 396] . . . We have here — in the discovery at Piltdown — the certain assurance that one race of mankind had reached, so far as the mass of brain is concerned, a modern human standard at the beginning of the Pleistocene period. All the essential features of the brain of modern man are to be seen in the Piltdown brain-cast. . . . A few minor alterations would make it in all essentials a modern brain. . . . We may rest assured that a brain which was shaped in a mold so similar to our own was one which responded to the outside world as ours does. Piltdown man saw, heard, felt, thought, and dreamt much as we do still. . . . [p. 420] The brain capacity of the Piltdown skull is thus above that of the average modern Englishwoman, and below that of the modern Englishman . . . the skull . . . may be safely calculated as reaching 1400 c. c., an amount equal to the average capacity of modern Europeans. If Dr. Smith Woodward and I are right as regards sex, then in the male of the Piltdown race we may expect to find a brain capacity of at least 1550 c. c.”— *Ibid.*, p. 390

We have lingered so long over the Piltdown skull because of the importance of fully realizing its entire humanity in view of its enormous age, and because so many misleading things have been foisted upon the public as to its being the most brutal relic of humanity yet discovered. It is not specially brutal, even in comparison with high modern races, and the far later Neanderthals are much more gorilla-like. The Piltdown case well illustrates the difficulties which beset scientific researchers, who have only a few broken bones and a few flint implements to depend upon in order to settle the profoundest problems of prehistoric history. From the Theosophical standpoint Piltdown man *might* have had a human skull and an apelike jaw, though there is no valid reason to suppose his jaw was not as human as his brain. If it were not, though, the curious combination would place him among the anthropoids or other degraded offshoots, the product of Atlantean bestiality, who broke off from the true line of human evolution and mostly perished.

Referring once more to our Table (page 58), we shall notice that



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skeletons have been found in Italy in Pliocene strata. The Castenedolo remains have been the subject of prolonged controversy, though, to the student of Theosophy who has learned that intelligent man lived long before the Pliocene, there seems no cause for dispute.

Sixty years ago Professor Ragazzoni, an expert geologist of the Technical Institute, Brescia, Italy, discovered human remains in a coralline stratum at Castenedolo, near Brescia. This stratum was laid down when a Pliocene sea washed the southern flanks of the Alps, which had not been raised very long at that epoch. The bed is older, probably a great deal older, than the stratum from which the Piltdown skull comes; it belongs to the more ancient Pliocene formation. Ragazzoni minutely examined the strata overlying the bones, but found no signs of disturbance indicating that a grave had been dug through them. Twenty years later more bones were found near by, the overlying strata being also intact. Professor Sergi, one of the most eminent European anthropologists, then examined the bones and the place where they had been unearthed, and gave it as his opinion, expressed in many writings and often repeated since, that there was no doubt that the remains came from the ancient and undisturbed Pliocene bed. Leading anthropologists differ widely as to how the bones got there, but Professor Sergi and others have never seen the slightest reason to doubt that they were laid there at the time the ancient stratum was in process of formation. Why should there be any hesitation in accepting this natural explanation? Because, in Dr. Keith's words, which are worth careful reflection:

"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."—*Ibid.*, p. 245

What is the specially remarkable character of the Castenedolo discovery and what are the beliefs which it shatters? The reason which makes it so hard to harmonize with the Darwinian theory of man's evolution from an apelike ancestor in the middle Tertiary is, according to Dr. Keith, that:

"the remains were those of people of the modern type . . . only the skull of the woman was complete enough for reconstruction. . . . The brain capacity must have been about 1340 cubic centimeters — the average for modern European women. . . . It is a long narrow skull, with not a single character that we can identify as primitive. Indeed, if tested side by side with the skulls of modern women belonging to primitive races, we should select the Castenedolo skull as representing the more highly evolved example of the modern type."—*Ibid.*, pp. 247-9

It is extremely interesting to notice that the lower jaw is small, delicate, and pointed, "the angle between the ascending ramus and body very obtuse (130°) as in women with long, narrow, oval faces"! Such pointed chins, though a little less so, are also found in the Galley Hill and other Pleistocene skulls; the Neanderthals, of course, had large, coarse,



## SCIENTIFIC JOTTINGS

brutal jaws with apelike receding chins, though not apelike teeth; but they were certainly not on our ancestral line.

The belief that Dr. Keith says is imperiled is that man was extremely brutal in mind and body — emerging from the pure animal by very slow degrees — not much earlier, if any, than the Castenedolo age. It is imperiled, as he says, because of the lack of time for the ape to have evolved into man, if any modern type of man, anything but the most simian type, existed in the Pliocene, for anthropoid apes have not been found in the early Tertiary. Considering the minute amount of change, if any, that has occurred in man's structure since even the Aurignacian age (disregarding the Galley Hill, Piltdown, etc., for the moment), what enormous ages would it not have required to evolve, by Natural Selection and the Survival of the Fittest, a pure brute animal with a small brain, hand-like feet, etc., into the early Pleistocene or the Pliocene types with perfectly human bodies and modern-sized brains! So if Castenedolo is a true discovery, the time required for the evolution of highly-developed man is out of all proportion to the amount provided by the testimony of the anthropoid fossils. Yet we find that stone tools, worked by man, and constructed hearths proving the use and control of fire are found far earlier than Piltdown or Castenedolo — in the Foxhall deposits, accepted by all as Pliocene.

*(To be continued)*

## THE LOCARNO CONFERENCE

G. v. PURUCKER

**F**HILOSOPHICAL thinkers welcome the successful outcome of the history-making Conference recently held at Locarno, Canton of Ticino, Switzerland. This small town of probably less than three thousand souls, on the beautiful Lago Maggiore, so famous in legend and history, has been the seat of a conference which really appears to have given birth to an international compact based on sincerity, sanity, and common sense.

At any rate, the results of the Locarno Conference, as formulated in the said compact, promise at least the beginnings of a new and better era for war-torn and fear-bound Europe; and the opinion seems to be nigh universal among all thinking men the world over that here, at last, the basis of a workable and enduring peace has been laid.

In the great Hall of the handsome Palace of Justice at Locarno the delegates assembled for discussion and understanding; for the purpose



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of exchanging views and arranging terms both of promise and compromise; and while very little of what actually took place is as yet known to an expectant world, we do know that there seems to have prevailed among the delegates a spirit of mutual obligation and a wiser and better comprehension of each other's difficulties, than any other post-bellum conference has ever shown. Locarno is the evidence that European statesmen are returning to wisdom and moral sanctions in international affairs; and this is the best proof that Europe is not yet 'finished,' and still has its high and particular mission to perform in the world.

It is said that it was the German Government which first proposed the recent Conference held at Locarno, and outlined the course which it might take; and in such case, the entire world owes it heartfelt gratitude for being the first to open the way to a permanent peace among European peoples. That the same or a similar desire for reconciliation existed among the recent Allied nations of Europe seems to be shown by the alacrity and ease with which the ideas embodied in the Locarno compact have been accepted by them. With the results of this Conference as a groundwork for future international co-operation on even broader and nobler lines of effort, which seems bound to follow, one may look forward now to a day when distrust and fear shall give way before the native vitality of the sense of human solidarity and our common human brotherhood which is the ineluctable law of Nature. Irresistible are the forces of the moral intuitions inherent in the souls of men; though men may thwart them and distort them, at least apparently, from fear or from folly; yet the great under-tows of the heart flow uninterruptedly on and carry all opposition ultimately away. It is these mighty though silent powers which are the real governors of human conduct; very foolish indeed are they who ignore them, and hold them of small worth.

Theosophists, of course, eagerly watch and study world-events; every healthy mind has a lively interest in all widespread human movements, and every man possessed of a thoughtful and inquiring spirit, seeks for causes moving towards ends. May we not ask ourselves very seriously just what inner work, at least on spiritual and causative lines, our beloved Teacher, Katherine Tingley, may have accomplished during the last three or four years while on her memorable Theosophical tours in European countries, and her noteworthy interest in and work in Germany more especially? Our Organization is fundamentally and utterly non-political; we do not refer to politics; but we do refer to causal work on spiritual and mental lines operating always for universal human betterment, and understanding, and peace, and co-operation, without any distinction of race or geographical bounds. The 'coincidences' that may be seen are, to say no more than that, very suggestive!



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H. T. EDGE, M. A.

### THE AGE OF THE EARTH

**ONCE** more we find occasion to notice speculations (that is the word) about the age of the earth. Surely science is now prepared to give us figures much larger than any conceded before, and enough to satisfy the demands of ancient Brâhmanical chronology. It used to be that physicists would not allow the biologists time enough to accommodate the evolutionary process; but now they are giving so much time that the difficulty of the evolutionists will rather be to fill it — or kill it. And all this has been brought about by radium.

How long has the earth taken to cool? We can calculate how long it will take a cup of tea to cool; but the calculation becomes difficult if the tea has a perpetual lamp inside of it, generating new heat as fast as the old heat dissipates. And the earth contains a supply of radium, which is supplying new heat all the time. Consequently we find Professor Lamb at the British Association asking for at least 1,000,000,000 years, but refusing to accept *more* than 10,000,000,000, as the time taken for the earth to cool.

To place mankind at the extreme end of this period, occupying say from a one hundred thousandth to a millionth part of it, seems out of all proportion; especially if we make mankind continue indefinitely in the future. The various departments of scientific speculation need co-ordinating. One is reminded of Mark Twain's calculations as to the length of the Mississippi at various epochs, when he said that science gives you such a liberal amount of speculation for so small an outlay of fact. Who knows when some other mineral may be discovered which will shorten the period of cooling and consign all these latest figures to the waste-basket?

### MAN AND ANIMALS

TRUTH has nothing to fear from facts. The findings of science must eventually confirm the teachings given by H. P. Blavatsky in *The Secret Doctrine*; for, though science may have much to contend with in the way of unwarranted speculation and dogmatism from certain of its votaries, yet truth will surely be sifted from error.

The address on evolution, given by Professor Bateson at the British Association meeting in Toronto in 1914, may be regarded as making an



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epoch in the annals of science. This man had the sincerity and courage, though speaking in public, where he was so liable to misunderstanding, to distinguish carefully between facts and fancies, and to separate what is actual knowledge in science from what is unwarranted speculation. He showed that, in the light of a larger knowledge of facts, it was necessary to abandon certain favorite hypotheses; and protested against the tendency to dogmatize on too slender a basis. Professor Bateson has had just cause (as we think) to complain that his candor has been taken advantage of by some bigoted opponents of science and of its evolutionary theories, who have hoped thereby to show that scientific men are giving up evolution and are confessing the inadequacy thereof. This of course is very far from being the case; and everyone with a scientific mind, reading that address, will see that our great men of science are simply obtaining a better acquaintance with the grand and universal truth of evolution; and, by winnowing out the errors and sticking close to the facts, are giving the doctrine a firmer basis than ever before.

In fact, the learned lecturer proved that Nature is on a much larger scale than the provisional hypotheses which men frame for her definition; and that we had been theorizing in advance of the facts, and that we need to collect more facts before we can venture on definite general statements. One of the principal things he showed was that the scientific study of heredity has compelled us to modify considerably our earlier conclusions as to the process of evolution. For, when we trace the generations of an organism, we do not find it acquiring new features, but rather losing them. The differences of later from earlier generations are what he calls 'factorial.' The offspring inherit certain particular factors from their parents, and differ from each other in the particular factors which they inherit; so that the original parent seems, as it were, the sum-total or storehouse from which have diverged a multiplicity of different forms. Thus the earlier idea of evolution, as consisting in a gradual accretion or adding up of new features, whereby new species can be generated, would seem to be contradicted; and he even suggested the doubt whether evolution should be regarded as proceeding from simple to complex, or from complex to simple. As we have said before, in writing on this point, there is plenty of room in nature for both of these processes.

But this subject has been considered in our 'Studies of Evolution,' and is mentioned here for the purpose of introducing a particular point in reference to the relation between man and the lower kingdoms. We find in *The Secret Doctrine*, the following:

"The human type is the repertory of all potential forms, and the central point from which these latter radiate."— II, 683



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And George T. Curtis in *Creation or Evolution*, is quoted to the effect that:

“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?”

On page 683 of Volume II, we read:

“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.”

Other quotations to the same effect might be made, but these will be found in the ‘Studies in Evolution’ already referred to. The important point is that this view makes man the source and also the *elder brother* of the animals, rather than their offspring, and thus gives him a place in creation more concordant with his dignity than that which many evolutionists are wont to assign him.

### SPIRIT VS. MACHINERY

WRITERS on economics will classify people into those, on the one hand, who are engaged in productive work, and on the other hand those engaged in non-productive work or no work at all. In this definition, work is understood to mean merely the production of food and other material things. Such a classification may be right for economic purposes; but if made into a philosophy of life, we should have to consider it as materialistic, and making life a mere matter of material wants and aims. A society in which everybody did his share in the production of food, raiment, etc., would be admirable; but if this were the *only* thing done at all, that society would (supposing its existence to be feasible) be a most dreary, uninspired, and materialistic community.

Reflexions on the above lines are rife today to a notable extent. The April *Atlantic Monthly* has an article by D. W. Fisher on ‘Seven Centuries of Civilization,’ in which he says that —

“In ancient times a spiritual life that centered in art and philosophy made the world; and in medieval times a spiritual life that centered in religion and morality made the world. But no spiritual life of any description appears to be making the world at present.”

Such sweeping and facile generalizations drive one towards the opposite camp, the spirit of combativeness triumphing for the moment over conviction. This is special pleading, we feel; a representation of one side of a case, such as might be used in opening a formal debate. We view the past in perspective, the present from the inside; while from each in turn we select those aspects alone which we wish to accentuate and



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contrast: What will posterity say of our age? That it was one of intense spiritual yearning and activity? That it was disgusted with materialism? If so, posterity will not be far wrong. Gone is that complacency with which till lately we viewed our materialistic triumphs. There is surely a great stirring among us for a life of greater reality, a life stronger and richer in the spirit. Our author continues:

"A world which was once ruled by spirit and spiritual ideas is now ruled by machinery and material ideas. A world which was once human has become unhuman."

And again we say that these are symptoms of a condition that is passing; as is proved by the fact that, instead of complacency, it is disgust that they inspire.

'Biology,' says the writer, is now our fetish. Some would attribute the superiority of the Grecian civilization to biological superiority; Socrates and Aeschylus were excellent biological specimens. This is putting the cart before the horse. The most magnificent biological specimen I have seen was at a country fair. He was very black and woolly — from some Pacific Island. He was nothing else besides a biological specimen. If Socrates and Aeschylus were better biological specimens, in what did their superiority consist? *In certain features not usually classed as biological at all.* So in that case the question becomes a matter of words merely. We should be judging the tree by its fruit; whereas the proposition requires that we should judge the fruit by its tree. It would probably be easier, by examining the blood of a genius, to find some peculiar quality in it, which might be the *accompaniment* of genius, and which we might choose to call the *cause*; than, by analysing a specimen of blood, to declare that its owner was or was not a genius.

None the less we do not find ourselves so ready to condemn biologists; they are after the truth, in their way; and they will surely get nearer to the truth, if only by the process of exhaustion — by finding out what is *not* true. It was because our forefathers had become too vague and unreal in their worship of immaterial things, that we have been impelled to seek a greater reality along other lines of research.

It is unfair to saddle science with the whole blame of materialism (as this writer concedes). Materialism has thrown its shadow across religion, politics, and our other departments of thought.

Science, says the writer, has given us a better idea of nature but a worse idea of man. It has filled our heads with essentially unimportant things, and driven out of them things that are essentially important. As to freedom, we have lost its inner substance; for freedom does not merely mean liberty to go where we like, but includes a notion of somewhere to go. We have the liberty to go nowhere.

"He has all the material conditions of life; the only thing he does not have is life itself"



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### HERESIES AND SUPERSTITIONS

WE observe in the *Scientific Monthly* an address by Huxley at the Royal Institution in 1880, in which that great man says:

"History warns us that it is the customary fate of new truths to begin as heresies and to end as superstitions; and, as matters now stand, it is hardly rash to anticipate that, in another twenty years, the new generation, educated under the influences of the present day, will be in danger of accepting the main doctrines of the 'Origin of Species' with as little reflexion, and it may be with as little justification, as so many of our contemporaries, twenty years ago, rejected them."

We sometimes forget that there are two sides to dogmatism: the 'dogmer' and the 'dogmee,' we might dub them; meaning that bigotry requires patients to practise upon, and that the public connives at the dogmatism practised upon it. So perhaps, if some of the scientists are too dogmatic, it is because they are forced into that attitude by ourselves, and are only accommodating themselves to our demands. We shut our mouths when the new food is first offered; but we eventually swallow it down without stopping to examine it. What is there to choose between the man who spurns a doctrine unexamined and him who swallows it unexamined?

It is not twenty but forty-five years since Huxley said the above; and it is probably true that many people today accept blindly much that is taught in the 'Origin of Species'; and not merely what is actually said therein, but many things which have been derived indirectly. The same must be true of a large number of other scientific teachings, which are accepted by people without having been examined, and whose acceptance should therefore, according to Huxley's definition, be classed as superstitions. Is your belief in atoms and electrons a superstition? Or is mine? We cannot draw a sharp line. One of us may know more about science than the other, so that his belief approaches more nearly to knowledge and recedes from superstition.

The pendulum swings. Those out of power have pulled down those in power, in the name of certain reforms; but only to commit eventually the same abuses themselves. Heretics have damned dogma, only to create new dogmas of their own. The dogmas of materialism may be as bad or worse than those of religious superstition. The dogma of the manape theory now rides us. Which of us, holding this theory (in one or other of its forms) can say that our belief is founded on a thorough examination of the evidence?

### THE BUG-EAT-BUG PROBLEM

WE do not seem able to set limits to the smallness which a living organism may have; and this gives a lively idea of the possibilities of



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material structure. We learn now that germs have smaller germs of their own, which breed diseases in them and kill them. Whether the scale goes any deeper, and how deep it goes, we can only speculate. The microscope, however perfected, is limited by the length of the light-wave; though we can use (for photographic purposes) the X-rays, which have a much smaller wave-length. But there are indirect ways of detecting the existence, and computing the dimensions, of these ultra-germs that devastate the ordinary germs. What practical results in therapeutics this discovery may lead to is an interesting speculation.

One is reminded of the case of the grower, who was about to kill a bird, when it was pointed out that the bird ate a noxious grub; so he decided to spare the bird. Later he discovered that the noxious grub killed a harmful bug; and so he determined to kill the bird after all. For, by killing the bird, he preserved the noxious grub which killed the harmful bug. Still later he found that the harmful bug was the mortal enemy of a deadly parasite, so he decided not to kill the bird. By latest reports the grower has discovered such a long series of creatures, each smaller than the one before, and each preying on the one below it, that he cannot decide whether it is better to kill the bird or not; and therefore he has concluded not to interfere with Nature but let things go their way.

## HUMAN RIGHTS — WHAT ARE THEY?

F. MCALPIN

[Paper read at the meeting of the William Quan Judge Theosophical Club, August 7, 1925]



**T**HIS subject, in one form or another, is probably the most widely discussed subject at the present time, but when we see men and nations using a most inhuman wrong, warfare, in order to force arguments as to their claimed rights, we must surely realize on what a flimsy foundation the whole scheme of present-day civilization rests. In every-day life the constant claim is: "My rights in the matter are thus, and yours are so; he has no right to do this, and they had no right to do that." There are relative rights demanded all up the social scale, and the race to obtain them is fast and fierce; while those with most, shout loudest for more.

Governments are changed or eliminated because of rights either demanded or infringed upon; law-courts decide on the rights of plaintiff or defendant, and constitutions are made to define the rights of our citizens. As yet, however, no scheme of life or government seems to be efficient enough to stop crime, to perform true justice, or to prevent



## HUMAN RIGHTS — WHAT ARE THEY?

clever evasions of the constitutions. What then are human rights, if there are any?

We hear that the three essential rights of all humans are Life, Liberty, and the Pursuit of Happiness. True enough in a general way, but if we try to apply it literally to every-day life, we find it is not quite safe. Give a lively youngster liberty, and he will go about the pursuit of happiness to suit his own tastes probably to the sad neglect of the three R's and proper conduct. Here the question of individuality comes in, which is undoubtedly the key to the situation. We are all different in mind as in body, and therefore each of us views everything from a different angle. Life, what it is, why it is, appears differently to each of us. What may be the greatest thing in life for one, may have no attractions at all for another, and even in little things it is the same. One man admires a glorious sunset and enjoys it in silence, while another voices his appreciation of the same sky, the same sun, with: "Ain't it pretty!"

So we see that our ideas of Life, Liberty, and the Pursuit of Happiness would depend on the difference in our appreciative capacities. We know what crimes have been committed in the name of Liberty, and the *Pursuit of Happiness* is very aptly worded, for as yet very few seem to have caught any part of it. We have had it shown in former Club-papers that true happiness must be *earned*.

To me, the greatest human right is the power of decision. We are ourselves, we create our own destinies, and as we decide, so we advance. In the world today what is it, besides the mere glory of the name, that makes men aspire to become heads of businesses, mayors, governors, generals, admirals, presidents, or what not? Certainly, the power of decision that they exercise in these positions. In our individual lives every moment is one of decision, no one can decide for us, it is our supreme right as being ourselves. If we have chosen the wrong path, no amount of entreaties, threats, or promises can change us till *we* decide to change our course, and if we have chosen rightly, no temptation or influence can swerve us as long as we decide to follow the way we have chosen. Thus we are entirely responsible to ourselves (and to others) for our own advancements or retrogressions. This is purely and simply the self-directed evolution that Katherine Tingley constantly tells us about.

Opportunities are at hand every moment, and we must make our own decision to grasp them. Our rights are just what we attain through effort.



"IN order to live right, man must know what he ought to do, and what he ought not to do. In order to know this, he needs faith. *Faith is the knowledge of what man is, and for what purpose he lives with the world.*"— Tolstoy



## THE "SLAYER OF THE REAL"

[Paper read at the Meeting of the William Quan Judge Theosophical Club, on July 17, 1925]

TETSUO STEPHENSON

"The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer."  
— *The Voice of the Silence*



CONFRONT a graduate of one of our great modern institutions of learning with these lines, and what could he tell us of their meaning? Let him be ever so brilliant intellectually; he may have just acquired four or five capital letters to attach to his name labeling him for his worthy achievements; he may without hesitation be able to analyse the sentences, give us the etymology of every word as well as cognates in forgotten tongues; and doubtless he may be able to translate them correctly into a dozen different languages, living and dead, without difficulty,— but what could he tell us of their true inner meaning, when all is done? It would be a marvel indeed if he could.

It must be admitted that the whole subject of 'mind' is but vaguely understood in the West. 'Psychologists,' so-called, have made remarkable advances, in recent years particularly, in the study of the human brain, the physical mechanism of intellection. With the minutest care they have analysed its workings and reactions under every conceivable circumstance and condition, and with admirable diligence and patience, recorded these observations, tabulated and compared them, and formed statistics, etc. Criminologists too, in co-operation with clever electricians, have been busy inventing 'lie-detectors' and similar apparatuses that are claimed to be able to read infallibly the true motive of a person, regardless of what he may declare to be the truth.

No one would scoff at these men for their efforts, for they are doing their level best to advance the interests of Science. And yet, despite all this thorough investigation and research, there is so much that remains impenetrably sealed in mystery. And does it not seem as though these results are being arrived at by very round-about ways and means, and that in the majority of cases these scientists approach the wrong end of the problems they seek to solve? One may safely say that just so long as modern 'Science' teaches that the human intellect is the result of the interaction of highly developed brain-cells alone, and these slow methods and mere man-made instruments are employed, people in general will have only imperfect and erroneous conceptions about such subjects.

The very term 'mind' is being applied to what in reality covers a large range of aspects and departments of that which we call 'mind,' whereas each of these should have a distinct designation. When once



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men come to understand these distinctions, proper and comprehensible terms will follow. They do exist in Sanskrit, Chinese, and a few others of the oldest languages, which in itself is significant of the fact that these 'pagan' races have never entirely lost the true knowledge concerning these matters, in the solution of which the most advanced minds in our scientific circles are only beginning to see a little light.

Let us now turn to the teachings of the Wisdom-Religion in order to understand our subject. Putting it simply, we know that the real human Ego, the thinking Entity, must enter many successive prisons of flesh in order to gain every possible form of experience of terrestrial life finally to reach such a state of purity that it will become reunited with the Universal Divine Mind without losing its essential individuality. And when thus incarnating, the crystallized ray of divinity assumes a twofold aspect — divides into the higher and lower *Manas*. It is the latter, the sentient consciousness dependent upon the physical brain and senses — that part of us which gravitates towards the seat of passions and desires of the flesh — which is the tormentor and "the Slayer of the Real," the Higher Ego in man. "Let the Disciple slay the Slayer." . . . The Disciple must subjugate his lower self, and render his mind a willing servant instead of becoming its slave or victim.

In *The Voice of the Silence*, we are enjoined "to learn above all to separate Head-learning from Soul-Wisdom, the 'Eye' from the 'Heart' doctrine." And further: "Shun ignorance . . . but even ignorance is better than Head-learning with no Soul-Wisdom to illuminate and guide it. . . ." Our Teacher, Katherine Tingley, too, is ever warning us about the limitations and self-justifying arguments of the brain-mind. We find many enlightening passages in *Theosophy: the Path of the Mystic* on this subject. In the history of this Movement, there have been many brilliant minds who have grasped the philosophy intellectually, but who sooner or later failed, because they could not apply the teachings to their daily lives, and were unwilling to undergo the necessary discipline which must ever precede the attainment of true Wisdom.

And yet, what a marvelous instrument this brain-mind of ours can be! Katherine Tingley has said:

"There is no limit to the service it can render on the highest spiritual lines, when disciplined and balanced by right education, with the high and immutable principles of a true philosophy of life reflected upon its walls. These things are the real mysteries, and they are not studied as they should be, even by students of Theosophy."

The Mind has aptly been compared to a mirror, which, when it is kept clear and dustless, will reflect upon its serene surface the Infinite Beauty of the Over-Soul. Then we have the inspirations of true Genius, unclouded visions of the Reality beyond this fleeting world of illusions.



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In our own school-life, we earnestly seek to attain that Balance which allows no undue development of the brain-mind or any other one faculty at the expense of the rest, and when we reach this Perfect Equilibrium, or Râja-Yoga, we shall be indeed true servants of humanity.

In the old mythology of Japan, we find the symbolic story of Susano-o, an impetuous young god, who is banished from the Heaven-world by the Sun-goddess, the August Heaven-Enlightener, and he is compelled to roam over this earth. One day as he was walking along the bank of a river he meets an old man and his wife both in deep grief. When he asks of them the cause of their sorrow, he learns that each year an eight-headed serpent of monstrous size that lived in the river, claimed one of their daughters, and that that very day they were about to lose their last and dearest one.


Susano-o consoles the old couple and promises to deliver their daughter from the dragon. He quickly conceives a plan. Around the rock on which the maiden-victim was to await her doom, he places eight huge jars of strong *saké*, and then conceals himself behind the rock. Presently the monster approaches to claim his yearly sacrifice, but seeing the wine greedily drinks it up, and soon grows drowsy, intoxicated with the liquor. Susano-o, watching from his concealment for the opportune moment, springs forward with his drawn sword in hand, and slays the serpent. He rips its body lengthwise in two, and lo, from its tail he draws forth a wonderful sword! Whereupon, having slain the Monster, and gained the Sword of Knowledge, he becomes united with the Maiden whom he has rescued. . . .

An interpretation seems superfluous. "The Mind is the Great Slayer [the Monster] of the Real [the Maiden]. Let the Disciple [the exiled god, Susano-o,— the higher or true ego in each of us] slay the Slayer."

## SUNSET REFLEXIONS

EMMETT SMALL, JR.

[Paper read at the William Quan Judge Theosophical Club, Meeting of November 13, 1925]

 HERE are no doubt many ways to view a sunset; but I have found but two that appeal to me as proper; and as this is one of Nature's marvels that shall not cease of itself in quick time nor yet of man's legislation, but shall come every night and glory the heavens for those eyes so blessed with opportunity for the sight of it, perhaps it may be of some benefit to see what these two ways are.

But first we cannot forget Wei Ch'iu-tsong's words — which Mr.



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Morris speaks of in his article on 'Evolution' in the October THEOSOPHICAL PATH — that "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 so it is with the sunsets: there is much therein to read of the heart of Man and the nature of his destiny.

Now the first way — when the west is all a glory with color — is to get some house or hill or tree fretted against the magic of it all. That brings it down to you, straight to your heart. There is a wonder-nearness in it all, and you are tense with an ache to draw it all in; for you feel that out there in those fire tapestries woven over the sea, are seats of Truth and Beauty and man's highest aspirations. And so near, so near, it seems as though the wisdom held in those reds and golds and purples and yellows comes riding out of the leaves or around the corner of the house, or from out the side of the hill. To view it this way, you see, one knocks hearts with heaven's, and is reminded that all this wonder and glory that seems so far away is but an outward showing of what is in our hearts, and which stands revealed to us when the higher part in us is king — brother flames of the light of Divinity.

But the other way is good too; for then you stand on some lone out-jutting crag, and below you is the downward slant of all the hills and the graying blue sea, and above, all that the Soul of Man can cry for of Wonder and Beauty. And this way you do not draw the heaven dwellers down to earth; you must rise to their abode, and leave all of this world behind; you must cast off your selves and pursue your way into a purer, more magnificent, more spiritual realm; span the bridge and delve into that ruby and crimson and vermilion and orange and carmine; and mount among the rolling purples and pale lavenders, and just above the sea-line into the lemon yellow, and higher, the chrome, cinnamon, and gamboge, and pale soft green. What lies not there! What giant fashionings are forward, what enchantments and secret druidries abrew, what feastings the Valkyries attend there! What mysteries and rites and ceremonies, what holy initiations, what earth-shapings and heaven-shapings and life of Delight is there, there! — ah, we can but lift our hearts to it all and let our souls fling out from these old encasements and glimpse a flash of the Beyond — the almost Unutterable!

— All imagination, the garbled fancy of a moon-walker; and better unsaid in this matter-meshed world of ours! Yes? — and yet it is less a dream, less a butterfly-fancy than the drear dailies we sweat over and call the realities of existence. And it is not sentimentalism, not emotionalism — that belongs to the lower nature; and when one is watching the sunset with his soul-eyes there is no place for the 'Hyde' in him to mani-



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fest. I warrant that at such a time he is never so far away. No it is not that. It is a calling to man's true nature to awake, an invocation to what is Highest, an answered prayer for Beauty to show us some secret of life out and beyond what we allow generally to hedge us. Oh, this so practical age that truckles to all that is so unpractical and touches not what will live forever!

— I speak of these nature-things because they are part of man's being (as above we learned from Ch'iu-tsong) and their meaning of serious import if not in this then in eventual lives; they are the outward manifestation of the intangible innerness of man — the only outer manifestation of religion we have besides the still greater one of a worthy life of service. There is more truth, more joy, more wisdom to be found out there in the glory-filled curtain flung down in the west, than in all the canons of all the churches that, however well intentioned, have clogged since the A. D.'s the respiratory organs of this world and made its health a thing to be pitifully and almost despondently asked for. And so in studying what is before us here, watchfully, eyes alert and seeing, reverently and lovingly, one studies that which is as old as the ages and which will endure for the ages, and shall always be the first lesson in the beginningless and endless book of Initiation — the inner nature of man and his fight for self-mastery.

And then gazing on that sunset from atop my bush-clad hill, I thought of History and that a nation or race should die as the sunset colors die — gradually, placidly, gently, so that there be no sudden fall from greatness into nonentity, which would be a degradation; but only a sinking to rest, to an earned pralaya, such as the sun shows in its setting: quietly, dignifiedly lessening his activities to a somber peaceful gray, but full of untold mystery and soul life.

And then there is what we call Death; but the sunset knows it not. And thinking thus I left the crest of the hill and ran down its length and across a field and paused a few yards from the cliff where some green prickly growth hedged its rim. Before me was the sun but a few-seeming lengths from the sea-line; above, the rolling gray all touched with orange flare; and almost to my feet a straight path of gold, pure red gold, like burnished copper, not yellow as it so often is. And I watched this for a long time: how it was broken by the near-shore waves which rising, their troughs dark mystery purple and crests snow-white foamed, shut out light for some distance in front, and then as they uncurled, let it in all red and following so quickly on its unfurling that it seemed to chase it, like fire riding in on its back; and then the fire-flooded path clear again on the lapping water; and then a wave disturbing it and once more unfolding and bringing in its golden fire-burden. And to the south the sea,



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all gray and purple-shadowed by the cloud-bastions above; and to the north the water gray and silver, and the gray meeting the dark cloister-robed outthrust headland.

And a squad of cormorants went flapping by; and a seagull from the north flashed against the heart of the sun, so that I could scarce see it, my eyes being dazzled, as it winged out against the gray; and then one from the south — silent, and above the sun, so that I could watch its wingless flight as it steered away, its white lost against the white of the wave-crests, its gray one with the stretch of sea and sky.

And so I faced the setting sun again; and it dipped behind a low cloud that rode on the sea's face; and lower it fell, and the path it threw grew a paler red; and then still lower, falling till only it flamed the hem of that ambush cloud; and the light paled and the red changed to orange; and its path fled; and the sea became all gray and purple and silver; and deep in a shadow out in the gloom beyond the kelp, a little boat rode.

The sun had set; and so our lives set; but Death? Oh, as Fiona McLeod has said, "there is no Death, which is but as a child's dream in a weary night." Death died long ago to all who are awake; it never was born to Theosophists. To them it is but a time of serenity and peace and silence and aloofness from things unnecessary to real life. One scarce dares or wishes to speak of it: one can look at those sunset colors and see and feel it all: a great peace, a sacred initiation, and the Gods tiptoeing down to the earth to bear away that which is to live forever from this tired body, and in their footsteps springing the daffodils and roses and cyclamen and heliotrope that still flush pale the west when they have passed over the brim of the sky.

These lessons we learn, and would we but cleanse our eyes of prejudice and, open-hearted, go to its schooling with the faith of children, Nature would hold still more for us in her ever bounteous expressions. No doubt it sounds a little off the beaten track of practical aids; but I know of none better. For what greater help can one have than to be called out of himself that he may view the doings of his inner nature with unbiased focus and just perspective?

Of course there be opposite depths within us; there be things within ourselves that mock us and laugh at our vain attempts to overthrow them; there be unbeautiful spots in our natures that stare us in the face and cry out, "I am arid, I am desert: give me water and make me green"; there be hard knockings against the twisted and disagreeable and times when in our unwisdom we think ourselves right; there be moments when in that crass hurry that marks our western civilization we are all unhumored, and cannot see clear and straight, and are fed with impatience; there be times when we think we should justify ourselves



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against the thoughts and actions our neighbor holds towards us and the world; there be times when we are the fool, or mayhap the devil — and these are the times we should seek Truth deep within our hearts or from that magic distilled in the sun-gloried west, and I think guidance and courage shall come riding out to meet us, and wisdom shall companion us in our fight to conquer ourselves and master all difficulties; not in the end that we may selfishly hug this wisdom; but that we may in truth make it a part of ourselves, that we may help others by our example and light.



F. J. Dick, *Editor*

### MIRROR OF THE MOVEMENT

#### THEOSOPHICAL SOCIETY CELEBRATES 50TH ANNIVERSARY OF FOUNDING

THE great American festival of Thanksgiving day, generally celebrated at the International Theosophical Headquarters, Point Loma, as elsewhere in the U. S. A., with rejoicing, feasting and merry-making, but always with a deep note of Theosophic devotion running through the festivities, was turned this year into a triumphal jubilee in honor of the fiftieth anniversary of the foundation of the Theosophical Society in New York in 1875 by H. P. Blavatsky, William Q. Judge and others. All the speeches breathed the spirit of enthusiasm, of devotion, of triumphal achievement.

After the midday Thanksgiving dinner in the big refectory dining-room, where all the members of the Lomaland family gathered, the fiftieth anniversary celebration began with speeches by Katherine Tingley, the Leader and Official Head of the Universal Brotherhood and Theosophical Society; by Joseph H. Fussell, her private secretary, formerly private secretary of her predecessor, William Q. Judge, and for many years Secretary-General of the Universal Brotherhood and Theosophical Society; by R. Machell, English artist and formerly a personal pupil of H. P. Blavatsky, the foundress; by Dr. Herbert Coryn, also one of Mme. Blavatsky's former pupils and editor of *The New Way* — a magazine published by Katherine Tingley and distributed freely to prisoners throughout the world every month; by Mrs. Leoline L. Wright, who accompanied the present leader on her memorable first Theosophical Crusade around the world in 1896-97; by Direktör E. A. Gyllenberg, Business Manager of the Universal Brotherhood and Theosophical



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Society in Sweden, who is spending the winter at the International Theosophical Headquarters; and by J. Frank Knoche, Business Manager of the Point Loma Homestead.

### CELEBRATION CONTINUED

In the Rotunda of the Râja-Yoga Academy in the evening the celebration was continued. The program opened with the singing by the full Râja-Yoga Mixed Chorus, of the famous march from Verdi's opera *Aïda*, arranged by Professor Charles Savage, director of the Isis Conservatory of Music, as a triumphal welcome to Katherine Tingley on her return from her recent European lecture-tour. The jubilee lasted for two hours and a half, and was then adjourned until the following Sunday evening, when the remaining speakers would be heard. Some of those who had made short addresses of thanksgiving at the noon session again spoke in the evening, telling of the phenomenal growth of the work in their respective departments, especially during the last twelve months.

Kenneth Morris, Professor of history and literature at the Theosophical University, spoke of the tremendous influence of Theosophic thought on the literature of the day, ending with the words: "The doors of the temple of inspiration are bound to be opened wider and wider until the time will come necessarily when all the glories of Athens or Florence or Weimar or Stratford-on-Avon will be eclipsed utterly by the greater glory of Lomaland, thanks to the work of the teachers."

Lucien Copeland and H. T. Patterson told, respectively, of the enormous increase in the demands on the Aryan Theosophical Press and the Theosophical Publishing Company within the last twelve months, Mr. Patterson stating that the sales of literature in that period were more than three and a half times as great as in the preceding twelve months, and that the best seller was Katherine Tingley's new book, *The Wine of Life*.

Mrs. E. W. Lambert, Principal of the Râja-Yoga Academy, spoke of the difficult problems confronting the educationalists of today in the matter of the right upbringing of youth. She explained how these problems were being in a very large measure successfully solved at Point Loma, and backed up her statements by quoting most convincingly from letters of appreciation from parents and from former pupils. She said: "Katherine Tingley, our Leader and Teacher, is one of the great pioneers of the ages. She did not search for students — she accepted those who applied, giving each one an equal chance to prove his worth. Her aim was not the establishment of an institution along the lines of modern commercialism. She had the greater task of building for the future in the hearts and minds of humanity."

### SEEKERS AFTER TRUTH

Hildor Barton, who edits the *Râja-Yoga Messenger*, the young folk's magazine published at Point Loma, and Professor H. A. Fussell, who teaches French and German at the Theosophical University, told of the marked change of attitude of visitors to the Headquarters grounds during the last



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few years — how the curiosity hunters of former days have given place to earnest seekers after truth, who realize that Point Loma stands for something worth while in the world and are eager to know more of what genuine Theosophy has to teach.

Vredenburgh Minot, who left Harvard University to come to Point Loma to continue his studies, told of the new spirit of confidence which he had noticed in meeting visitors to the Theosophical Headquarters grounds — that whereas formerly one felt that he must be something like a policeman to protect the institution, now those who came made one feel as though they were almost members of the Lomaland family.

J. Frank Knoche, Business Manager of the Point Loma Homestead, closed his remarks by saying: "So far as our headquarters property here is concerned, in this last year a wonderful change has taken place. Point Loma has lain dormant now for nearly twenty-five years, in a sense; but now if certain plans are carried out, which bid fair to be carried out very shortly, the property right here in another twelve months, will be worth three times what it was a year ago. Point Loma is coming into its own."

G. de Purucker, Professor of Greek, Hebrew, Sanskrit, and Divinity at the Theosophical University, and assistant-editor of THE THEOSOPHICAL PATH, spoke of the comparatively short time fifty years is in the history of a world-movement such as the Theosophical Society, and he looked forward with great confidence to its future growth. He dwelt particularly on the significance of Katherine Tingley's recent lecture-tour to Europe, and the establishment of five new centers of the Universal Brotherhood and Theosophical Society in Germany alone.

Secretary Fussell read telegrams from absent members of the headquarters staff, and then reviewed the history and growth of the Theosophical Movement in the last fifty years — dwelling especially on the society's expansion within the last twelve months — not only in the countries visited by Katherine Tingley on her recent lecture-tours — Sweden, Finland, Germany, Holland, and England — but also in South America, Spain, India, and even in such out-of-the-way places as Latvia. He closed his address by reading a letter just received by Katherine Tingley from an English member who had visited Point Loma many years ago, and who, to prove that his interest was still as active as ever, inclosed a bank draft of 100 pounds sterling, to help on the good work, promising similar drafts in the future!

### LEADER RECOVERING

Running through all the speeches was a note of thanksgiving and of rejoicing that the Theosophical Leader, Katherine Tingley, was now so near complete recovery from the physical indisposition she had had a month ago at the close of her European lecture-tour, due immediately to the terrible storm in crossing the Atlantic on the return journey, during which she was one of those severely injured, and more remotely to overwork in her intensive five months' public campaign abroad.

The Theosophical Leader paid a glowing tribute to the memory of her



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predecessors, H. P. Blavatsky and William Q. Judge, and spoke with feeling to her comrades and fellow-workers, saying in part:

“Recalling your long years of service, what an unspeakable joy there must be today in the hearts of those of you who have tried to serve as faithfully as you could. All I can say for myself is that I too have tried and kept on trying. What wonderful blessings are bound to come in the next few years to all who are doing their best now! They participated in the beginning of our work here in the grinding times, when there were no trees, no flowers, no water, and living conveniences were almost impossible. But now to such as these there is a gratitude so great that no words can express it.

“I love to think of the mercy of the Divine Law — the mercy of time — for in spite of our mistakes, sometimes our indifference and our weaknesses, the Higher Law is ever with us as far as we will hold on. To me it is very beautiful that we all have our opportunities of trying again and again. In this great effort of the dear comrades who have stood here through thick and thin, this is a jubilee indeed. Oh the joy and happiness that must be theirs today!

“Great as are our victories before the world, still greater are the inner victories in the lives of our faithful members. Today is the day of the inner urge, of the great advance, of the greatest of all victories — the victories that have been won by each of you faithful hearts who have stood by me through all the storms and difficulties, when there was nothing to speak of the great promise but the beautiful trust in your hearts. This being with you it will stay with you long after I am gone. And it is an unspeakable joy to me to be in the companionship of noble men and women — particularly with my dear workers here at Point Loma.”

The speakers announced for the adjourned session were: E. W. Lambert, Purchasing Agent for the Point Loma Homestead; Dr. Gertrude van Pelt, Directress of the Râja-Yoga Academy; Mrs. Isabel Butler, superintendent of the arts and crafts department of the Woman's Exchange and Mart; Mrs. Jessie D. McAlpin, hostess for the San Diego Branch of the Universal Brotherhood and Theosophical Society; Dr. George F. Mohn, secretary of the Theosophical propaganda campaign; Mrs. Leoline Wright; Mrs. Oluf Tyberg; and Mrs. J. Frank Knoche, the last three members of the Literary Staff.— *The San Diego Union*, December 2, 1925

## AN AMERICAN CHAMPION OF TRUE PEACE

[Translation of article written by Elise von Hopffgarten and sent by a Press Bureau to some 250 newspapers in Germany shortly before Katherine Tingley's Address at Beethovensaal, Berlin, Oct. 21, 1925]

**T**HE following dispatch has reached us from Berlin: The well-known friend of Germany and champion of international peace, Katherine Tingley, Leader of the Theosophical Movement in America, is at present in Germany and will speak in Berlin on Germany's Peace-Mission in the world.



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Unforgettable is the heartfelt appeal which Katherine Tingley made on behalf of Germany, in the spring of 1919 in Aeolian Hall, New York. There, in the face of strong opposition brought about by the allied propaganda against Germany during the war, she pleaded that a fifteenth point, expressing a deeper spirit of justice and brotherhood in dealing with the German people, should be added to Wilson's famous fourteen points.

Katherine Tingley's life-work, however, is entirely non-political in nature. She is pre-eminently a worker for international peace and universal brotherhood. The movement which she has fostered in America and which she represents, is extraordinarily large and constitutes a weighty ethical factor, which statesmen and the peoples' representatives have been compelled to take into consideration.

And now Germany, with all its learning and thoroughness, Katherine Tingley believes she can arouse to become a new nation, a beacon-light for the whole world, if the higher perception of divinity slumbering in our people and the control of the lower nature can be further aroused and nurtured.

Katherine Tingley's book, *Theosophy, the Path of the Mystic*, is already translated into German, Dutch, Swedish, French, Spanish, and Russian. E.v.H

### KATHERINE TINGLEY, THE THEOSOPHIST, IN BERLIN

[Translation from *Breslauer Zeitung*, Breslau, Germany, October 14, 1925]

ON Sunday, October the 11th, there was given in Berlin an address on the subject 'Germany's Mission,' by Katherine Tingley, the Leader of the Universal Brotherhood and Theosophical Society. Mrs. Tingley declared in her address that the teachings maintained by the above-mentioned Society have nothing to do with Spiritualism, Astrology, etc., but that, beginning from the divine possibility of man, they are opposed to the Indifferentism of today, and support the Brotherhood of all mankind; also that these teachings will be of direct blessing [benefit] to Germany that has just passed through such great suffering.

The lecture, preceded and followed by musical selections, was succeeded by screen-pictures giving views of the Main Center of the Theosophical Society at Point Loma, California, where at the present time pupils from twenty-eight nations are being educated according to the principles indorsed by Mrs. Tingley.

### KATHERINE TINGLEY, THE THEOSOPHIST, ON GERMANY

[Translation from *Bremer Nachrichten*, Bremen, Germany, October 17, 1925]

THE highly honored, and in the Theosophical world well-known Leader of the Universal Brotherhood and Theosophical Society, Mrs. Katherine Tingley, spent a short time recently in Bremen, in order to begin her home-



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ward journey here by way of the North-German-Lloyd Steamer *Columbus* to New York, then to Point Loma in California, her home, and the International Headquarters of the above-mentioned Society.

Mrs. Tingley said: "I am overcome by the amount of work [transactions] I have been able to attend to in Germany. I have found that since my last year's visit the spirit of the German people has become more optimistic. There is a promise in the atmosphere that a spiritual awakening of Germany is imminent. It is a fact that the Germans show an extraordinary energy. Your avowed sense of duty is the great promise of a better future for Germany."

Mrs. Tingley, who is also the Foundress and Directress of the Râja-Yoga system of education, was very successful this year with her work in Sweden, where she directed her Râja-Yoga Summer-School on the beautiful and historical island of Visingsö. She has been asked by different leading educators and humanitarians to open in Germany a Râja-Yoga School for all Europe. Various plans are already being prepared for this purpose.

The Theosophical Leader attended this year's Twenty-fourth World-Peace Congress at Paris as official delegate from the Parliament of Peace and Universal Brotherhood, of which she is the Foundress and President. She has herself organized and directed various Peace Congresses in America and in Europe.

From Paris Madame Tingley went to The Hague, where she spoke to a large audience in the Pulchri Studio.

In Berlin her theme [last year] was, 'Theosophy, the Panacea for Suffering Germany.'

## GUESTS ENTERTAINED AT LOMALAND

DR. and Mrs. van Wingen, who arrived in San Diego Monday from Zürich, Switzerland, were guests of Madame Katherine Tingley at a pre-Thanksgiving dinner, Wednesday, at 'Wachere Crest,' her Lomaland home. In the evening they were entertained at a concert given by the Isis Conservatory students in the Temple of Peace.

Dr. van Wingen is a colonel of the Dutch army (retired) and has recently resigned his position as Professor of Geology at the University of Zürich. He intends to make Southern California his home, and is enthusiastic over the charms of San Diego, which he has never visited before. With Mrs. van Wingen he came to America primarily to educate his son in the Râja-Yoga College at Point Loma, of which Madame Tingley is the Foundress-President.

During her recent trip to Europe, Madame Tingley entertained Dr. van Wingen at Nürnberg, Germany, together with some of her American officials who were in Europe at the time. He was also her guest at Erlangen, Germany, when she herself, with her party, were guests of Dr. Rolf Hoffmann at his country seat there. Dr. Hoffmann visited San Diego and Point Loma about six months ago.— *The San Diego Union*, November 27, 1925



## THE THEOSOPHICAL PATH

### SCHOOL IN GAOL FOR YOUNG CRIMINALS. SCHEME OF JOBS ON PAROLE

*“The finding of employment for young prisoners before discharge, and the introduction of an education system, are features of a prison reform scheme decided upon by the Minister for Justice (Mr. McKell).”*

“SPECIAL attention,” said Mr. McKell, last night, “is to be given to the treatment of young offenders, particularly to those under twenty-one years of age. A progressive stage system will be introduced, under which the industrious and well-conducted prisoners will become eligible for transfer to Emu Plains Prison Farm, where important changes are about to be made. These changes include the provision of workrooms, a new style of clothing, physical drill, and modern farm training. In connexion with the finding of employment for the young men prior to discharge, a system of parole will be adopted.

“During the early stage of detention, simple elementary education will be attended to by a schoolmaster during working hours. Provision will be made for suitable, up-to-date, text-books and teaching aids, to enable the prisoners to attain a standard at which more advanced work will be possible.

#### HIGH SCHOOL LECTURES

“The advanced work will take the form of evening lectures delivered by several members of the Goulburn High School staff, who have displayed a keen interest in the proposal, and have suggested a scheme of inspirational teaching, which is the basis of the lecture work given in the classes established by the Workers’ Educational Association. The aim is not so much to concentrate on the imparting of instruction as it is to arouse and stimulate mental curiosity with a view to building up a wide range of interests. The acquisition of new interests and new points of view might be regarded as capable of supplanting those habits or tendencies of mind which had received expression in acts of crime.

“The classes will embrace English, social studies, and general knowledge. The first-named will comprise the reading of and discussion of Australian poems, Shakespearean plays, and novels, recitations, dialogs, and lecturettes given by members of the class. Debates will also be held periodically. In the social studies, social, political, and economic facts, ideas, laws, and principles, in British, European and Australian history will be discussed. The third class will include various subjects coming within the scope of popular science, technology and trade mathematics.

#### STUDIES IN THE CELLS

“The prisoners will be provided with writing material in their cells, and will have the assistance of the school-master when they may be in difficulty between the visits of the lecturers, and the prescribed text-books will be made available to each prisoner.

“The evening lectures have not yet been provided for older prisoners,”



## MIRROR OF THE MOVEMENT

added Mr. McKell, "but I have taken a practical step in the direction of allowing prisoners serving sentences of two years and upwards, to have writing material in their cells, to enable these prisoners to make a special study of some particular subject. Many of the prisoners concerned are taking up courses of study in such subjects as shorthand, bookkeeping, mathematics, history, languages, surveying, draughtsmanship, music, and general education."— *The Sun*, (Sydney, Australia), September 6, 1925

### GAMES IN GAOL

*"Prisoners in New South Wales gaols are to be permitted to play such games as draughts, chess, dominoes, and rope quoits during the periods allowed for purposes of exercise."*

THE Minister for Justice (Mr. McKell), in announcing this yesterday, said that he decided upon the innovation in place of the previous system under which prisoners "were made to follow the monotonous routine of walking round the yards in pairs." Formerly, exercise for prisoners had been limited to one hour on Saturday afternoons, Sunday mornings and afternoons, but he had introduced the practice of keeping the prisoners out of their cells as much as possible on those days. He had also made provision for occasional concerts, lectures, and other entertainments on Saturday afternoons and holidays.

"In permitting prisoners to play games," added the Minister, "I am supported by the gaol authorities. We consider that this will be much more beneficial to the minds of the prisoners than the custom hitherto followed, as well as of assistance to the gaol officers in their supervisory work.

### COURSES OF STUDY

"During my last term of office I increased the library privileges and directed that all reasonable facilities be given to prisoners for study and reading. I have now approved of an additional sum of money to provide the gaol libraries with a wider range of books of an instructive character. Writing materials for use in the cells will also be given those serving long sentences who show themselves to be genuinely desirous of taking up courses of study."

Mr. McKell claimed that, although the interests of the general community necessitated adequate protection against wrong-doing, it was equally necessary in the public interest that every effort should be made to influence offenders to become useful and respectable citizens. The commission of crime, he said, was very often the consequence of evil influences in early life — influences from which the unfortunate victims had had little or no opportunity of escaping. In such cases particularly every possible corrective influence should be exercised in gaol treatment. The prisoner should be made to feel that, although he had offended against society he was not an outcast, and that the sole desire of the State and his fellow-beings was to give him a helping hand in improving his future prospects in life.

— *The Sun* (Sydney, Australia), September 13, 1925



## THE THEOSOPHICAL PATH

### JUDGE URGES JAIL HANDLING AS SAMPLE OF CHRISTIANITY

JACKSON, Miss., Nov. 10.—Federal District Judge J. C. Hutcheson of Houston, addressing the annual meeting of the American Prison Association here Tuesday, urged the building of jails to take care of federal prisoners, and “to stand as an example to which the Christian people of all the states may make their jails conform.”

Judge Hutcheson told of “shocking and amazing” conditions which he had found in the Harris County Jail, and of his efforts to have such conditions remedied. He said he was using every legal means to avoid subjecting federal prisoners to those conditions.

The American Prison Association is credited with having brought about the establishment of the present federal prisons at Atlanta and Leavenworth, through passage of a resolution in 1880 urging congress to erect them. Judge Hutcheson proposed the adoption of a similar resolution, substituting the word ‘jails’ for penitentiaries. Judge Hutcheson’s address, in part, follows:

#### PROBLEM OF JUDGE

“Finding myself faced with the practical necessity of making some just and adequate disposition of the poor human grist which feeds the mill where, for the United States, I take the toll, I groped in darkness for a theory which would reconcile those precious instincts of compassion for frail and erring humanity which link us with the divine, with the practical considerations which a judge administering law, either civil or criminal, must always keep in mind.

“Faced by the hard facts of a new and perplexing state of affairs I have, through reading, through inquiry and reflexion, finally found one which, I know, will work, and ever since I have found it, I have, instant in season and out of season, been trying to put that theory to the test.

“That theory, briefly stated, that a prisoner is a child or ward, and not an enemy of society, with all its tremendous implications for truly Christian parental provision and administration, and against the vindictive and punitive theories so cancerously imbedded in our law, constructed into our jails and prisons, and showing out in its stark evil in our purposeless, haphazard, shiftless, unchristian administration of them, most of you, interested in prison work as you have been, are familiar with and have been supporters for years.

“Upon me, a civil lawyer by training and experience, reared in a favorable environment on the good old Presbyterian doctrine of individual responsibility, of judgment and the wrath to come, without any experience before I became judge with the criminal docket or the so-called criminal side of life, the idea that society stood to these captive souls, coming before me for judgment, not as an enemy but *in loco parentis*, and that my duty toward them did not end, but, in fact, largely began after, through conviction or plea of guilty, they came helpless under the power of the law, broke with a great



## PRISON REFORM

light, and has since dominated my thought, determined my point of view and directed my actions.

“At my first sittings, as federal judge, which happened to be in border towns with crowded jails, I was confronted with the definite and inescapable condition that the process of this court might cause hundreds of men to be in jail in default of bond, and that my judicial word under the wide discretion which the law gives me, would send guilty men to jail or to the penitentiary, or impose fines upon them, the nonpayment of which would send them there.

“It became my imperative duty to go into these jails, and find out at first hand what they were, and what confinement in jail really meant.

### SHOCKED BY JAILS

“I found there conditions which, apparently taken for granted by those in charge of the jails, struck me as so medieval and barbarous, and so contrary to the ordinary principles of Christianity, that I was shocked beyond expression.

“Not at any direct and malevolent cruelty toward the inmates on the part of their custodians, but at the very conditions themselves. That men with lungs and hearts and nerves and brains like men were penned up for months on end without a thing to do; with no access to the open air, no opportunity for any kind of exercise except in the bull pens and run arrounds inside of dark walls, no provision made for their occupation or their improvement, and generally, at the heart-breaking, morale-destroying cruelty of society in permitting the maintenance of the system, shiftless, sloppy and destructive of those whom it has taken captive.

“Leaving every other thought aside, I was impressed with the economic loss to society of this miserable practice of shoving a man into a cage like a wild animal, locking him up like a wild animal, and then after a certain time turning him loose on society, still, as far as anything society has done to help him, like a wild animal; this is not common sense. Certainly it is not Christianity.

### NEED OF PRISON WORK

“No missionary work in the world is of a higher order, offers more immediate and full return, or is more directly under the mandate of Christ himself than prison work, and yet I found that throughout this Christian land, teeming with teachers and preachers for the fortunate and the blest, without laying down any constructive plan for their handling, we were committing the custody of these friendless creatures of God, some wicked and criminal if you please, but all unfortunate and in desperate need of Christian sympathy and help, to men not spiritually minded, ranging from the inexperienced and indifferent to the hard, the cold and the cruel; or though kindly and well disposed, unequipped by training and temperament for this exacting duty.

“I was shocked and amazed at a system which committed its most delicate mental and moral problems to the solution of the most poorly paid,



## THE THEOSOPHICAL PATH

the most inexperienced, the least spiritually minded, and that without furnishing even these poor souls with any chart or compass to go by, at a system the very essential conditions of which deprived the inmates of their sense of personal dignity and self-respect, the preservation of which is necessary to lift man above the beast.

"My first reaction to this survey was to avail myself of every legal means to keep men out of jail who ought not to be there. The commissioners of each division were instructed to strive to fix bail so that those charged could make it, and if they could not make any bail, to admit all they believed trustworthy to liberty on their own recognisance.

### PRISONERS REDUCED

"This emptied the jails of many poor unfortunates awaiting trial. The next step was when only fines were imposed, to give men time to pay these fines, rather than to immediately commit them to jail, and this expedient caused another tremendous decrease in the jail population; and I not having then reached a proper theory of administration, my conscience was for a time satisfied to send to these jails, evil thought they were, persons whom I felt deserved, or rather, ought under the law to be imprisoned.

"When, however, my horizon had widened by reading and reflexion, and I reached the true conclusion that society should use confinement to mold, shape and restore those whom it confined; when I realized the utter wrong of the present purposeless, haphazard, cruel, disgraceful and unchristian system of caging and uncaging men for brief periods of time without classification based upon their past or provision for their future;

"When I realized that a county jail ought to be the most reformatory prison in the state, that the true object of jailing is to convert the anti- or un-social into the social; when, in short, I came into the theory which I now hold, that a decent, humane jail for the helpless wards of society is as important to the moral health of a community as its schools and its churches;

"That society must mold its offending wards while it has them in its custody; that its corrective agencies and agents must be animated by that spirit of the parent toward the erring child expressed in the scriptural text 'whom the Lord loveth, He chasteneth';

"I felt it my duty not only to use all legal methods to keep men out of these jails, where any other course would satisfy the legal and moral situation, but to do what I could to make the jails the kind of institutions they should be for those who had to go there.

"Arrived at this position, I was confronted with the necessity of an entirely new line of action.

"When it was merely the matter of the disposition of a man so as to keep him out of jail, there was only to be considered the law and the facts applicable to that case.

"When it was a matter of changing actual conditions in jails, either of construction or of administration, it became my duty to find out what



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connexion the court had with the jails, and what authority over them.

"I found the federal government in the position of a purely permissive tenant of the jails, and due to the higgling, niggling policy pursued by its agents in making contracts for the subsistence and medical care of its prisoners, and their arbitrary and dilatory practices in settling and discharging the jail accounts, at least in this district, quite an unwelcome tenant, a position unjust to the counties and states, unjust to the United States, and I soon found unjust to its prisoners." . . .

As a means of curing the county jail evil, so that federal prisoners confined for brief periods might have proper treatment, the speaker proposed to the association:

"That you, in short, recommend to the United States that it at suitable points establish jails of its own, to take care, as far as possible, of federal prisoners; but more important, to stand as an example to which the kindly Christian people of all the states may make their jails conform."

### U. S. PRISONS URGED

In support of his suggestion, he recalled the resolution adopted by the association at its Nashville meeting, November 20, 1889, recommending that Congress authorize erection of two United States prisons. That resolution recited that "this association pledges to the Department of Justice its hearty co-operation in every step taken to bring about this result."

The resolution was pitched on the premiss that "the government of the United States is now compelled to confine its prisoners arrested, indicted, tried, convicted and sentenced by the United States authorities in the different state penitentiaries and reformatories throughout the country because it has no suitable prisons of its own, and therefore no direct control over its own convicts."

As a result of the resolution, Congress passed an act in 1891 creating the Atlanta and Leavenworth prisons, which Judge Hutcheson declared have served as models of their time in construction, arrangement and administration.

"And so," he continued, "boldly and with confidence I now, thirty-six years after, propose the adoption again of that same resolution, altered only by striking from it the word 'two' and by substituting for the words 'penitentiaries and prisons' where they appear, the word 'jails.'"

"If you pass this resolution, and as a result 'jails' are by the United States established and administered in the spirit of this attached report, federal judges and prisoners alike may well feel that at last, on this dull earth, 'justice and mercy are reconciled, and the judge and the brother are one.'"

"While if you pass it, and nothing comes of it but its passing, you need not feel abashed, for like Stonewall Jackson, the mighty soldier and man of God, you can reverently say, 'The duty is ours — the consequences are God's.'"

— *Houston (Texas) Post-Dispatch*, November 11, 1925



**WHY WAR IS HELL. NO LIMITED LIABILITY. THE  
BRANCHES OF THE TREE. HEW AT THE ROOTS**

*By J. L. Garvin*

[From *The Observer*, (London, England), Sunday, November 22, 1925]

“**W**AR is hell: let's make it so” was the famous dictum of a soldier personally humane; and he was as good as his word. “Leave them nothing but their eyes to weep with.” Fortunate or luckless, according as you read it, are those whose eyes under modern conditions are not amongst the first of senses to go. Air warfare and the new poison-gases do not begin with a desire to spare them; nor are they required for weeping. The cruelty of modern conflict means a fate past tears and instils an unnatural stoicism. Long after, and unawares, come the tears, if they come at all, with that “memory of what has been and nevermore may be,” which has been known to bring grieving to the hardest of hearts.

If you want to abolish the submarine you must abolish war altogether. The greater includes the less. The idea of war on limited liability is the most pathetic of human delusions. If you are to have it at all you must have it at its worst, and cannot have it otherwise. The submarine, though it happens to be particularly inconvenient to ourselves, is only one symptom of the evil nature of the thing and far from being the most virulent. As the machines, the forces, the agents, the brains of the scientific age become more terrible in perversion, what we call armed conflict, if resumed by an ill-fated world, must become more relentless, unsparring, until civilization perishes from a misuse of the powers that might have raised modern life to a new grandeur and happiness and beauty.

**I — PIECEMEAL DISARMAMENT NO LONGER POSSIBLE**

When war breaks out you cannot limit its instruments nor mitigate it in any respect by land or sea or air. You might as well ask the conflagration to be mild or the hurricane to be gentle; or the colliery explosion not to stifle, burn, and entomb alive; or the blind waters of the broken dam not to tear habitations from its path and engulf the dwellers. The Yellow River in China pours on at ordinary times above the level of the surrounding country. When it bursts its banks from time to time, human beings by hundreds of thousands are swept to death, while for other myriads remain hardships untold. There are a few paragraphs in our Press upon the occasion of these enormous calamities, but the western world knows little and feels less. The deep imagination, the all-embracing sympathies, the realization of the case of others, persons and nations, as though it were our own — these are what are lacking to a world where knowledge comes, but wisdom lingers, and has still to carry charity in its arms.

The submarine by itself will never be abolished on British initiative. No one gets credit for a profitable virtue. There was a chance at the Washington Conference and it was lost. That chance will not return. In three years and more, the world and its circumstances have changed. We are all forced to confront the larger proposition. Disarmament means henceforth a sterner



## WHY WAR IS HELL

demand upon nations than any of them has yet frankly faced. Piecemeal disarmament, applying to particular elements and weapons in a manner more to the advantage of some nations than of others, is henceforth impracticable. The next step must be a measure of disarmament all round; and in that process each people must give up something it especially values to compensate other peoples for the sacrifices they are asked to make.

### II — SUBMARINES AND SURFACE FLEETS

This island lives by sea-tonnage. The submarine is a weapon which in the war brought us to the brink of starvation, despite the overwhelming might of our surface fleets. The submarine strikes at the very heart of our sea-power. We are equal to any nation in its use, and that is an asset on our side more formidable than any other European country seems to suppose. It gives us an added power over certain sea-communications, which need not be specified. On the whole, however, its existence must always be more to our disadvantage than to that of any other people. Then what does this mean? It means that the abolition of the submarine would increase the power of all the rest of our armaments. How can we expect that other nations will combine to bring about this result without trying to exact definite compensation? That they never will is known to everyone who has followed the recent developments of the subject. The chief resort of our surface fleets is the tremendous process of blockade. In Armageddon that process did more than anything else whatever to exhaust and overthrow the Central Empires. Working at a distance, invisible, it eats out the very vitals of an enemy. It crushes the civilian populations.

The submarine, as the Germans employed it in the last phase of the Great War, is the most potent maritime device yet invented for weakening blockade maintained by superior surface fleets. Though the incidental effects of the submarine are more spectacular and tragic, the massed and cumulative effects of blockade are probably more terrible in inflicting slow human suffering. How then can we expect that the submarine will be abolished unless our traditional power of blockade is simultaneously relinquished or diminished? We cannot expect it and it will not be done. For how in the present circumstances of the world can we renounce blockade, leaving ourselves powerless for many purposes, unless other countries consent to reduce drastically their armies and their air forces? We cannot do it. No reasonable mind can ask us to do it. The problems of the submarine and of pressure by surface-fleets upon the whole civil population of an enemy are henceforth inseparable aspects of the supreme problem of general disarmament which mankind has not yet begun seriously to face.

### III — A NEXT WAR NOT LIKE THE LAST

There is another point. The submarine is no longer the most terrible of fighting instruments. Far from that. It is feeble, uncertain, almost humane by comparison with other devices. Let us shake ourselves out of a dream and try to visualize the real character of a next war. The eternal



## THE THEOSOPHICAL PATH

fallacy of military annals is the idea that the next war will be like the one before. Now, in all probability, a future struggle would be nothing like the last. Air-power has revolutionized everything. Who would be so mad as to make war long if they could make it short? The speed and efficiency of air-squadrons is continually increasing. They will strike at the heart. Their bombs will crash continually on the dense cities without respect to age or sex. Poison fumes will choke and kill. Fire will ravage. The shattering, the stifling, the conflagrations will go on together. The civilian population will have the weight of casualties, not the armies and navies. Over the heads of the armies and navies invasion will occur in its most intense and devastating form. What is the use of sailors of the obsolete school saying that the fleet would still maintain our supplies when it could not save those that consume them, even if — which is doubtful — it could protect the harbors, docks, depots, or railway-terminals? The battleships would be as helpless as medieval castles in face of these things. Our army, having to move by sea-transport, would probably never see the face of an enemy.

By the last paradox of modern war, it would be safer to be a soldier or sailor than a civilian in a large town. By comparison with the new circumstances the submarine will not be a decisive instrument. There will be quicker and more frightful work than it is capable of accomplishing. While our air-inferiority remains what it is, we might as well throw into the Atlantic the larger part of the huge total of £120,000,000 annually that we still spend on what we solemnly call defense.

### IV — ABOLISH WAR ITSELF

The men of *M1* lie dead together in their steel sarcophagus at the bottom of the sea. They were mostly young. They perished because of the shadow of war which the existence of armaments recognises. If this shadow of war is a grim thing, what of the substance if it materializes again? The submarine would be relatively helpless if the war were short; its revival inevitable if the war were long, even if paper compacts against it were possible, which they are not. Unless we abolish war itself, by no means on earth can we lessen its instruments or mitigate its horrors. Often a dreadful necessity in the absence of a system of international justice, its object was always large murder, and is now the murder of civilians in the mass, men, women, and children together. Its means necessarily include every device which can inflict slaughter, mutilation, torture, and destruction. More than ever is it devilish by nature, and none of its weapons is more devilish than another. Heavy artillery and machine-guns are really not merciful. To lie on the ground with your limbs shattered, or drilled through your vitals with machine bullets, may be a little worse than being sunk in a hurry at sea. War is as bad now as once when cannibalism was the end of it, or when hands and feet were cut off and eyes put out and babies spitted. We can do no more good by trying to lop the branches. We must bend our minds and souls without deviation to hew it down by the root and extirpate the last fiber that feeds it from the darkness below.



# 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

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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.

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## OBJECTS

**T**HIS 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  
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- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, per set  
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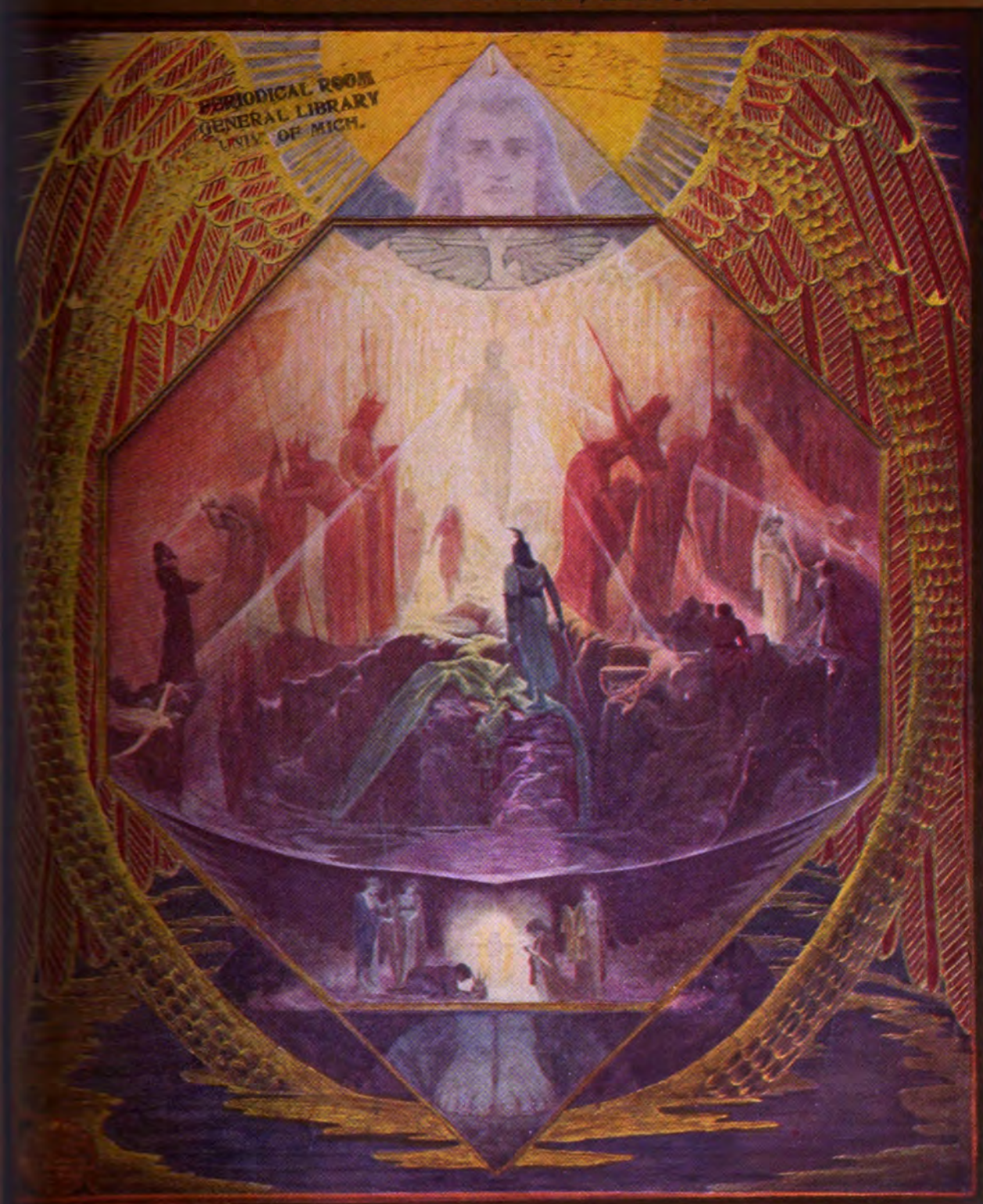
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# The Theosophical Path

KATHERINE TINGLEY, EDITOR



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## THE PATH

**T**HE 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."





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Unsectarian and nonpolitical

Monthly

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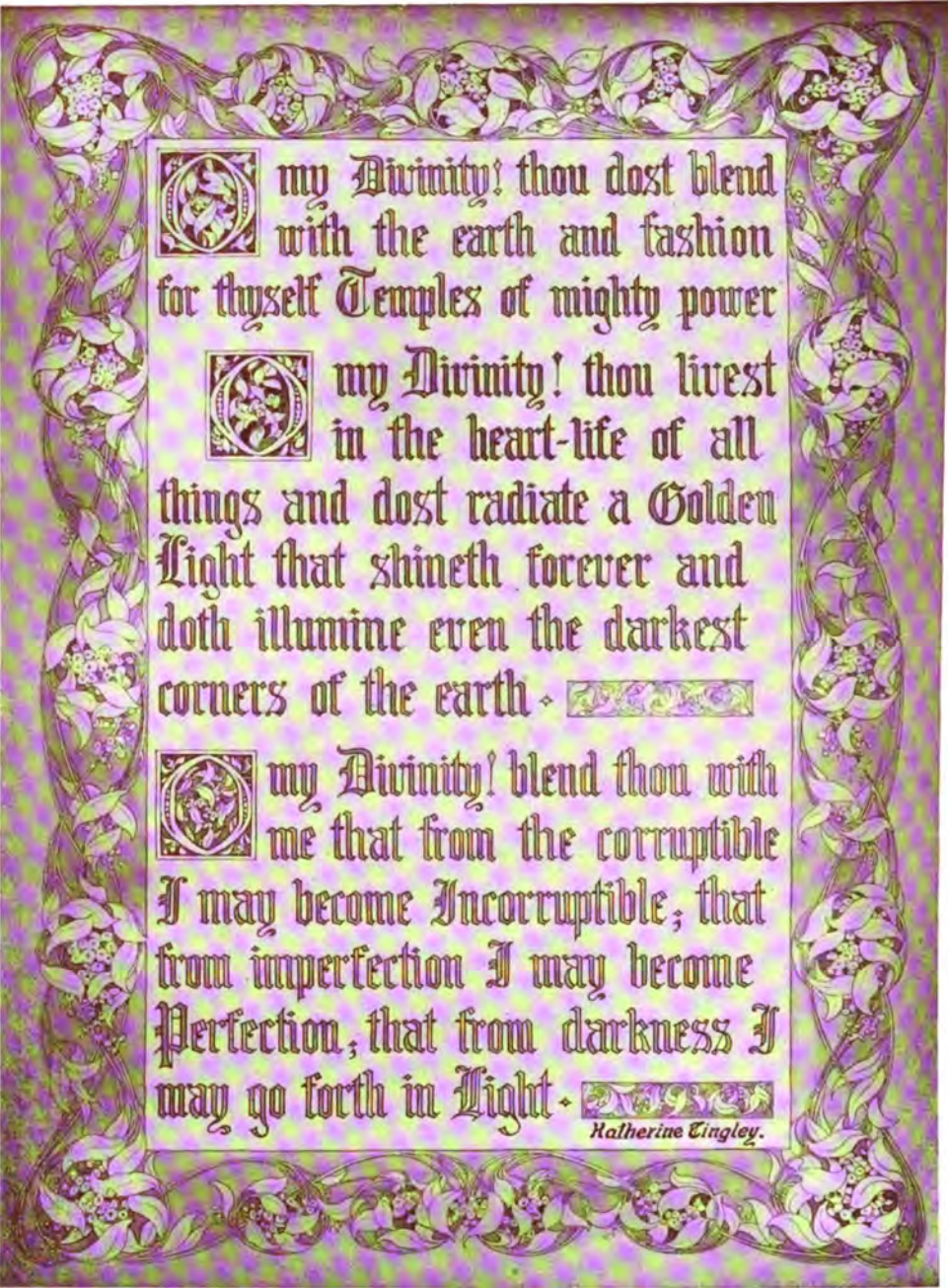


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Edited by Katherine Tingley  
International Theosophical Headquarters, Point Loma, California, U.S.A.





**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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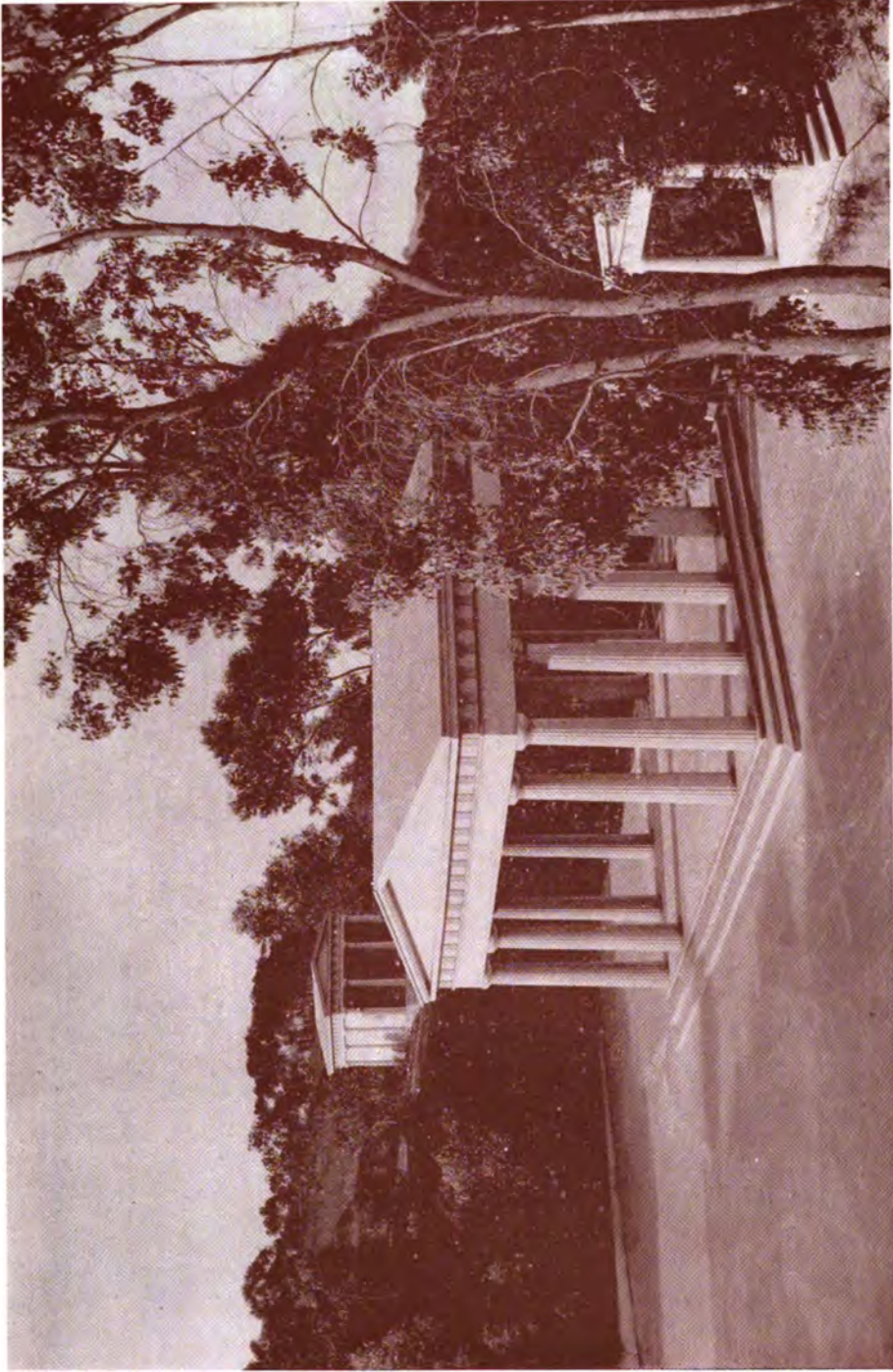
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# THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXX, NO. 2

FEBRUARY 1926

"WE live in succession, in division, in parts, 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*

## GERMANY'S MISSION

KATHERINE TINGLEY

Stenographic Report of Extemporaneous public Address delivered by the Leader and Official Head of the Universal Brotherhood and Theosophical Society, at Beethovensaal, Berlin, Sunday evening, October 11, 1925

**F**RIENDS: *Although I cannot speak your language and do not know many of you personally, I feel very much at home with you. It is most encouraging for a public speaker to feel that the atmosphere in which she is about to address an audience is so generous and kind and appreciative. But I am very sure that if I could speak your language, you would understand me better, and I could also understand you better. So I beg that you will be very patient with me, until you can hear our philosopher-friend, Dr. Rolf Hoffman, interpret my words; and I thank you in advance.*

### I — DISTINGUISH BETWEEN REAL AND COUNTERFEIT THEOSOPHY

*In the first place, I think I should declare my position perhaps a little more definitely than I ever have before in Germany; because the word 'Theosophy' has been so misused. Consequently, very many earnest and honest truth-seekers — the class of minds who are progressive and not satisfied with what they already know, and wish to know more — have been turned away from Theosophy.*

*This is because, as said before, it has been so absurdly and ridiculously misused in this country. With all the misconceptions that you must have gotten of Theosophy, it is my absolute duty, however unpleasant, to tell you that the*



## THE THEOSOPHICAL PATH

*original Theosophical Society, of which I have the honor to be the head, does not recognise false teachers of Theosophy and has never done so. No wish have I to interfere with whatever they may be doing; but it is my duty to the Cause that I represent to let you know that real Theosophy is a very pure and lofty teaching.*

### II — THEOSOPHY AND CHRISTIANITY

*Theosophy is sometimes called the Ancient Wisdom-Religion. Its essential teachings were taught ages ago, long before the establishment of the Christian Church. Some people think that Theosophy is antagonistic to Christianity. But let me tell you that pure Christianity is Theosophy and pure Theosophy is Christianity — if we mean by Christianity the teachings of Jesus.*

*But Theosophy does not support the idea of creeds and dogmas. It is not ready to believe that man, the very highest expression of the universal life as we know it, was born in sin. This dogma we cannot accept. Our reason will not permit it; our knowledge will not allow it; and Theosophy teaches to the contrary. I hold that the continuous teaching that man is born in sin has brought upon the world a psychological wave that has persisted through the ages down to the present time — a psychological wave that has made it difficult for man to realize his own divine possibilities.*

### III — THEOSOPHY THE TREASURE

*With all due respect to the great minds of all countries — particularly of Germany,— let me tell you that, according to the Theosophical conception of life, man is as yet only half-awake. If Theosophy in its pure and essential teachings were rightly understood in this country, every earnest man and woman would seek the knowledge of it as one of the greatest treasures on earth.*

*And remember again, real Theosophy in no sense indorses the absurdities and idiosyncrasies that have been taught in your country by pseudo-theosophists. Genuine Theosophy teaches that man is essentially divine; that he has potential spiritual and intellectual qualities which he is yet unfamiliar with; and it is the development of these potential qualities in man that Germany most needs today to give you the basis that will enable your country to rise, not only in its material strength and its intellectual strength, but in its spiritual strength. According to my idea, the best message that I could possibly bring to the German people is the knowledge of Theosophy.*

### IV — REAL THEOSOPHY SANE AND WHOLESOME

*Mine is a very difficult task, I know, because the majority of the people in your country are quite naturally prejudiced against Theosophy by the objection-*



## GERMANY'S MISSION

*able presentations that have been made to you in its name; so that it seems impossible for many of you to conceive that there is anything in it worth studying or looking into. But the Theosophy which I bring you is in many respects diametrically opposed to the teachings that have passed current here for Theosophy.*

*And yet to be fair and just to the representatives of pseudo-theosophical societies which we do not indorse, I should say also that when it has served their purposes to do so, they have introduced H. P. Blavatsky's name as the original teacher who brought the message of Theosophy. Some of them doubtless honestly believe that they are teaching Theosophy; but let me assure you that H. P. Blavatsky did not bring to the people the same message that they teach. She did not teach, for instance, that if we are to advance and progress, we must take up modern astrology and spiritualism and so many of these unsound speculations that have come to be associated with the name of Theosophy.*

### V — THEOSOPHY ACCEPTS THE ESSENTIALS OF ALL RELIGIONS

*To give you an idea of the breadth and scope and liberality of the Theosophical teachings, I would remind you that as Theosophists we accept the essential teachings of all religions—the essentials, but not the non-essentials. So when you hear people saying that Theosophy is antagonistic to Christianity, do not believe it.*

*I hold that if all the people of the world were conscious of their essential divinity, were conscious of the potential qualities within them, as a race we would rise to a position we little dream of today.*

*Theosophy rightly understood sweeps into the life of a man, gives him a new conception of his responsibilities, gives him a larger vision of life; it creates new energy, new hopes, deeper purposes, and a sublime trust in the divine laws.*

### VI — THE ETERNAL LOVE OF GOD

*The divine laws ever hold us in their keeping, even though we err and we stray. It is the eternal love of the Divine that holds us. It is quite impossible for a reasoning man, with the conception of Deity which Theosophy gives, and with the love of these infinite laws, to personify the Divine, to bring it down to the personal, or to imagine that the Divine laws are revengeful or capable of punishing us for our mistakes. No! Do not believe it. We punish ourselves. We make the mistakes. We do the wrongs; and then we have to suffer — we reap the harvest of our own sowing. Our miseries are not 'inflicted by God' — they are self-inflicted.*

### VII — REAL RELIGION THE GREAT NEED

*The reason why the nations are drifting away from the possibilities of per-*



## THE THEOSOPHICAL PATH

*manent adjustments is that the people have no faith in their own essential divinity; they have no faith in other people's essential divinity; they have only faith in the brain-mind, which is the power that is now making its best effort to adjust amicably the affairs of the different countries.*

*I hold that you will pull on and push on and work on — you will have your conferences and your agreements, and they will all prove unstable; they will all lack that substantial quality of reliability which your nation needs, until the German people as a whole rise and declare to the world that they are seeking a new expression of religion — and that religion as old as the ages. It will not antagonize the honest man nor the sincere spiritual teacher, and it will bring home to father and mother, son and daughter, even to the smallest children, the knowledge of the beauty and joy of human life.*

### VIII — GERMANY'S MISSION

*And so with these ideas and with my hopes and my dreams and my vision, I feel that Germany has an extraordinary mission. While the outward currents in your Fatherland today, in all its restless and disturbed condition, seem to be carrying the people away from their great mission, nevertheless the enduring, spiritual laws are seeking recognition in the hearts of men.*

*If this nation can catch that quickened spirit, if it as a whole can awaken to its power, to its essential divinity, to its spiritual potentialities, then depend upon it, you will soon have a quality of unity among you such as you have never known before — something that you have dreamed of and hoped for and prayed for, but never have realized. It will come like the flush of morning-light in the East. It will come to you, because you deserve something better than you have had.*

*I think you are marking time with history. You will pass down to future generations a history that will be worth remembering. Your patience, your endurance, have almost sanctified your nation. Your suffering has been beyond words to tell. And that is why I am here. That is the reason I came to Germany. I came to ask nothing of you dear people, but just to try in some way to leave the message of Theosophy in your hearts — in the heart of the German nation. Apply it to your life generally — to your national life and to your personal life — and bring forth the glorious proclamation of a nation building its future upon the sure foundation of spiritual knowledge and spiritual living!*

### IX — UNIVERSAL BROTHERHOOD

*Under present conditions, with my limited knowledge of the whys and wherefores of your country's plight, I cannot see how you are going to avert war in the*



## GERMANY'S MISSION

*course of time unless you implant in your own hearts and in the hearts of your people and of your children and of all whom you know, this wonderful message of Theosophy, which will have to be the message of your country. Leave the word Theosophy out, if it is objectionable to you; but come down to the real essence of Theosophy, which is Universal Brotherhood. We are all of a great and divine family, and we are our brothers' keepers!*

*How different would our conventions and congresses be, if each one who entered into these great efforts to bring peace to the world and more rational thinking and a larger unity and the true spirit of brotherhood, could go into the assemblies with the conviction that we are all essentially divine; that we have the power to rule the world rightly; that we have the power to overcome first the weaknesses in our own natures, and then the weaknesses in our own nations! This cannot be done in an hour or a day; but we have the power to set our foot on the path that leads ever upwards towards the consummation of man's potentialities.*

### X — GERMANY'S PROCLAMATION OF BROTHERHOOD

*This may seem far-fetched to you in a discussion of 'Germany's Mission'; but I was thinking this morning what a wonderful spiritual challenge it would be to the other nations, to those who have been your enemies — what a challenge it would be to all peoples — if out of the great heart of the German nation, there could go a glorious proclamation of Universal Brotherhood!*

*Forget for a time the loss of your property and of your rights, and just step out into a new atmosphere, into a higher state of consciousness, into a realization that there are superb possibilities at hand for your country, in spite of the shocking and awful things that we hear of every day and have been hearing of ever since the war, on account of the horrors of its aftermath.*

*In spite of these things, men can rise in the dignity of their positions and of their callings and can make this message their own — for their own souls, for their own families and their own nation, for the binding together of all people — first of all, the people of their own nation.*

*No bending of the knee — no, no! No submitting to impositions! But make the German nation the first of all nations to declare to the world that the spirit of brotherhood is to be cultivated! This is not a make-believe affair; it is not something that can be assumed and played, as the actors and actresses play their parts on the stage; it is something very genuine. It will sweep into your souls. It will bring forth the Heart-doctrine. It will make you forget the past.*



## THE THEOSOPHICAL PATH

### XI — THE MESSAGE OF THEOSOPHY

*Shut the doors on the past and you will awaken in the morning-light with a new hope, a spiritual touch; and you will have the power to meet despair. You who have lost faith in yourselves and in your God and in life, even you, I say, can find in Theosophy the superb message for your country!*

*It is here. It is to be given without money and without price. It is the golden, sacred treasure that you must have, because it is based first of all on common sense. Then it is based upon a principle of absolute justice. If the nations had had it in the years preceding 1914, they never would have gone to war. But alas! How little of it we have had even among the best men!*

*The very atmosphere of the individual and of national and international life is filled with the psychology of fear. This keeps us down — keeps us afraid, keeps us timid, makes us careless and indifferent to our brothers' needs.*

*When we can reach the point where we find the sacred and wonderful power of Theosophy in our lives, it makes new blood in our bodies; it creates new thoughts; it glorifies the individual life, gives man a royal dependence upon himself. He can then walk like a spiritual king among the nations, as a teacher and as a helper, and live in accordance with the wonderful divine laws that we know are always at hand.*

### XII — REINCARNATION

*It is intended in the great Universal Life that each man shall find his own. When he has found that, he has reached a recognition of his essential divinity; he can see out beyond the tomorrow — out beyond this one earth-life; he can see before him the prospect of another life on earth in which to follow the path of eternal progress — of self-directed evolution. This is the doctrine of Reincarnation. It is impossible for you to find real happiness and peace as long as you are satisfied that you were born only for this one earth-life.*

*Some people say: "I do not want another earth-life. One is enough." Such a sentiment may be quite natural from the personal, selfish standpoint; but you cannot change the universal laws to suit your whims. Much as you can control your life in certain ways, there are many problems that you cannot yet control. One of these is the question of death. Tell me, if you can, of any teaching or doctrine that brings such a royal hope to Humanity as that of Reincarnation!*

*Do not be tempted to think that I mean transmigration. "Once a man, always a man," is the pure Theosophical doctrine — that we shall be born again and again in earth-life to carry out and fulfil the laws of our being. Consider all your friends and all the people you ever knew or heard of — even your great*



## GERMANY'S MISSION

*artists, composers, statesmen, and geniuses — all of them: has any one of them ever completely fulfilled his mission? No! Progress is infinite. The higher laws and the eternal verities are for all of us. They are the creative power, the inspiration of Humanity.*

### XIII — GO UNAFRAID THROUGH LIFE

*People go hither and thither, following this teacher and that; and yet they never find rest. But when we accept the teachings of Theosophy as true and take them into our lives, then we are fulfilling the larger duty to the nation and to ourselves. Then we are beginning to live for the upliftment not only of our own nation, but of the race. There is no limit to what we may do.*

*Go unafraid through life! This is one of the royal talismans of Theosophy. Be indifferent to persecution, and indifferent to your own disappointments and heartaches and sorrows. Why? Because you know, if you know Theosophy, that the infinite laws are full of justice; that in the course of our experiences we shall find our own.*

*And by the time we reach the point where we realize our spiritual heritage, our spiritual natures, we can meet half our difficulties very reasonably and very justly. We shall understand them, and we shall find that to a degree we have been injuring ourselves all along the way, because we have been educated down the ages to believe that we were born in sin. I repeat: Don't believe this last!*

*But believe in the merciful and eternal divine laws! Believe in the breadth and depth and scope of the universal life! Believe in the joy of living! Believe in yourselves and believe in your neighbors!*

### XIV — THE ONLY WAY

*After a while, through the touch of this wonderful message that Germany can send out to the world (believe me, I am not telling you a fairy-story, and after I am dead and gone you will remember what I have said tonight), all nations will bow in homage — even your worst enemies. You will throw them back without conflict; you will challenge them; you will bring them to a point of realizing that the only way to live is to be one's brother's keeper; the only way to live is to be so just, so true, so pure, so strong, and so full of the consciousness of divinity, that life is a glorious joy. I thank you.*

[NOTE: After the résumé of Katherine Tingley's address had been given in German by Dr. Rolf Hoffmann, the Theosophical Leader again stepped before the public and added the following remarks:]



## THE THEOSOPHICAL PATH

### ADDENDUM

Good Friends: *Because you have received so little of Theosophy tonight in our limited time, I really feel that I should be overlooking your best interests, if I did not tell you that the way to reach the knowledge of Theosophy is to read our standard Theosophical books—especially the works of Helena Petrovna Blavatsky.*

*By the way, I would like to remind you that H. P. Blavatsky, the Foundress of the Theosophical Movement in modern times, was of German descent on one side of her family—the von Hahns. And her greatest book, "The Secret Doctrine," was begun in Würzburg many years ago. She has brought out literature of the rarest quality. It will challenge the scientists and the scholars and the thinkers. But it can be read by all classes and will benefit them. She also wrote "Isis Unveiled" and "The Key to Theosophy"—both full of wonderful teachings, not her opinions, but the knowledge that she had of the Ancient Wisdom.*

*If your mind is limited; if you are prejudiced; if you are satisfied with life as it is, you will possibly not find much in Theosophy. But if you are hungry for the truth, if you want to know something more of the laws which govern your life, if you are rebelling at the injustice of all that is happening to you, if you are asking for light, if your attitude is "O my God! Give me Light!"—if that is what you are after, read H. P. Blavatsky's books. If you do not wish to buy them, borrow them from the public libraries; for if our books are not already there, we are going to place them there.*

*I hope that you will not go away from this hall this evening with the idea that what I have been saying is mere talk and fancy; for it is all for you. And if you will read the standard Theosophical books, you will find the knowledge that your hearts crave. Nothing is asked of you at all, except to push onwards in order to gain the knowledge that is yours by right, that your lives may be benefited and that your dear nation may arise out of its shadows and its struggles and become a beacon-light to the world; for that, I declare, it will be! I thank you.*

## THE FIRST HALF-CENTURY OF THEOSOPHY

C. J. RYAN



WHEN H. P. Blavatsky called William Q. Judge and a few others together in New York, in 1875, in order to start the Theosophical Society, she established the nucleus of a movement which has already effected great things, but whose destiny will not be fulfilled until its basic principle—Universal Brotherhood—has become a living power and the mainspring of conduct through-



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out the world. A big proposition to face, it may seem, but not too big, for Theosophy has the key to unlock the inner chamber which imprisons the Divine in man.

H. P. Blavatsky knew how to work with Nature. The Theosophical Movement was launched at one of those critical moments which have occurred, we are told, at the last quarter of many centuries, when mankind is offered a fresh opportunity of rising a little higher.

The time was critical, and opportune for sowing the seed intrusted to her by her Teachers. New ideas were seething in the West; Evolution was the battle-cry, although the presentation was materialistic. Still, the theory of Special Creation of the Universe in six days had received its death-blow. The great advances in science, especially astronomy, geology, and biology, and the unexpected revelations of lost civilizations, were shaking off the incubus of medievalism. Even in music and painting new methods were startling the world. Wagner's art was called 'the Music of the Future,' a sneer which turned out to be a prophecy.

Everything presaged a new cycle in the affairs of men which would bring enormous changes, materially and spiritually, and we have ourselves seen that so great a change could not take place without birth-pangs, as foretold by H. P. Blavatsky. The outlook would indeed be dark if we refused to recognise the essential divinity of man's higher nature, the indomitable nature of the immortal soul, and ignored the principle of Reincarnation. Chance and accident might well appear to dominate the world.

To the student of Theosophy the present distress and decadence is not unexpected nor accidental, but the future is full of hope and promise, not the less so because the air is full of signs that the Theosophical work of the last fifty years has profoundly affected the currents of thought which will be decisive factors in the New Order of Ages opening to us.

Let us observe some of the changes taking place which seemed wild impossibilities when H. P. Blavatsky struck those notes which gave form to the undirected forces of revolt against the dying medievalism.

When she came to the New World in the early 'seventies, science and theology were poles asunder. She proclaimed a view which harmonizes the antagonism by showing that a science which does not speculate beyond the facts cannot be opposed to a religious consciousness based upon inner experience, for Nature is always consistent. The antagonism arises on the one hand from the tendency of many scientists to theorize, to dogmatize, materialistically, on insufficient grounds; and on the other from the fatal error of taking the allegories of Oriental religions literally. We should never forget that Christianity is an Oriental religion full of



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allegory and metaphor and therefore easily misinterpreted by Western intellection which prefers the literal and explicit.

H. P. Blavatsky worked hard to demonstrate that the only way the intellectual aspect of Christianity as distinguished from other religions could be saved as a force for good, was by recognising that behind the quaint stories of the six days of Creation, the Garden of Eden, Jonah and the whale, the ascension of Elijah and Jesus into a material heaven in the sky, and so forth, there were hid profound truths. These truths are also found in the allegories of other faiths, and Theosophy reveals the original source from which they are all derived — the ancient Wisdom-Religion. Recognising this, the faith of Christendom takes its rightful place as one mirror among many in which truth may be reflected.

How far has the thinking world in the West advanced towards the Theosophical position in the last fifty years of world-wide and tireless effort to declare it? One example is enough to illustrate the convictions of some whose predecessors in 1875 would have deemed such an attitude in many leading churchmen the wildest impossibility: Dean Inge of St. Paul's Cathedral, London, one of the most authoritative and scholarly voices in the English Church, a thinker whose opinions are quoted far and wide, has recently declared that the idea of heaven being a geographical point in space is absurd; it is a state of high spiritual consciousness. The Bishop of Manchester frankly supports this sensible view, saying that the creed which says Christ 'ascended to heaven' and 'sits at the right hand of God' is a purely 'pictorial' expression!

Think what that admission means, and from such prominent ecclesiastics! What becomes of the 'resurrection of the body' and the 'second coming' of the personal Christ in the 'clouds' to judge the quick and the dead at the last day, and all the other mystical and poetical allegories connected therewith that have been sincerely believed by millions as literal facts, and as 'facts' *have marked off the Christian creed from all other beliefs?*

It seems that the most open-minded churchmen have at last begun to realize that Jesus actually meant those magnificent words in which he condensed the profoundest (and yet the simplest) teaching of the Ancient Wisdom of Theosophy: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (*Luke, xvii, 21*)

Upon that Rock, the essential Divinity of Man, the most important psychologic teaching of Theosophy, stands the whole philosophy of the Universal Brotherhood of Man. As the search for the higher self is begun through self-discipline and the practice of brotherhood — love and compassion to all creatures — real knowledge comes in fuller measure, knowledge of the principles governing human life and knowledge of the



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path of right conduct, "Self-directed Evolution" as Katherine Tingley says.

Very little was heard of universal brotherhood when H. P. Blavatsky began her work, except in criticism, but now there is a different atmosphere. The most thoughtful minds are looking for ways to promote the idea. International conferences of statesmen, of scientific, religious, commercial, and philanthropic organizations, increasingly indicate a growing sense of the unity of mankind in spite of the enormous strength of the selfish forces of disruption which keep alive the jealousies of nations. But mere prudential or economic pacts will not stand a strain; the brotherhood that endures is founded upon the recognition of the divine in man, and that is the strength of Theosophy.

One of H. P. Blavatsky's aims was to awaken the West to the value of Oriental thought so as to break down the artificial barriers of race and creed. She had no illusions about modern India which has much to learn, but she emphasized the importance to us of studying the ancient Aryan philosophies which India has preserved in part. And even today, in many Eastern countries, unworldly ideals are more highly regarded than in the West; a great saint or religious teacher very rightly ranks above a successful politician, a rich merchant, or a military commander, in the estimation of the masses.

It is therefore noteworthy that since H. P. Blavatsky called attention to the existence and the value of Oriental philosophy — not in the dry and abstruse manner of the majority of Sanskrit scholars, but in a way that aroused the interest of ordinary, intelligent men — a striking increase has taken place in sympathy with and understanding of the Oriental outlook on life.

It is probably well within the mark to say that for one person who heard of the Upanishads or the *Bhagavad-Gîtâ* through the learned Transactions of Oriental Societies or the dissections of the experts in Comparative Religion, a hundred were attracted when they found, through the work of the Theosophical Movement, that they contained vital teachings about spiritual development recorded by the possessors of many of the keys to wisdom.

H. P. Blavatsky's teachings about the past history of mankind and its immense duration were considered quite incredible by many critics who were cramped mentally by the notion that the earth is only six thousand years old. In support of the Eastern Wisdom she instanced many of the oldest traditions of India, China, Greece, Egypt, and elsewhere; and was so daring as to claim, in defiance of all the learned 'authorities,' that if these legends were divested of the impossible wonders and prodigies foisted on them by the fancy of narrators, valuable truths would be revealed. Pompeii, she mentioned, was a good instance of a discredited



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legend becoming a substantial verity, and she declared that similar 'fictions of the ancients' such as the Trojan Wars, the Egyptian records of immense antiquity under powerful rulers such as the 'mythical' Menes, the lost continent of Atlantis, and even the faint echoes of still earlier civilizations, had solid and actual fact-foundations and would be demonstrated in due time.

What do we find today in this regard? Complete vindication of the bold and utterly unorthodox position she took. To show how complete this is we have but to turn to the *Annual Report of the Smithsonian Institute for 1924*, pp. 409-414, and read what Professor J. H. Breasted, the well-known Egyptologist of Chicago University, says; to quote a few sentences:

"From Galileo's struggle with the church to Huxley's debate with Gladstone, the heavy guns of natural science have dealt tradition one destructive blow after another. . . . The merciless critical scalpel which had not spared Hebrew tradition was equally unsparing in its treatment of the cherished classical heritage from Greece and Rome. The tales of Romulus and Remus, the Trojan War and the entire cycle of legends which were linked with it were shorn away. . . . How could a soundly critical historian accept narratives which seemed so manifestly impossible?

"Such critical negation was supreme when fifty years ago archaeology began to reveal with startling vividness the facts and the daily equipment of human life in the very ages with which the rejected traditions dealt."

Professor Breasted then refers to the astonishing discoveries of pre-Greek civilization at Tiryns, Mycenae, and Troy, made by Schliemann in the 'seventies, and the incredulity with which they were received and the vile charges of fraud flung at that great and honest explorer. Quite lately, a group of hitherto unknown Hittite dialects have been deciphered, and upon one tablet is a *contemporary report* of the cycle of Trojan wars, written about 1250 B. C., ('before the Greeks learned to write'). From an irreproachable historical source the Troy-story is thus shown to be founded on fact.

Professor Breasted also mentions the 'mythical Menes,' the first king of united Egypt: even Maspero spoke of him not long ago as a purely legendary figure, yet we now possess his tomb, and at Chicago there is a golden bar inscribed with his name.

In regard to the great antiquity of intelligent man in Egypt claimed by H. P. Blavatsky in support of certain historical references in her teachings, we must not forget that Professor Flinders Petrie has lately found evidences of the inhabitation of the Nile Valley by men who could make excellent pottery and weave fine linen not less than fourteen thousand years ago — more than eight or nine thousand years before the accepted date of the union of Upper and Lower Egypt under Menes.

The conclusion of Professor Breasted's statement reads in part:

"This contemporary reference to the Trojan War is an epoch-making revelation, which



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must react powerfully upon our treatment of early human traditions. It at once demonstrates that such traditions must not be thrown on the scrap heap, but . . . examined for the nucleus of sober fact upon which the legendary tale has been built up. As we look back upon our earliest historical horizon, we now know that the men who stood there in the gray dawn of the age of writing, were able to hear echoes of a remoter past. . . . Not credulity, but historical method, demands that we now recognise these traditions, or the nucleus of fact to be drawn from them, as a body of sources now to be restored to their proper chronological position in the succession of surviving evidences which reveal to us the past career of man on earth."

This is exactly what H. P. Blavatsky claimed! In regard to the traditions of Atlantis, brought from Egypt to Greece and also recorded in China, the idea has rapidly spread in the last few years that a true civilization on that lost continent is the only rational explanation of the origin of the high artistic ability and the measure of culture of the later Palaeolithic races in Western Europe (nearest to Atlantis) as well as of other well-known unsolved problems connected with the resemblances between languages and customs on the opposite sides of the Atlantic Ocean.

H. P. Blavatsky strongly supported the ancient Egyptian claim — utterly discredited by her learned contemporaries — that Egypt was far wiser and more learned than Greece, and that Egypt, as Herodotus and other Greeks admitted, had planted the seeds of knowledge among the Greeks. Professor Breasted shows that it was the prejudice of classical scholars which prevent them from admitting the greatness of Egypt. He says:

"Now Herodotus reports a tradition current in his day (fifth century B. C.) that the Greeks were greatly indebted to Egyptian knowledge. This tradition has in recent times been universally rejected; but the documents submitted here today may serve at least to illustrate the fact that there was much truth in the tradition transmitted to us by Herodotus, and that its complete rejection by classical prejudice is unjustifiable."

In *Isis Unveiled*, H. P. Blavatsky gives a vast mass of facts to show the marvelous scientific knowledge and general high degree of intelligence possessed by the Egyptians. (See Volume I, chapter xiv.) Tutankhamen's tomb has proved that they reached the highest levels in art. Professor Breasted, in defending the wisdom of ancient Egypt speaks of the 'Edwin Smith Medical Papyrus' in which the recognition of the various functions of the brain is discussed by the physicians of early Egypt "in the thousand years preceding the seventeenth century B. C." He says:

"The observations recorded in the Edwin Smith Medical Papyrus show that its author had already observed that control of the members and limbs of the body was localized in different sides of the brain; and the recognition of localization of functions in the brain, mostly the work of modern surgeons within a generation or two, had already begun in the seventeenth century B. C. at a time when all Europe still lay in savagery or barbarism."

Furthermore, speaking of astronomy, he says:

"I hold in my hand part of an original transit instrument, made as stated by an inscription upon it, by no less a king than Tutankhamen, in the fourteenth century B. C. . . . This




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and another such piece now at Berlin, are the oldest scientific instruments of any kind now known to be surviving. It was used for obtaining meridian time, especially at night, in order that the observer might then set his water-clock, with its twenty-four-hour divisions — a division of the day which thence passed over into Europe in Hellenistic times, whence it was transmitted to us.

Many other subjects could be cited to demonstrate how far the best intelligences of the West have moved towards the teachings of the great pioneer, H. P. Blavatsky, but one outstanding question presses on us: How far has the world as a whole advanced towards the highest ideals of Truth, Justice, and Universal Brotherhood? How far has each of us done his utmost to bring them about in his own circle and in wider spheres?

## KARMA AND REPENTANCE

R. MACHELL

 ONE of the questions most frequently encountered among superficial inquirers into the subject of Theosophy is this: "In what way does the doctrine of Karma differ from fatalism?" The difficulty one finds in answering such a question is largely due to the very general confusion of ideas existing as to the scope of that apparently simple word 'fatalism.' Does it include the idea of a superhuman power arbitrarily arranging or disarranging the destiny of human beings in accordance with or in utter disregard of natural law? Is it what is called 'the will of God'? Is it capricious in its operation? Can it be influenced or controlled by man? Those who use the term must answer to themselves; if they can.

In the first place a student of Theosophy would probably decline to differentiate between the laws of Nature and the laws of God. Karma is not a capricious deity; nor is it an extra-cosmic power. Karma is inherent in the universe; nay, more, it is the manifested universe; for it is the cause and the effect; and these two are not separable. Every effort of the will, every thought, word, or deed has in it the qualities of cause and of effect. Nothing can exist without cause and without effect. This is Karma.

Cause and effect are two aspects of life: they are not separate in fact, though man, deluded by appearances, mistakes Time for Reality, and the succession of his states of consciousness for a series of actualities parted from one another by intervals of time. So he imagines that he can create a cause and may escape the consequences. Time is the great deluder; it is at best but man's measure of the infinite.

The spiritual man, the inner self, is not deluded, and he knows that



## KARMA AND REPENTANCE

on this material plane effect must follow cause as surely as the furrow follows the moving plow. But it is man himself who guides the plow, and it is man who is the maker of his destiny.

Man thinks a thought which later may become an act, and in the meantime the thinker may imagine that he can control the consequences of that thought: but the karma of the thought is his, and he is the first person to be affected by it, for it was formulated in the laboratory of his mind; his mind recorded the impression of it even before it left the factory where thoughts are formulated. The influence of his thought is stamped upon his mind from the moment of its inception; he cannot escape it.

Karma is not a god sitting apart in judgment on the deeds of men, dispensing rewards and punishments. Karma is the consequence inherent in the cause. Time is itself the Karmic product of the Great First Cause which called the universe to life. When universal consciousness awoke, and mind took cognisance of self, Time was and is. Let us remember the definition of Time given in *The Secret Doctrine*: "Time is the illusion produced by the succession of our states of consciousness as we travel through eternal duration." This simple statement of the case will help us to understand the broad sweep of the Theosophical conception of the doctrine of Karma, its universal character as well as its impersonality and the inevitable justice of its action.

A little thought and study on these lines will save a student from much waste of energy expended in regrets and penitence: that which is done is as a seed sown in safe soil from which the appropriate plant will spring in its own time.

Man lives in a Karmic garden of his own, sown with such seeds, and 'reaps as he has sown.' And yet no individual can claim to be sole ruler of his destiny; for none can live to himself alone; even his secret thoughts have power to influence the thought-sphere that he shares with all his fellows; and he can think no thought that is not colored with the tincture of their thought-atmosphere. For Brotherhood is a fact in nature. Be he as independent as he may, he cannot hold himself aloof from Karmic influences: nor can he abstain from influencing others. Therefore it rests with him to help or harm the whole round world to just the limit of his own capacity.

There is no need to ask how we can help to raise the general standard of human happiness. We have but to set the current of our sympathies in that direction and live accordingly: Karma will do the rest. We need not worry. For "Rigid Justice rules the world," in spite of the miscarriage of our human laws and institutions.

In criticism of the Theosophical position it has been urged that such



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a doctrine robs repentance of its virtue; but that is a mistake: for what is repentance but a turning back? Well; if a man is going in the wrong direction and has discovered his mistake, reason alone would counsel a turning back. Theosophy indeed is urgent in the cause of true repentance, bidding the disciple turn his back upon the past and say to it: "Get thee behind me Satan!" Without this attitude of mind no evil habit can be conquered, no repentance be effective. Karma is Justice.

## THE SOUL'S COMPLAINT AGAINST THE BODY

*An old Anglo-Saxon poem, translated by*

H. W. Longfellow

**M**UCH it behoveth  
Each one of mortals,  
That he his soul's journey  
In himself ponder,  
How deep it may be.  
When Death cometh,  
The bonds he breaketh  
By which were united  
The soul and the body.

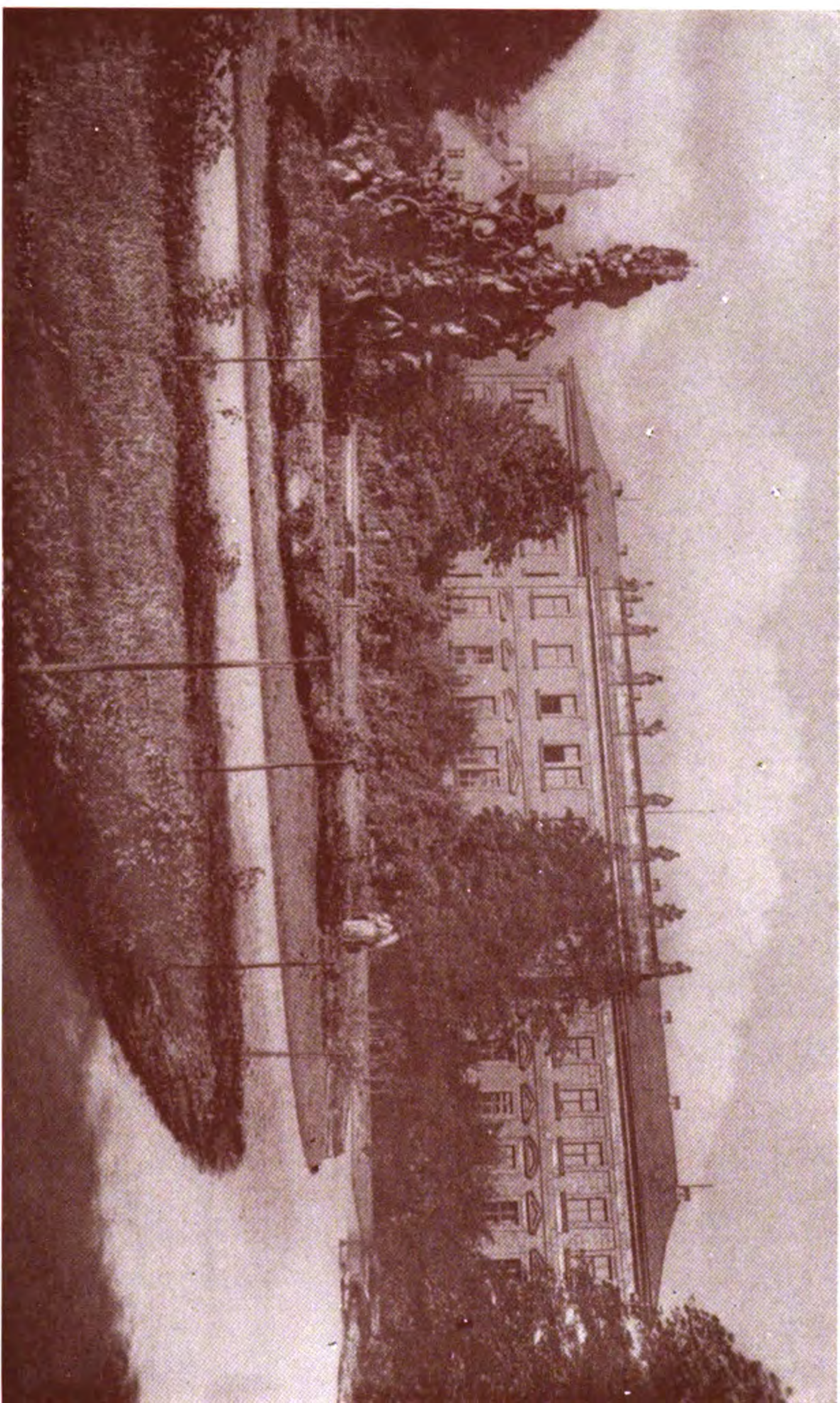
Long it is thenceforth  
Ere the soul taketh  
From God himself  
Its woe or its weal;  
As in the world erst,  
Even in its earth-vessel,  
It wrought before.

The soul shall come  
Wailing with loud voice,  
After a sennight  
The soul, to find

The body  
That it erst dwelt in;—  
Three hundred winters,  
Unless ere that worketh  
The Eternal Lord,  
The Almighty God,  
The end of the world.

Crieth then, so care-worn,  
With cold utterance,  
And speaketh grimly,  
The ghost to the dust:  
"Dry dust! thou dreary one!  
How little didst thou labor for me!  
In the foulness of the earth  
Thou all wearest away  
Like to the loam!  
Little didst thou think  
How thy soul's journey  
Would be thereafter,  
When from the body  
It should be led forth."





THE CASTLE, ERLANGEN, BAVARIA, GERMANY

*Lomaland Photo & Engraving Dept.*

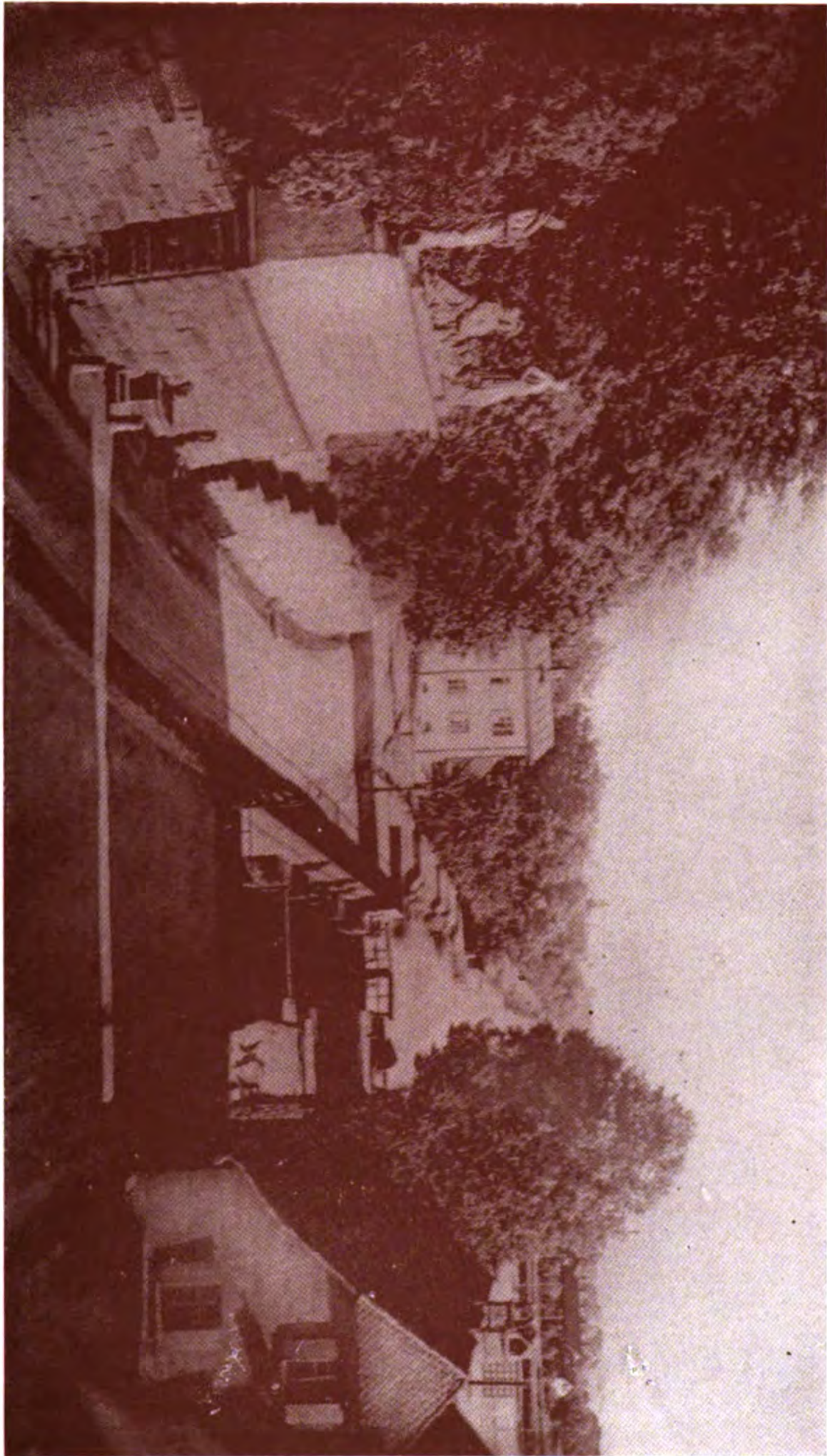




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THE MINERALOGICAL INSTITUTE, ERLANGEN, BAVARIA, GERMANY

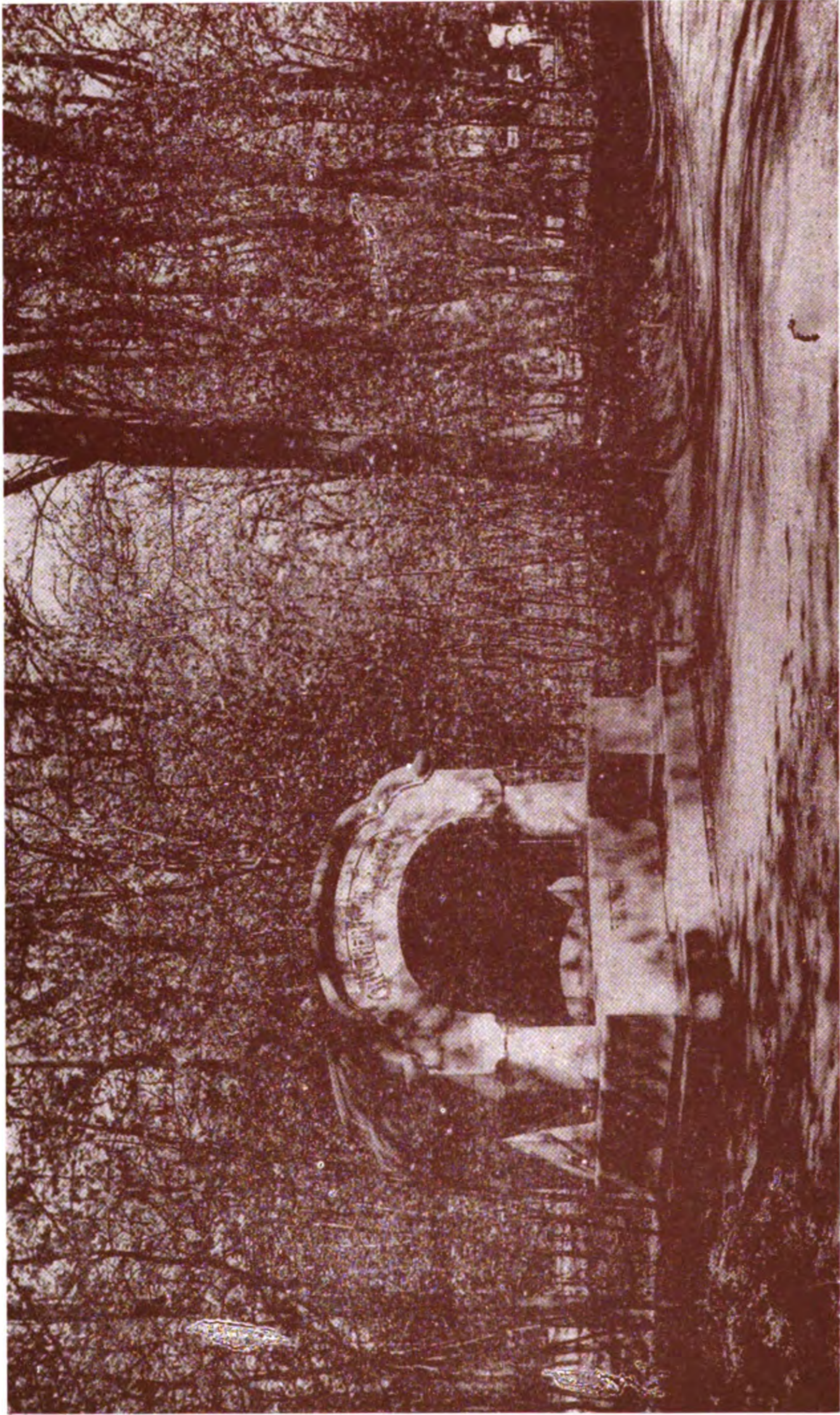




THE DONAU-MAIN RIVERS CANAL PASSING THROUGH ERLANGEN, BAVARIA, GERMANY

*Lomaland Photo & Engraving Dept.*





*Lomaland Photo & Engraving Dept.*

THE RÜCKERT FOUNTAIN, ERLANGEN, BAVARIA, GERMANY



## MYTH AND SYMBOL

H. T. EDGE, M. A.

**O**UR languages have been developed for the purpose of expressing our ordinary thoughts and experiences; but, if a man sets out on the path of self-knowledge, develops another side of his nature, and acquires novel perceptions and experiences, it stands to reason that ordinary language will fail him as a means of expressing himself and of conveying his ideas to other minds. Should he make the attempt, the result will be misunderstanding: he will convey other meanings than those he wishes to convey.

To meet this difficulty, however, there are certain devices which may be adopted, namely various forms of indirect expression or of symbolism. For instance, there is the fable, where the lion and the fox, the wolf and the lamb, the monkey and the ass, appear on the stage. Perhaps there are no people so simple-minded, no scholars so pedantic, as to take such fables for literal truths, or as literal truths to deny them. We can most of us realize that they convey lessons in symbolical form, and can tell what those lessons are.

Akin to the fable is the allegory, to which the same remarks may apply. Again, there is the formula, like those so familiar in chemistry and in mathematics: the benzene ring, the diagram expressing the relation between the sides of a right triangle, or the algebraic formula telling us in brief pictorial form that the product of the sum and difference of two numbers is equal to the difference of their squares.

Finally, we find all through ancient literature and tradition a vast system of what is called mythology and folk-lore; which likewise is (or has arisen from) the desire to express what cannot be expressed in ordinary language.

To illustrate our next point it is necessary to narrate certain anecdotes which, to some readers, may be 'chestnuts.' It is said that a certain learned pedant took the line —

"Sermons in stones, books in the running brooks"—

and corrected them to —

"Sermons in books, stones in the running brooks."

No doubt he plumed himself on his superior wisdom, but others said he lacked a sense of humor. Again, it is said that Babbage, the mathematician, took some lines of Tennyson's about a man being born and a man dying every minute, and suggested the correction, "And one-and-one-sixteenth is born," as being more accurate. These are perhaps ex-



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treme cases, but we find the same thing still going on, if in less extreme form. For instance, I find in the *Encyclopaedia Britannica*, ninth edition, under the heading of 'Bat,' the following:

"Virgil, in speaking of the Harpies, generally understood to have been bats, describes them, etc."

Read what is said about the Harpies in classical mythology, and see how far-fetched such an explanation is. Besides, even if the explanation were allowed, it would only dispose of the Harpies, leaving all the other innumerable mythological figures still without explanation. These Harpies, according to some descriptions of them at least, belonged to a class of beings of which there are many instances: compounded of the enchanting face of a maiden, joined to the lower body of a foul bird of prey. Thus we have the Sirens, the Lorelei, etc. Were all these things childish fables, invented and believed in by a primitive humanity? Let us turn to *The Voice of the Silence*, a work written by a Teacher, for disciples of the ancient wisdom. There we find:

"Three Halls, O weary pilgrim, lead to the end of toils. . . . The name of Hall the second is the Hall of Learning. In it thy Soul will find the blossoms of life, but under every flower a serpent coiled."

It would seem, from this and from similar warnings to be found in all instructions for disciples, that the learner has to pass through a stage where he will encounter sensual attractions of an entirely novel, refined, and alluring character. They will be so beautiful and so apparently good, that he is liable to enthrallment by them. The result, however, will be most disastrous. His will will be enslaved, and he will discover that the charms and beauties were a snare to catch him for his destruction. Can this be the meaning of Siren and Lorelei? If so, then those sages who deride them as mere fables are surely guilty of the pedantry and lack of humor exemplified above.

It is a fact that such stories are to be found among all peoples, the most widely separated; and to account for this fact, many strange theories have been proposed. But the true explanation is the simplest: the stories are parts of the ancient mystery-language, or symbolical records, whereby were taught and preserved the instructions which Teachers of the Mysteries gave to their disciples.

As said before, the meanings conveyed by the symbols were such as could not be adequately, if at all, expressed in verbal language. But the symbolic form had also another advantage: it at the same time revealed the true meaning and concealed it; revealed it to those who could understand the symbols, and hid it from those who could not. Thus the stories obtained popular currency among the multitude, and persisted in the



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popular memory long after the original purpose was forgotten. This is the real way to interpret mythologies. It is done in H. P. Blavatsky's *Secret Doctrine*, where she gathers together a very large number of myths from widely different peoples and ages, and traces out the similarity between them, and the actual identity of their essential features.

For we have to bear in mind that there have been times in the past when a great Science prevailed — the only true science and master-science, that which dealt with and explained the mysteries of man's own inner nature. In connexion therewith were schools of the Mysteries, wherein disciples were taught and initiated. The true origin of the drama was not a species of entertainment or dance, as has often been thought; but it is to be found in mystery-plays, which were performed publicly, for the purpose of conveying to the outside public as much of the true teachings as they were able to assimilate. This mystery-drama constituted the *exoteric* teachings, as contrasted with the *esoteric* given to the candidates.

It is of course impossible here to run over even a considerable part of the vast field of ancient mythology; but a few typical instances may be cited. It is a well-known and most important teaching of Theosophy that the principle in man called Manas, the mind, is twofold in its nature, one part being pure and divine, and the other gross and sensual. As Theosophy is simply a presentment of the doctrines of the Ancient Wisdom, we may expect to find this doctrine symbolized in the mythologies. Accordingly we find in the classical mythology the story of Castor and Pollux, twins; as to whom we may conveniently quote from *The Secret Doctrine*:

"Pollux finds his brother dying. In his despair he calls upon Zeus to slay him also. 'Thou canst not die altogether,' answers the master of the Gods; 'thou art of a divine race.' But he gives him the choice: Pollux will either remain immortal, living eternally in Olympus; or, if he would share his brother's fate in all things, he must pass half his existence underground, and the other half in the golden heavenly abodes. This semi-immortality, which is also to be shared by Castor, is accepted by Pollux. *And thus the twin brothers live alternately, one during the day, and the other during the night.*"— II, 123

This is but one of many allegories of the dual nature of man's mind; and in it we may trace the origin of religious ideas of self-sacrifice by a higher being for the sake of lower beings whom he loves. A part of man's soul is imprisoned in the flesh and condemned by destiny to the tribulations of terrestrial life; but it ever yearns for reunion with its other half, its divine counterpart; and it is divine love which, inspiring the latter, impels it to watch over and guide its pilgrim-brother on earth.

The myth of Prometheus, who brings divine Fire from heaven to earth for the benefit of mortals, is another such parable. For Prometheus stands for that principle in man which aspires to knowledge and true freedom. The story of Hercules, Izdubar, and many another such hero, performing twelve labors in order to expiate their errors and win their



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reward — a story which has so absurdly been called a mere 'solar myth'— depicts in symbolical language the experiences through which the imprisoned Soul in man must pass in order to achieve liberation.

Another class of symbols are geometrical; for in a geometrical figure can be summed up concisely a world of meaning that innumerable words would not suffice to convey. It has long been recognised, even by scholarly Christians, that the Cross is a universal symbol, to be found among all peoples, and in various forms, among which is included the Svastika. The meanings of this symbol are elucidated as far as possible in *The Secret Doctrine*; as also are those of many other geometrical symbols.

Pythagoras was a Teacher who had been initiated in the Orient and founded a school in Magna Graecia. He used such symbols, and modern pedants have amused themselves and us with the notion that it was *merely* geometry which so aroused the interest and veneration of that school! But see the article on Pythagorean Geometry in Volume VI, number 4, of this magazine, where is reviewed a masterly work on that subject by Dr. Naber of Hoorn, Holland. This man, having seen the diagram of Euclid's celebrated 47th proposition thrown on the screen in vivid colors, had a flash of intuition, and was enabled to discern and to elucidate in his book some of the whole world of solemn meaning conveyed by that symbol and known to the Pythagoreans.

In mathematics too we have a similar key to meanings inexpressible in words. The whole universe is one harmoniously related concord of parts; such is a cardinal teaching of the Ancient Wisdom. And therefore each symbol has several different keys or meanings,— *seven*, as H. P. Blavatsky tells us. Such a symbol may at once conceal and disclose the ratios between planetary periods, thus giving the clue to the true estimation of cycles and ages — esoteric chronology. It may also have a physiological significance, showing important truths concerning the nature of man and his body. The historical key will reveal the succession of the great Races of mankind and the successive appearance and disappearance of continents. And so forth.

One of the most celebrated of the Pythagorean and Platonic emblems was the Tetraktys, consisting of a triangle made up of ten dots, with a single dot as the apex, below that two dots, below that again three, and at the base four. One meaning of this is four principles making up a whole, each principle having its qualities denoted by the number of dots: a unity, a duality, a triad, and a quaternary. The Svastika is also a quaternary, and the bending of its arms shows that it is rotating like a wheel. This is a practical key as to how to balance the forces in our nature.

It is recognised by many that Christianity is full of symbols derived from the Ancient Wisdom. The Christ is the Higher or Divine Self of



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man; the Cross, with its four arms representing the four elements, stands for material life, to which the Christ is bound in sacrifice. He descends into the tomb, but rises again. His birth is partly from Heaven, partly from earth. And so on. The stories in Genesis are known to be identical in all essentials with similar allegories found in Chaldaean and other sources. Interpreted as symbols, they give the true key to the past history of the cosmos and the evolution of man.

This is a vast subject, which it is clear might be pursued indefinitely. But we must content ourselves with discursive and introductory remarks, which, however, will serve as a recommendation for study. Gone is much of the self-satisfaction we had with our own intellectual attainments; and we are all reaching out now for light in all directions. We are more ready to credit antiquity with having something to teach us.

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LYDIA ROSS, M. D.

**M**OST of our suffering comes from indulging our wants and denying our needs. It sounds like an easy short-cut to happiness simply to change the wording, so that the neglected needs come first, because most of us imagine that our needs and our wants are much the same thing. There really is so little difference at the invisible dividing line between them, that it takes discrimination to find it. But there is a world of difference which way the earthly pilgrim travels when he leaves the neutral line at the equator, to round out his experience toward the opposite poles of being.

Not many of us go far enough to reach either extreme, though there are well-worn lines on every hand leading to both poles. The ascetic and the epicure, who set out in opposite directions, are each convinced that his is the real path. The ascetic finds new heights and wider horizons opening out before his progressive steps. His senses grow more refined, and gross temptations lose their power. He has glimpses of the unseen, and catches tones of harmony that sordid men do not even suspect or believe can be. He is sure he is on the right path, for is not his world expanding into new regions of serene thought and mystical feeling?

And so the ascetic goes on and on, growing ever more ethereal, more sensitive, more detached from the common clay beneath his feet and in the forms of fellow-men. He sees other travelers facing toward his goal, but they are down in valleys and on lower levels, where the light is less,



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and the clogging earth is heavy on their feet. In spite of all their handicaps some of them really make good headway, because their bodies are strong enough to stand the strain. By walking with the common lot, these strong ones help to clear the road for the weaker of their kind. And somehow the strength that goes out in helpfulness, renews itself, so that the more the helper gives out, the more endurance he acquires.

To the ascetic, this is an interesting picture — but all enacted on a lower level than he cares to go. Why should he weigh himself down with common clay, trying to smooth the road for those who cannot find his level, while they go onward in the shadows? He lives a meditative life apart, calm and untroubled. Sometimes he seems to walk on air and he can already see behind the veil of matter. Surely the next lofty height will reveal the desired goal; — but just then an unguarded footstep lays him low, and he is too weak to rise.

His body is so beggar poor, it can give him no help or hope. He has ignored its wants and rigidly refused even its reasonable desires. It has neither the crude strength of muscle, nor the fine-grained force of the unselfish helper. It is too weak now even to hold his soul, which came infolded in clay that it might learn to use the forces of earth. The liberated soul returns to its home, knowing that even a blameless life fails in purpose, if it is spent trying to get out of earth into heaven, instead of working to raise the former to the latter.

The ascetic's lesson is learned so late that he can profit by it only in his next life, handicapped by his irregular development, with a worker's needs and a dreamer's resources. Now he cannot even bequeath his tardy lesson to help others: they have only the influence of his example, and his mistaken footsteps lead others feet astray.

The epicure is guiltless of the ascetic's mistakes, because he travels toward the other pole. He keeps well to the solid earth, where there is no danger of being lost in the clouds. He studies the map, and carefully picks out good, easy roads, where travelers can find plenty of refreshment, amusement, fine clothes, comfortable shelter, and congenial company. He is often called good-hearted when by giving out help or kindness the very contrast of another's lack seems to enlarge and enrich the sense of his many creature-comforts.

The epicure, like the ascetic, finds that the farther on he goes, the more his world enlarges, in one sense. He finds new combinations of pleasures, novel gratifications, and more intense sensations which seem to promise that the goal of existence is some perfection of physical sense. His brain-mind runs on ahead, anticipating his wants, plying his body with finer flavors of indulgence, and looking for fountains of youth and elixirs of life, that he may continue to 'eat, drink, and be merry.'



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When he feels that the goal is near, he quickens his pace, until at some turning-point, the satiated flesh itself fails him, as the ascetic's body did, going the opposite way. His body, instead of being weak, is overfed, and its animal appetites dominate and dictate with the power of the desires and the diseases he has fed into it. The soul has been given small chance or choice in anything: and it is crowded out before he reaches any goal. He learns his lesson so late that the influence of his example also lives after him, impressed upon his fellows and upon much earthly matter.

The failure of both the ascetic and the epicure to find the center of happiness is taken to justify the timid and the lazy in hovering around the dividing line, inertly drifting over a limited range at the neutral equator. They neither arrive at the point of definite conclusions, nor at an understanding of the characters of the ascetic and the epicure.

Upon the whole, judging from the surface of a man's world, it looks as if inertia was disappointing, and to travel either way was a mistake. But the ancient teaching that man was to know himself meant that he should seek deeply beneath all surface-conditions. Only thus could he find his center of satisfaction in the balanced forces which externally appear as the opposing poles. All real teachers have repeated the ancient teaching. Katherine Tingley's students have found it in every lesson, and her most familiar clue to right action is: "Keep to middle lines."

This text has the key to health, to knowledge, and to happiness. It is peculiarly suited to guide a generation of specialists who mistake absorbing local lines of interest for the central fact of life. The health-faddists of every kind are assuming the abnormal bodies of civilizees to be the central cause of many prevailing symptoms of degeneracy. By gymnastics, diet, dress, and general hygiene, various methods of cure are lauded as all-around panaceas. Of course, the methods bring results, but it is not clear that improved physique is all gain.

Any unprejudiced observer can find that almost every system of treatment has somewhere, somehow, at some time, cured the supposed incurable. Also the poorest physician of a few years' experience, has probably been the means of saving someone's life. However, the faddists, their satisfied patrons, and the resulting testimonials, all assume that whatever is true is the whole Truth, and the faddist is its prophet.

It is right and natural that the body should be a strong and ready instrument for the upbuilding work of the mind and heart. But it is wrong and abnormal for the body to be stronger than the mind and the spiritual will. In this case, the dominant body is not a sign of progress, but evidence that the fine animal is not normally balanced by humanized forces. If a man or woman is not becoming more consciously human, the real purpose of life is missed, in merely becoming a more intelligent



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animal. It is not the amount, but the quality of thought-leavening action, which stamps the value of activities.

The selfish invalid who is made well, without moral gain, is made a stronger agent of evil forces. Many weaklings are the result of a dissipation of energy in vicious impulses. By merely building up their bodies with an excess of nutrition, the animal nature is surfeited, so to speak, and has surplus energy upon which to draw. The method by which their intake of energy is made only more unrelated to what they justly expend for the common good, makes their unbalanced physical dominance a positive center which seems to draw upon the negative weakness of others.

In these days of nervous diseases, many sensitive natures are unstrung with the conflict between the surge of materialistic life around them, and the inner urge of aspiration to live out high ideals. Treatment to restore the worn nerves and the deranged functions, with no support of philosophic truth to vitalize the struggling ideal senses, may make for an increase of physical strength, equal to crowding aside all impulse of finer force.

The development of the so-called psychic senses so strangely in evidence today, is unrecognised by medical science, which argues everything from material premisses. The increasing nervous wrecks, on every hand, are mostly natures with no philosophy by which to balance their conflicting forces of irregular development. The comfortable, matter-of-fact materialist, with no ambition to find satisfaction for high ideals, does not usually drift into nervous exhaustion. His quality of tissue, which is too dense to vibrate with finer feeling, is adjusted to the heavier trend of its customary sensations. Such a nature is at peace with its wants, and is not catering to, or conscious of, its real needs.

The quality of earth in the body is related to the individual consciousness. As a man "thinketh in his heart, so is he." The cells which consciously select their nutrition from the blood, discard their waste particles and perform complex functions, are peculiarly responsive to the various uplifting or depressing emotions. It goes without saying that the conflicting feelings and tendencies which are reflected by every cell, must disturb the vital chemistry of the whole system. Of old, it was said of him who had "sinned against his own soul," that "the stone shall cry out of the wall, and the beam out of the timber shall answer it." Surely the more conscious clay in our bodies will protest against a standard of life which denies its own higher needs and possibilities.

What shall we say of the increasing cancer in all civilized countries? The uncivilized are not so affected *except* where they contact so-called civilized centers and take on the latter's customs and standards. For years, professional cancer-commissions have sought the cause of this malignant growth, by every material resource at command, with a result



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of admitted failure. Every external source has been suspected and analysed — the diet, the location, the climate, the occupation, the ancestry,— everything in man's world but himself. It is pitifully consistent with scientific materialism that the complex consciousness of a restless, alert, unsatisfied generation should be overlooked in these investigations.

The single cancer-cell is a normal unit of tissue: it appears like other cells that are nourished, do their work, and renew themselves when worn out or needed for new growth. But the cancer-cell does no work: it simply multiplies in a useless, purposeless growth, that consumes nutrition, needed by the healthy working tissues which it crowds aside. It is concerned only with its own wants: it gives nothing toward the needs of the whole system to which it belongs. Its function of selfishness only ends in the general destruction which it brings about.

This type of cell, at war with the interests of the body, is consistent with the conflicting forces in the individual nature. The human body and mind today are developed to a point where life might be almost ideal, if the wants of the lower nature were harmonized with the needs of the Real Man. The many danger-signals of diseased bodies, deranged minds, and depraved morals, are unmistakable warnings of the disasters wrought by uncontrolled human forces. Nature is long-suffering but her law of fitting forms for every kind of life will not permit her human product so to belittle his type, and beggar his higher possibilities. He must better his ways, or stop and begin over again. He has gotten great powers and many possessions: but in the very nature of things, with all this getting he must get understanding.

Here and there the stir of aspiration is strong enough to push back the aggressive force of unhealthy and degenerate influences which impel to action. All men are peculiarly challenged, and even unconsciously the principles of their natures impel them 'to engage.' Only too often, the ignorance of their dual make-up translates the need of change into some new line or more strenuous pursuit of desire.

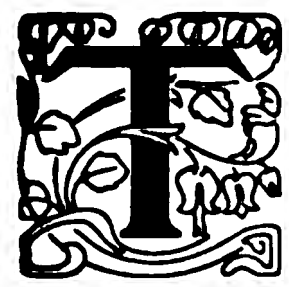
The unrest and unbalanced force of possibilities which mar the soundness and sanity of the individual is repeated in the characters of organized nations. It is a woful picture of splendid human force gone wrong. A malefic quality works disintegration in the body which harbors it, whether it feeds upon the life-blood of a man or of a nation.

Neither the ascetic nor the epicure can lead the way. Only a Teacher wise enough to 'keep to middle lines' can tell how to conserve disintegrating forces upon the higher levels of human life. Katherine Tingley's Râja-Yoga system of training is demonstrating that the practical ideal of health, sanity, and wisdom is the natural outcome when the wants of the lesser nature are rightly balanced with the needs of the Soul.



## CHARACTER-BUILDING: GOOD INTENTIONS NOT ENOUGH

H. T. EDGE, M. A.



THE *San Diego Union*, in a leaderette on moral instruction in schools, points out that good intentions are not enough to ensure success in character-building; but that, on the contrary, they are apt to be the means of doing a good deal of harm.

This of course is common sense. Good intentions are not usually considered to suffice in ordinary undertakings — watch-making, piano-playing, swimming, etc. Even in religion, there are some who think the preacher should be instructed and practised as well as amiable and benevolent. Why then should an exception be made in the case of the moral instruction of children? Is there in this case some magic charm which will preserve the benignant ignoramus from that sorry bungling which, in the other cases, is the inevitable sequel?

“Rede wel thyself, that other folk canst rede”; teach thyself, forsooth, that thou mayst be able to teach others. This maxim of old Chaucer surely applies with equal force today, and to character-building. So that the instruction of teachers seems to be the first step. A teacher should at least be honestly and earnestly striving to live up to the ideals he inculcates; and his success with himself will be the measure of his success with his pupils.

The ideas and ideals of the teacher must be broad and impersonal. Some of us have had the atmosphere of narrow religious ideas grafted upon us, making a lasting effect on our character, even though we have long given up the beliefs. Some are experiencing the influence of a strong personality, where the teacher has impressed his own character rather than an impersonal ideal on the pupil.

It is essential for the teacher of character-building to be firmly convinced that man is essentially divine; for upon no other basis than the essential divinity of man can character-building be erected. We find that people everywhere are *floundering* because they have not this rock to anchor to. They have been taught that ‘self-expression’ is the eternal and almighty law of their nature; and all they find to express is their uneasy and changing inclinations, which take no account of obligations due to our mutual interdependence. The teacher must feel that man, though having an animal body, is essentially divine; and that he can only fulfil his destiny and achieve full and genuine self-expression



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by following the guidance of that divine nature. Otherwise, to what can he appeal in laying down his moral injunctions? To represent good behavior as a *policy* is but to appeal to selfish and interested motives.

Thus the necessity for knowledge is everywhere seen; and it is no abstruse knowledge that is needed, but a knowledge of simple *facts* about human nature which have been forgotten and overlaid by a mass of superficial 'knowledge.' When the primary essentials are ignored, a solution of the problem is sought, and vainly, in a multitude of elaborate theories; much as physicians might seek to cure by multifarious drugs and treatments diseases due to neglect of the rudimentary rules of health. The teacher is always up against actual facts and real human beings; and abstract theories are apt to prove irrelevant and abortive before these realities. He is forced to rely on primary instincts and innate knowledge. His *character* comes into play as the dominant force on the field. So much of the real teaching is conveyed silently by unseen influence from teacher to pupil.

The rising generation is said to be the proper point at which to begin reforms; but it would seem that the teacher and parent comes even before that. The family must always be the place where education begins; for the word education includes any formative influence imparted by one and received by another. What then is more important than parenthood? The family is the unit, the pattern for the community at large. Here is an important item in the program of practical Theosophy — to teach the duties of parenthood.

It has often been pointed out that Theosophy is practical — does not consist of mere theory and precept, but bears directly on all the intimate questions of our daily life. Here is an instance. A child is a reincarnated soul, newly arrived for a fresh term of experience. The parents are blessed with a sacred trust. Love is a mighty and infinite power. It can exist in many forms. It may be degraded or refined. It is a poor and adulterated kind of love that pampers the child in order to gratify the parent's weakness; thus spoiling his character and with it his chance of happiness. A truer love is willing to deny itself temporary gratifications for the sake of caring for the interests of the child's higher nature; and thus is established between parent and child a far deeper and more sacred bond of affection.

Education on the national scale suffers from the same fault as most of our institutions — too much mechanicalism, a lack of the human touch. There are signs everywhere that we are growing sick of all this mechanicalism and artificiality, and longing to get back to the natural and the real. This new spirit will surely produce its effect, in time, on all our institutions. Meanwhile there is nothing to prevent any parent, actual or prospective,



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from going seriously to work on self-preparation for their important trust. Schools, as any teacher will tell you, are greatly influenced by the attitude of parents. All teachers know that parents often tie the hands of the teacher by their unreasonable demands and conditions.

## WHAT THE SEA TOLD ME

JOHN MORGAN

**H**OW often do we, when we wander along the seashore, think of what the sea has to tell us that would be interesting or valuable to us? And yet at times what wonderful stories must have been enacted on her and by her! We hear her murmuring and sometimes roaring as if in a rage with all who have to do with her, or with the shores that hold her back; and yet how beautiful and grand she appears to all healthy-minded people! How fascinating to most young boys who have read or heard the romances of the sea that are the chief literature of most boys!

Even I, old as I am, cannot help being attracted by the sea and thinking of all the wonderful things that she could tell us of the past history of our world; besides the many tragedies and comedies that have been enacted within her realm as well as in the many ships that have passed over her, or, worse still, been wrecked by her.

I wandered down on a beautiful day to the beach by the Pacific; and I watched the waves coming on and returning; thinking that this constant movement of the seas had gone on since they existed, and what could be more monotonous than such a life — if we can call it life.

For it is impossible to escape from the thought that the sea is the source of all the life within her, and that the tiniest living thing as well as the greatest fish must depend on her for their existence. It must be that she is the reservoir of all the organized life within her. To be that, one would think that the sea must be alive just as we are, and I think that that is so.

I let my imagination roam over all that I had ever read or heard of the life of men who had lived upon the sea; and wondered how many had asked the sea questions as to why we do not learn something from her that would add to the wisdom of men, and at least give them some better idea of how to live than the generality of men have at present, as is proved by the general depression and dissatisfaction with life that prevails in the world today. But is not this condition the result of man's unwillingness to learn rather than the sea's or nature's inability to teach?



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As I reflected on the beach, on this particular day, on the monotony of the sea's ceaseless ebb and flow, I seemed to hear the sea murmur in my ears that it is not the sea only that always moves so; that man's life and his mind in many ways resemble the sea, and with less excuse. Ceaseless motion in some direction is a law of nature, and there can be no escape from it even for the tiniest atom; but it is for us humans to direct the movements of our minds and of nature, too, so far as we are able, to bring about better ways of living and a greater and deeper knowledge of our own powers than we possess.

It is thus that we shall advance; and nature, human and universal, will become so interesting that our lives shall cease to be monotonous or joyless as they may be at present to so many. "Even though I," said the sea, "seem to be always moving in the same way, I have my goal. I have to move up to those cliffs and wear them away so as to produce changes in the Earth's surface which are not altogether worthless even in the sight of unthinking man. You see me approach with one wave nearer the cliffs and then I am drawn back farther away; but I make another move nearer, and go nearer each time that I make the attempt.

"Even humans are bound by the same law of progress, and good fortune has been said to be at the command of the man who watches its tide and seizes it when it comes his way; so in what way is man different from the sea so far as tides are concerned? His whole life is one of progress and regression, again and again, until he becomes master of his fate, and has reached that high state of perfection to which the whole of his many lives on earth is moving him; and, in spite of the ebb and flow of his life as he moves onward and upward, he will, if he is true to the highest aspirations that come to him from the soul, gain the high state on which he has fixed his eyes through his life."

In the case of human beings they can direct the course of their lives backward instead of forward, and at the apex of a great civilization this is what happens often. This is not necessary, but the prevailing tendencies at such times are in the direction of selfishness and self-indulgence in the pleasures of the senses and in many ways that enervate the bodies and minds of men, and make them easy preys to the lowest and most evil forces in the universe.

This is a strong reason why we should bring our minds and bodies under our control and direct them towards higher conditions of life and not lower, as too frequently happens when civilization offers to the unthinking masses the greatest variety of means of gratifying their animal natures. This is why at the present time when everything is held in the balance — ourselves included — we should be alert and on guard against any mental or moral tendency stamped with the character of decay.



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None of us would like to belong to a dying race or civilization; hence we should do our utmost to help stop the progress of decay, especially in ourselves, by holding on firmly to the highest ideals of a pure, just, compassionate, and unselfish humanity continually moving on towards better states; in spite of the many obstacles in the way and which will test courage, knowledge, wisdom, and persistence to the utmost to remove from out the way.

The importance of this work makes it necessary that every child, as well as grown-up, should be engaged in this great work. Every one who conquers selfishness in himself has become a mighty warrior whose spear is like a flaming weapon which is everywhere where there is any evil or corrupt power to master. Let us all then raise our eyes towards the light, and let it stir up our wills into such activity as will make them the most powerful weapons that the foes of progress have had to face.

### 'EXACT' SCIENTISTS AND MEDIEVAL 'QUACKS'

BORIS DE ZIRKOFF

"Strange condition of the human mind, which seems to require that it should long exercise itself in ERROR, before it dare approach the TRUTH."—MAGENDIE

**F**AR from being the product of the 'deductive and analytical' brains belonging to our contemporary scientists, or even the learned men of the previous century, as often told by ignorant people, modern chemistry is much more the descendant of the *medieval alchemists* whose knowledge and insight into the mysteries of nature seem to experience a new reawakening in our age of 'exact' investigations. The theoretical ideas of the Greek alchemists passed through the schools of Alexandria, and the Syrians in the time of the early Caliphs, and were carried by the Arabs and Moors into Spain. The numerous works of their philosophers and learned men were translated into Hebrew, into the languages of Castile and Provence, and into the Latin; this body of doctrines and theories became the *foundation-ground* on which the alchemists of the twelfth, thirteenth, and up to the seventeenth century based their later speculations. Contrary to what is so erroneously believed, *chemistry*, which at that time was *exclusively alchemy*, did not originate with the Arabs, who derived their knowledge partly from the Hellenic culture and wisdom, partly from the temples of Egypt.

The most ancient Latin treatise on the *technical traditions* of alchemy, *Compositiones ad Tingenda*, a manuscript of the time of Charlemagne



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(end of the eighth century), also the *Mappae Clavicula*, a manuscript of the tenth, as well as the *Liber Diversarum Artium* and the *De Secretis* (by various authors), show undoubted continuity between the knowledge of the Greco-Egyptian period and that of the subsequent centuries, down to the thirteenth. This shows a direct inheritance (however much distorted) from the ancient Temples of by-gone civilizations and the sanctuaries of antiquity.

It is only owing to the peculiarly materialistic trend of thought during the so-called 'age of discoveries,' from the end of the previous century to the present time, that some modern men of learning have been able to vilify the lofty and profound truths uttered by the nobler alchemists of the Middle Ages, and have felt a well-defined repugnance to everything that concerned their knowledge and wisdom.

Nevertheless, if we take the art of alchemy as a whole, and consider it with impartiality and the reverence due to every sincere manifestation of human intellect and reasoning, in whatever domain it may be, we shall arrive very soon at the conclusion that the foundation of alchemy was and is purely *scientific*, extremely *philosophical*, and highly *logical* as well as *convincing* for every mind which sees clearly in the darkness of surrounding superstitions and erroneous representations.

Paracelsus defined Alchemy as a science which seeks to convert one species of metal into another. It is well understood, from the works of Paracelsus as well as from those of any other alchemist, that this was only *one* aspect of alchemy, the other ones being more or less secret. Denys Zachary, speaking on the same subject, said that alchemy was a part of natural philosophy which taught the mode of perfecting the metals. *Hermetic chemistry* was, according to the adepts who promulgated its teachings, the art of working along with nature for the perfection of everything base and imperfect.

It was claimed by the alchemists of every epoch and every century, from the times of Geber (or *Abu-abdallah-Jaber-ben-hayyam-al-Kufi*) and the Arabian men of learning, down to the age of Van Helmont, that they possessed the secret of making artificial gold, and of transmuting every base metal into a 'higher' one in the category of metallic substances. One of the leading problems that occupied their attention was the preparation of a compound named elixir, magisterium, or philosopher's stone, which possessed the property of transmuting those baser metals into gold and silver. This was the *magnum opus* of alchemy. Truly, it was the 'great work,' as it implied and presupposed all the wonderful doctrines and profound speculations which lay at the foundation of the alchemical philosophical teaching. It was a logical deduction of the Unity of Matter, of the theory of the Three Principles, and of the Four Elements, not to



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mention all the deep hermetic tenets of a wisdom which took its rise in the far-off ages of a long forgotten antiquity.

The transmutation of metals in general, and the making of artificial gold in particular, is not anything that could possibly be considered as a new 'scientific discovery' due to the sagacity of our modern 'lights.' On the contrary, this 'new acquisition of contemporary science' is as old as can be. In fact it is one of the most trivial and commonplace facts, as soon as it is considered outside of the grand philosophical body of doctrines which animated the lofty spirit of our ancient alchemists and learners. The important thing about modern investigations in that domain of nature's laws is not the artificial making of gold or silver, but the proof they give of the truth of ancient philosophies and so-called 'superstitions'; and it is only when modern science and thought shall have recognised the debt they owe to the series of ancient and medieval thinkers and shall have acknowledged the great accomplishments which they attained through deep insight into the mysterious chambers of Mother Nature — only then, and not before, that they will have the right of boasting of the wonderful results arrived at in the present age.

Every one who has happened to visit the Church of St. Andreas at Cologne, must remember the relics and the shrine of Albertus Magnus, the great scholar of the thirteenth century. Although he is considered by our modern scientists as one of the medieval 'quacks' and his theories have been derided even in the publications of the most advanced scientific societies, yet we assert that Albertus taught what modern science but now begins to lisp. He said that metals are composed of *philosophical* sulphur and mercury; and instead of being a distinct and elementary body, each metal was produced by mixtures of the fundamental constituents in different proportions, and by variations in the purity of the component parts.

Now it would seem as though the analogy with the state of contemporary research-work was not so far-fetched, as it might appear at first glance. If we take into consideration that the metals (and matter as a whole) are considered today as being composed, as every other atom of the universe (according to science) of two components, namely, the *proton* and the *electron*, which, by the way, are purely philosophical, as nobody, anywhere, and at any time, has ever seen, felt, heard, or touched these problematical units; and if we add to that consideration the belief that all of our elements are but mixtures of these problematical units, in different proportions, we shall be able, perchance, to come to the bewildering conclusion that the despised 'quacks' of medieval times, had *anticipated* the discoveries of our esteemed scientists of the twentieth century, by more than six hundred years.

It is positively asserted that Raymond Lully (1235 — 1315) *did*



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transmute metals into gold. He was employed by Edward I of England to make gold for minting, and had a laboratory for that purpose at Westminster. Men like Vincent de Beauvais, Roger Bacon, Arnoldus de Villanova and others, were all credited with making artificial gold. They claimed knowledge of the ultimate constitution of matter, that knowledge towards which our own scientists try to approach by means of a deductive method, often coupled with pure and simple intuition. What would be the progress of science nowadays if it could adopt in fullness the wisdom of the alchemists, at least of those among them who were sincere and 'scientific'? We should have the greatest progress were we to acknowledge the learning of the Hermetists, the teachings of the old sages, and the philosophies of antiquity, side by side with the truly wonderful achievements of our modern investigations on the purely material plane of nature.

The other day a report in the daily press announced that

"there seemed to be no valid reason to doubt the truth of a communication from Professor A. Miethe of Charlottenburg, Germany, of *his successful transmutation of mercury into gold*. . . . It is of interest to note that the transmutation referred to was the *result of an accidental and incidental effect* which came to light when a totally different investigation was being carried out. This investigation was an attempt to invent an intensely brilliant *mercury-vapor lamp*. During the experiments the lamp was over-run, and it was observed that a black deposit was being formed on the side of the lamp-tube on this account. . . . Professor Miethe found on examination of the deposit [trying to find a means of preventing its formation in the lamp] that *it actually contained a minute quantity of gold*." (The italics and brackets are ours.)

The experiment was repeated with purified mercury, and the same result obtained by over-running the lamp.

"In the light of what has been learned already, it will be understood now what is believed to have happened. The current which passes through the mercury-vapor is [*as every electric current is*] a stream of electrons. In the cases of some of the atoms of the mercury-vapor an electron of the current penetrated to the nucleus so that its effective positive charge was reduced *from eighty to seventy-nine*, and consequently its nature was changed from mercury to gold."

It is said, however, that Miethe's experiment needs further experimental verification.

Immutable logic of cyclic evolution! Derided, despised, abhorred, and discarded, the teachings of alchemy begin to reappear in the minds of the scientists of our present age. The matter deserves a more detailed examination.

Mulvi Saina, a well-known alchemist of the Orient, in speaking of the transmutation of metals, says that two different methods can be employed. First, by *adding* some heterogeneous matter to the baser metal; and, second, by *removing* some of the component substances. Now it is perfectly clear that modern science has adopted so far only the second



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method. It is called the ejection of electrons. We fail to perceive any fundamental difference between the electron which left the atom of mercury in the above-mentioned experiment of Professor Miethe, and the removed substance of Saina and many other alchemists, both ancient and medieval. The analogy is perfect, we believe. It is only a mind fettered and cramped by scholastic quibbles, and shut to everything that partakes of the clear vision of facts, or an intellect purposely bent on denying the historical evidences of the past — that can fail to acknowledge that modern attainment is but a recapitulation of ancient truths, the *salt* of which has been lost, it is true.

In speaking of alchemists and their doctrines, one should always keep in mind the forced symbology of their expressions, of their books and treatises. Alas, what would be the terms and symbols that our contemporary 'lights' would employ in the twentieth century, if they had to conceal their bold and audacious teachings, from fear of the torture-chamber and the stake haunting their minds at every step? Taking into consideration the 'courage' and 'straightforwardness' of our present generation, fruit of so many centuries of 'natural selection' and 'survival of the fittest,' *i. e.*, the 'best' — we are seriously afraid that no science whatever would have been in existence today, and no books of any kind would have been left by scientific men for the edification of the future generations.

It certainly is nonsense and most absurd to take the literal meaning of the words *mercury*, *sulphur*, and *salt*, and begin to prove that, according to our modern views of matter as a whole, and of these three substances in particular, the above-mentioned bodies are not capable of generating gold by any process *known to us* (note!). Yet, if we consider the symbolical meaning of the terms, and study not only the science of symbols and allegories but the philosophies of antiquity, wherefrom the medieval alchemists drew their knowledge — at least to a certain degree — then, and then only, shall we be able to see in a more or less translucent light the analogy of the alchemical conceptions of matter with the newly forged and already misrepresented electronic theories.

Is it not significant that the first supposedly authentic scientific transmutation of a base metal into gold has been accomplished with mercury and not any other metal of the periodical table of elements? Or is it also 'an accidental and incidental effect' as everything else discovered by 'deductive methods,' notwithstanding what might be put forward to the contrary? The greatest discoveries of science (or shall we say 're-discoveries?') were all of them the direct intuitive perception of ideas and causes, the materialization, so to speak, of the thoughts and truths floating around us in the all-pervading medium, the Proteus-like sub-



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stance wherefrom we can fish them out if we but recognise its existence and eternal presence.

It is interesting to note in that connexion that besides being a symbolical expression, *mercury* of the alchemists was actually the metal that was used by most of them for the purpose of artificial gold-making. That they did accomplish the very same feat by which our modern scientist may establish world-fame, is proved by many evidences, numerous historical testimonies, and various and repeated acknowledgments on the part of honest, trusted, and trustworthy writers and thinkers. The fourteenth century teems with accounts on that subject.

What shall we say about all these men who actually claimed to have transmuted metals? Flamellus, Joannes de Rupescissa, Adolph Mentha, Eleazar, Antonius d'Abbatier, Guido de Montanor: shall we relegate them all to the archives of 'superstitious mystics' under the category of 'quacks'? And what shall we do with those of the fifteenth and sixteenth centuries — Edward Kelly, Cardanus of Pavia, Battista Porta, Thomas Vaughan (Eugenius Philalethes), and all the others? Their memory lives. Does the memory of 'quacks' and 'liars' live as long as that? Alas, it does not! Otherwise we would have gathered some experience from bygone times, to guard us against the charlatans of today.

Modern science has not reached as yet the profound knowledge of matter *per se* possessed by the medieval alchemists; but it has reached however the point where the Unity of Matter becomes a scientific truth. This unity was the fundamental teaching of alchemy, ancient and medieval. It was expressed in the Smaragdine Tablet attributed to Hermes Trismegistus, and goes back to remote ages. We have but to go to the British Museum and cast a glance at a certain sarcophagus in one of the halls of that building, to see what is usually termed the *Chrysopoeia of Cleopatra* (not the queen). It is inscribed on the side of the coffin:

“ 'One is All' . . . 'the serpent is one who has the poison.' . . . One is All, and by it all, and to it all; and if one does not contain all, all is nought. . . .”

It represents alchemical symbols and ancient symbols common to all nations and creeds. A serpent biting its tail occupies the lower corner of the picture. Its alchemical signs and allegorical representations show the origin of the subsequent drawings, and prove the assertion that *alchemy is as old as tradition itself*. The alchemists held that matter is one, but can take a variety of forms, and under these various forms or states of manifestation can be combined and recombined *ad infinitum*. There was one universal substance, *prima materia*, identical with the *chaos* of the ancients. “Nothing in the world dies, but all things pass and change,” said Hermes.

In the *Edda*, Ymir, the giant, is slain by the sons of Bur; from the



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wound flow mighty streams of blood, which drown the whole race of giants; Bergelmir alone is saved, with his wife, and takes refuge in a bark. Thus he is able to continue the famous race of giants in the world. The sons of Bur remained all safe, untouched by the flood. From the remains of Ymir the world was created. His blood formed the ocean and the rivers, and his eyebrows helped to form the future abode of man — Midgard. It is the earth of the *Edda*. It is round as a ring, and floats in the midst of Ether, the Celestial Ocean, the Waters of the Infinite.

Now for every one who has glanced at the symbology of ancient religions, and meditated upon the numerous allegorical representations with which the old cosmological and cosmogonical teachings teem, as a rule, it is perfectly clear that the above-mentioned imagery of the old Scandinavians reveals the archaic teaching of a *primitive matter*, in its chaotic state — Ymir, the giant. The 'sons of God' intrusted with the creation of man are symbolized by Bur, or rather its progeny. But the point we wish to come to is Yörmungand, the Midgard- or Earth-Serpent, which, according to the *Edda*, encircles the earth. It is an emanation from Ymir and the 'sons of God'; identical with the *astral light* of the Kabalists, and the highest aspect of our modern medium of hypothetical nature, the ether of science.

It seems thus that the Unity of Matter was not only the teaching of medieval 'quacks' and ignorant or superstitious 'mystics,' but was an essential tenet in the doctrines, however veiled and vague, of the ancient religious systems and philosophies.

We desire, however, not to be misunderstood. In speaking of the *prima materia* of the alchemists, and of the *primitive matter* of antiquity, we have tried to convey the idea of an *analogy* which exists nowadays with the scientific *ether*. The latter is thought of as the ultimate essence of matter, the goal towards which the differentiated substances slowly but surely travel, to be dissolved in its bosom at the end of their period of manifestation. These are the ideas of 'exact science,' as expressed almost in the very words of Gustave Le Bon. Nevertheless one should not confuse the conception of Ether with the idea of *Ākâśa* or even with the Astral Light of the Hermetists. The analogy of conceptions does not imply the identity of them. The One Universal Substance to the recognition of which modern science unconsciously tends every day more and more, following the steps of the medieval philosophers and alchemists, is the *Prakriti* of the Hindûs. *Ākâśa* is *Prakriti* in one of its highest states. The Astral Light is only the *seventh plane* of the Primordial Matter, or Substance rather, counting downward; it is the plane immediately above physical matter. It is the gigantic Yörmungand of the *Edda*, the serpent lying in the deeps of the encircling ocean with its tail in its mouth.



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As to the Ether of modern science, there is no desire to venture a definite explanation of the subject, for it would lead too far. Suffice it to say that if Âkâśa is connected with the spiritual faculties and activities of our being, and if the Astral Light is connected with the lower mind and its psychic activities on the astral plane, *ether*, being connected only with specifically material agencies such as light, heat, sound, electricity and magnetism, not to mention others less known to science, is still nearer to the physical plane of manifestation than is the Astral Light. It is *perhaps* one of the seven planes of the Astral Light in the same way as the latter is but one of the seven (and the lowest) planes of Âkâśa.

But the distinctions do not matter, so far as modern science is concerned — that science which does not even recognise the existence of the Astral Light, let alone the conception of Âkâśa. The important thing is the trend of thought towards the recognition of some ultimate substance, substratum of all manifested matter. In reviewing modern scientific thought and all the wonderful discoveries made in physics and chemistry in the last twenty-five years, one is led to the conclusion that something of the old Alchemical Spirit is present in our world today. Who knows if some one or more of the archaic alchemists and philosophers have not come back to this earth of sorrow, in order to show once more to men the real path to the ultimate understanding of Nature's secrets? Who knows if all those learned men, or at least some of them, such as Curie, Rutherford, and Miethe, with the hosts of others, are not connected with the Archaic Ages in some more definite way than their contemporaries would like at first to admit?

However, it was with profound interest that one read the communication concerning the artificial gold-making by Professor Miethe. It opens new vistas and new horizons before the scientific mind. But it also points to a very strange conclusion, indeed. This *forced* conclusion has two aspects to it. Either modern scientists, the 'great lights' of our contemporary laboratories and research-institutions, all the 'deductive and analytical' gentlemen who try to fathom once more the depths of Mother Nature, are 'quacks' together with their alchemical predecessors, bent on the artificial making of gold; or, that the ancient and medieval alchemists, Hermetists, and philosophers, are 'exact scientists,' 'deductive and analytical' (and intuitional also), together with their great-, great- . . . grandchildren of the twentieth century, whom they anticipated in a very astonishing way indeed. We prefer to believe, if an opinion may be of interest to the reader, that the latter part of the alternative is true, and that very soon the secret knowledge and learning of the alchemists of old will be duly recognised and appreciated by the open-minded and thoughtful and impartial among our modern men of science. This will be a great



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step forward on the path of spiritual evolution and true progress of thought.

Let us remember that the transmutation of metals and the fabrication of gold *was not the main purpose of the Alchemists*. It was the lower side, the material aspect of the great mystery of Nature. Along with it there was a *Spiritual Alchemy*, the Alchemy of the Soul in Man. We mean the transmutation of its 'baser metals' — the animal nature — into spiritual gold and silver and diamond; into the Higher Self, man's inner Ego, and its reabsorption into the Universal Soul. The alkahest on that higher plane was the all-pervading Divine Spirit, in which "we live and move and have our being." Besides being a physical science, a formula to solve the riddle of material Nature, Alchemy was and is still a *spiritual philosophy*.

The philosopher's stone, capable of transmuting metals, is, as the alchemists said that Aristotle taught it, "in every man and in every place, and at all seasons, and is called the end of all philosophers"; it is the Higher Nature in man which transforms all base and lower instincts into the bright gold of purity and truth by means of that triple process of 'fermentation, calcination, and transmutation,' which are the personal experience, the suffering, and the ultimate knowledge of the Great Reality.

The Elixir of Life is the beverage of the Spirit. It steals in the silence into the soul of man. It quietly fills his mind, coming from the upper regions of the Inner Light. Like a ray of Divine Compassion, it illumines "the darkest corners of the Earth" and warms the icy plains of indifference producing spiritual death. He who has grasped the inner meaning of the Riddle, and has transmuted in himself the animal nature into the Real Man — will know the ultimate goal of existence, and even in the midst of darkness, on the foaming crests of a stormy sea, will behold the Truth as it really is — *Aletheia*, the Breath of the Great Unknown.



"BEHOLD the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, . . . a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts — these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom." — *H. P. Blavatsky*



## FEAR OF DEATH

T. HENRY, M. A.

**W**E notice in a magazine a quotation from a novel (*The Rector of Maliseet*, by Leslie Reed) in which the author gives the views of a woman of ninety on death. She asks what is the fear of death, and why does it diminish as we grow older? and answers that it is not that we grow tired of the world — she is by no means tired of the world — but that we begin to lose some of our self-consciousness. We begin to see ourselves, not as the center around which all things run, but as the occupants of an appointed niche in a cathedral.

“When a person reaches my age he has hardly any self-consciousness, and so there is no terror in the thought of vacating our niche, although the vast bulk of our building remains unvisited and in shadow. We are willing to inhabit, *for a while*, another niche in a newer and more splendid cathedral.”

We are not certain what the speaker means by the term ‘self-consciousness,’ a vague expression used in fluctuating senses; but it seems likely that she refers to that acute sense of personality which is active in our earlier years and wanes with increasing age. It is probably this that causes the dread of death; for we cling to it, or it clings to us, while at the same time we know that it is impermanent and must give way to the universal rule of change, just as we have to part with old associations and old friends. But as we grow older, the consciousness becomes less self-centered and more blended with the whole. Have we not then approached a more real state of existence, a state approximating to that which the Soul is destined to experience when it has cast off the fetters of limited existence?

We call special attention to the words we have italicized in the above quotation. What can it mean but Reincarnation? But whether or not it was so intended, we propose to take it in that sense. The speaker expresses an unexhausted interest in earth-life, together with a readiness to lay it aside in favor of a wider and grander life; and logic, whether of intellect or of feeling, leads to the anticipation of a renewed lease of those terrestrial experiences for which the need is not yet exhausted. The wish is for a rest — just the wish felt by one retiring to sleep after the long day, too wearied to enjoy any more waking life for the present, but eager for more of it to come. Consistency would compel us to accept the utterances of this aged one in their entirety, rather than to indorse such part of them as might suit our views, while rejecting those parts which might conflict with our fixed beliefs. And therefore we say that her utterance expresses the feeling that our departure from earth-life is



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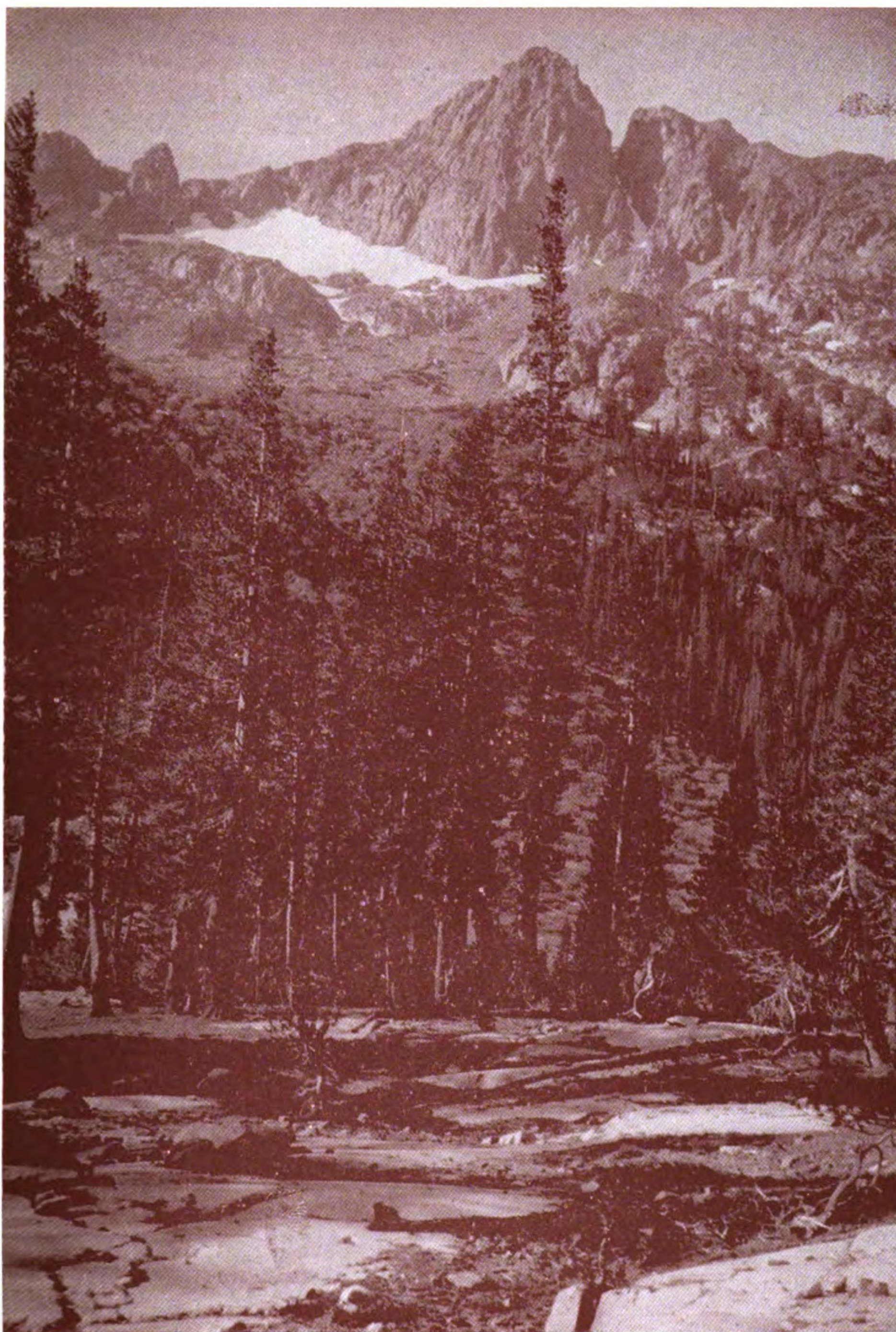
not 'forever,' but for a temporary rest, preparatory to a renewal of experience in those fields wherein the Soul garners its harvests.

Reincarnation offers the only escape from two theories which are both unacceptable: the theory of annihilation and the theory of an everlasting departure from earth-life to a sphere of reward or of punishment. In neither case does there seem any justification at all for one life only on earth. Think of ages of time, thousands of years, millions of years, endless years; and then think of the period of seventy years lost in the midst of that boundless ocean of time. Then ask yourself what can be the sense in an earth-life at all, if it is to be forever closed after its infinitesimal span. It might be suggested that our little personal life is somehow merged in a larger life which is the really important one; and that it does not matter what happens to our personality so long as this larger life — that of humanity as a whole, say — is kept up. But still we have not solved the difficulty as to why personalities should be evolved at all. Nor is that difficulty removed when, instead of annihilation, we substitute an everlasting removal. Again, if the soul is immortal, where was it before birth? It is perfectly monstrous to think of the soul as being eternal one way and not the other. If it shall never die, then it must never have begun to exist.

The key to the problem is in the distinction between Individuality and personality. The personality may perish, but this does not necessarily mean annihilation. For there is also in man the Individuality, which might perhaps be described as a superpersonality, and is spoken of in Theosophy as the Reincarnating Ego. This is the real Man, the immortal Soul, for whose purposes the incarnations are experienced. Each time it incarnates, a new personality is engendered by its contact with terrestrial experiences and attributes. But the vital point to notice is that even the personality cannot be said to be entirely dissolved at death; for the Ego attaches to itself what has been called the *aroma* of its last life on earth. It has gleaned something from its sojourn in terrestrial life.

Life is a mystery because we are not yet fully conscious of our own existence. For the present we have to anticipate knowledge that will be realized some day. The first step to knowledge is to believe in the existence of the higher Ego which is our true Self. After that, the path of progress consists in a lifting of veils, by which we gain a progressively increasing intuition of the truth. It seems evident that veils are lifted in very old people as death draws near; and that sometimes we find people able to define and describe their experiences in that respect. The sense of being a separate personality fades, and is succeeded by a sense of being part of a whole. Yet the feeling of existence is not lost, but enlarged.





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A CAMP SITE IN THE SIERRAS, CALIFORNIA





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LEVERING CREEK FALLS, TIAGO ROAD, MONO COUNTY, CALIFORNIA





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'HALF DOME' IN THE DISTANCE, AS SEEN FROM THE MEADOWS  
YOSEMITE NATIONAL PARK, CALIFORNIA





*Lomaland Photo & Engraving Dept.*

AN INDIAN WOMAN 110 YEARS OLD, STILL LIVING  
YOSEMITE NATIONAL PARK, CALIFORNIA



## THE NEW CHRISTMAS-SPIRIT OF 1925

F. M. PIERCE

**I**T is not imagination that finds a new Christmas-Spirit abroad this Season. It is palpable — as the heart of humanity gives out into the silence a joyous seriousness — as a hope assured.

So strong is this feeling that it comes up out of my heart to my consciousness as a certainty. Through the black threat of war the sun of the soul of mankind rises in its heart, and it is radiating the joy of resurrection into its field in the life of mankind.

Little children are unclouded souls yet in the Light from which they have come. Their Christmas evening celebration this season was of an entirely new character. Through their joy a mystic theme often found expression in a hush of silence. And out of it came a voice singing: "Peace, Good-will"; followed and emphasized by the softly merry voices and laughter of the little ones at play with their exchanged toys. Then the seriously tender, musical voice of the Leader, in closing the celebration, in a few words expressed what the children and all present felt — the New Christmas-Spirit.

Who does not know that our animal companions are Nature's sensitives? Last evening the gay spirit which possesses my little dog, grew gentle. And this morning there is a gentle tenderness in her playful happiness. From running and bouncing her ball she comes with it to my feet, laying her fluffy head across them and looks up into my face with her bright, loving eyes. Or she sits looking up for a look of invitation into my lap. There she nestles close, her head against my cheek, making low sounds — her language — as impulses of glad affection come out of her little heart of love; all in marked emphasis of her usual ways.

These are facts of occurrence in the conduct of these two love-sensitive parts of our common life. Who so dumb or so egoistical as to deny or gainsay them! *Their* hearts know. The heart of humanity is beginning to feel what it will awake to know, then resume its place and dethrone the usurper brain-mind.

Spread the glad news! A New Day has dawned! The great heart of man is above the horizon. And the Day comes to celebrate with splendor the return of Love to its throne.



"If the world is ever to become a better place, we must begin to think and act as Divine Souls." — *Katherine Tingley*



## THE VOICE THAT NEVER WAS NOT

M. MACHELL

“When he [the disciple] has ceased to hear the many, he may discern the ONE — the inner sound which kills the outer.”— *The Voice of the Silence*



HE philosophy of unguessed possibilities, unsounded depths, undiscovered potentialities in the nature of man, which Theosophy offers, is a wholesome and much-needed antidote to the pessimism of materialism and a mechanistic view of life. For so long we have been brought up not merely on half-truths, but in many cases on tortured fragments of forgotten truths, that in contemplating human nature and life itself in the light of Theosophy one discovers again and again that what he thought to be a complete philosophical concept or figure, is but the less important remnant of a vastly grander and more inspiring conception.

This question of conscience must be one that has intrigued many of us at one time or another. Its accepted nature and significance — a monitor charged with the duty of warning us off forbidden territory or doubtful lines of conduct, protestingly irritant when wrong action is contemplated, and gratifyingly complaisant and complimentary when the right course is pursued — while vital and important, has never seemed to the writer to be expressive of all that so lofty and splendid an attribute of man as the conscience is, should mean. There has always been the feeling of something before and after all this that has been lost sight of; just as the one-life theory has robbed mankind of the splendid infinitudes of existence before and after that incredibly fleeting episode, which are essential to his dignity and grandeur as a soul.

To say merely that in every high-minded man and woman ‘conscience is eternally active’ seems to express the matter only partially. For in that case, what is its nature and function in the man whose soulhood, for the time being dominant, is forging ahead on the illuminated pathway of creative self-conquest, unconscious of self, unconscious of reward or result, inspired only with the urge to win onward and upward? To say that it is merely complaisant and acquiescent is to belittle its nature, whereas to call it the power which inspires man’s onward march seems to be endowing it with functions and dignity pertaining to some greater aspect of the nature.

May it not be that in the matter of conscience we have attributed a special individuality and character to what is in reality but an *aspect* of something still greater? This idea appeals strongly to the writer in



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view of the fact that it at once opens the way to a consideration of the Great Reality which is the root and basis of man's nature. Moreover it throws a wonderful illumination on the deeper understanding of this thing called Conscience, its origin and potentiality.

Education and psychology today have tended to the cultivation of the idea that 'the voice of conscience' is that annoyingly intrusive mentor, which, with characteristic squeamishness, can generally be counted upon to spoil a 'good time.' No man whom modern society honors with the colloquial epithet of 'a good sport' can afford to plead guilty of possessing a conscience, much less of heeding its warnings.

This view, however, can be shown to be false in two ways. In the first place, as regards the majority of our young people today, anything that interferes with a 'good time' simply is not tolerated, and as far as heeding such interference — well, it simply 'isn't done'! So that as an inhibitive factor in a 'good time,' conscience is a negligible factor.

Moreover, the so-called 'good times' on which conscience purports to act as a check, will be found upon analysis to be for the most part either very artificial in character, or to contain the seeds of ultimate regret and disappointment — the well-known tendency towards 'dust and ashes': their chief objection, and the one provocative of the warnings of conscience, being, probably, that they lead *away from* rather than towards REALITY.

In this one fact we have, I believe, the crux of the matter. In it, I feel sure, lies the origin of 'the fear of conscience' which we hear referred to so often. Not only do we suffer from that less ignoble 'dread of something after death' to which Hamlet was prone, but of something during life, because of which "conscience does make cowards of us all," and "the native hue of resolution is sicklied o'er with the pale cast of thought, and enterprises of great pith and moment with this regard their currents turn awry and lose the name of action."

And that something is REALITY — probably the greatest terror, and at the same time the most ingeniously camouflaged phenomenon of twentieth-century civilization. It would sometimes seem as if of all the deadly sins against society in this day and generation the cardinal sin is to call things by their real names. We seem to be carefully and laboriously building up a civilization and culture of evasion — of 'side-stepping' and dodging issues. Elaborate systems of analysis bring to light and glorify 'complexes' and 'reactions' of every kind, which have been worked out, wherein side-issues take the center of the stage and strut in the lime-light as vital factors whilst all the time the essential, the reality, is discreetly detained back-stage, so masked as to defy recognition by the majority of the audience — to their own relief and satisfaction.

In the same way the greater part of our modern amusement, and



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indeed, if one listens to it carefully, much of our drawing-room and family conversation, is a skilful avoidance of real issues. Attendance at an average vaudeville performance or a fashionable, up-to-date social function, presents to the thoughtful and sincere mind a study in *distraction*, a fevered and pandemoniac effort to 'get away.'

Away from what? From the very thing of which we have suggested Conscience is one aspect: from the Self — the Higher Self — the one REALITY. This, Theosophy teaches, is the essence of man himself, the only enduring element in him, the Pilgrim who outlives death and is changeless amid change. Absent or non-existent it can never be, although it is possible for the human being as a whole so to ignore, so to estrange himself and cut himself off from the REALITY within, that he loses almost all touch with it.

And a systematic ignoring of the voice of conscience is evidence that that estrangement is definitely taking place, that the individual is taking his stand from choice on the ground of the lower nature and deliberately closing his ears to the voice of the divine. Then truly does conscience become as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," for this prophet of a greater life, this savior, like other saviors, is too often destined to be denied, betrayed, and crucified on the cross of desire.

To take credit to oneself, then, for heeding the voice of conscience, is like esteeming oneself highly for having the intelligence to answer to his own name, for in reality it is the voice of the *man himself*, which "never was not nor will ever cease to be." This, it seems to me, is the important point to be made: Conscience is not a special monitor called up by force of circumstances in a moment of crisis. *Man himself is conscience* — normally. And when he and his conscience become differentiated then he ceases to be a normally functioning being. And Lower-Selfishness is the cause of this differentiation. Hence the poignant wisdom of Katherine Tingley's words: "Unbrotherliness is the insanity of the age," for, to be sure, we live in a world mainly mad.

The truth of the matter, then, according to Theosophy, is that the real man is the Higher Self, the indestructible self; this self is ever seeking to make its influence felt in the life of the personality which is not the man himself, but the part of him born on earth for experience and purification. What we call 'man' — the dual personality — has the choice of immersing himself in the Lower Self — *unreality*, illusion; of occupying a compromising position midway between Higher and Lower and there subject to the eternal 'struggle' with which the course of right action has come to be constantly, though unjustifiably, associated; or of taking his stand on the ground of the Higher Self — of demanding and insisting upon the



## THE VOICE THAT NEVER WAS NOT

REALITY and refusing the husks of life. The latter position is, of course, the goal of every enlightened man, whose success in attaining it is commensurate with his sincerity of purpose and strength of will.

Now whatever position of these three is adopted, the Higher Self remains unchanged, the relation of the personal man to it being the only varying quantity. And that aspect of the Higher Self which we have come to call 'Conscience,' can be a far, faint, hardly recognisable call to a being submerged in the chaotic pandemonium of Lower-Selfish appeals and clamors; it can be the more or less familiar, frequently unwelcome monitor, sometimes inspiring, more often warning; or it can be the Socratic *daimon* ever at hand to guide the aspiring devotee of the One Reality (the Higher Self) to clearer and more luminous expression of that Higher Self; it can assuredly be the beloved and divine Hermes of this dark Underworld of Illusion. Here we have three aspects of the Higher Self to which the term Conscience may be applied.

So the 'still small voice' proceeds from kingly lips — truly the voice of a Lordly Race. And the Greater Freedom is only ours when, recognising this voice for what it is, we take our stand on the dawn-lighted battlements of the Higher Self, of Reality, and so live that we ourselves become that voice.

It is not always easy to do this, since the outer voices, the false voices are so clamorous and insistent. The great source of confidence and encouragement is the remembrance that REALITY and the Voice of Reality is not something *outside* us, but *inside* us — that *we are that Reality*, and so soon as we can silence the outer babel, so soon as we can "cease to hear the many, we may discern the ONE."

The hearing of that ONE with the conviction that thenceforward it will never cease to make itself heard to our inward ear, may be likened to an ancient ceremony of knighthood. We are the aspirant to knighthood and part of our preparation consists in the vigil of Silence. We enter fasting into the great Hall of Silence in the Temple of Life. There, in that stillness, as we place our virgin sword on the altar of the Supreme and kneel in meditation before the Presence, in the utter silence and sanctity of that Holy of Holies — IT speaks, and we KNOW.


Ceasing to hear the many, we have discerned the ONE — 'God,' 'Light,' 'Truth,' 'Reality' — call it what you will: it is the One Voice that can confer upon us the Knighthood of Immortality, that can speak as one with authority, saying:

"RISE! TAKE KNOWLEDGE! GO FORTH IN SERVICE TO ALL THAT LIVES!"



## NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

NOTHER piece of evidence in favor of H. P. Blavatsky's contention that many savage races are not 'survivals' of primitive brutish ancestors, but are degraded relics of formerly civilized nations, has been given by Mr. Albert Rebel of Tucson, Arizona, in commenting upon the Smithsonian Expedition to Indonesia. He went to Sumatra in 1918 with a Dutch geological party who established a distant contact by signaling with the pygmy Bataks of the unexplored interior. The mode of life of these savages was little higher than that of the lower animals; they lived in trees in a kind of nest. Yet it was found that they possessed the rudiments of art, and had *preserved an alphabet* whose meaning was known only to themselves. Mr. Rebel says his observations convinced him that these savages had degenerated through ages from some lost civilization.

This interpretation of the condition of savage peoples has been rapidly gaining ground lately on account of the difficulty of explaining it in any other way, and for other reasons. H. P. Blavatsky had to face criticism for suggesting such an unpopular notion, and this is another case of the vindication of her knowledge and that of her Teachers.



THE mummy of Pharaoh Tutankhamen has at last been taken from the innermost of the three gold-covered Osiris-coffins found in the sarcophagus. The chest of the mummy was covered with superb goldsmith work in gold, lapis-lazuli, and carnelian. Upon the golden effigy of the boy-king, lay a tiny wreath of flowers, not improbably the last token of affection from his young widow.

A suggestion has been made that Tutankhamen was murdered by his successor, General Horemheb, but there is no direct evidence of this, though the apparently hasty burial is suspicious. Medical examination of the mummy will be made to determine, if possible, the cause of death. The magnificence of the funeral furnishings, the lavish display of supreme art and craftsmanship, and the enormous cost of the gold and jewels, may have been intentionally designed to divert suspicion from the guilty successor, if such there were. The *Daily-Chronicle* (London), says:

"Mr. Carter has found a magnificent colored papyrus roll, 100 ft. in length, containing the first Royal Book of the Dead. The papyrus is embellished with hundreds of paintings in color by Egypt's greatest artists. The book may well prove to be the tomb's finest legacy, and reveal the wonders of the school of painting founded by Aknaton, at Tel-el-Amarna, in Egypt's supreme period of decorative art.



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"The inmost coffin, which is the most splendid of all, has been cleaned of the black resinous matter, due to the funeral libations. The gold figures of the gods, and other ornamentation, are declared to be superior to any similar work in Egypt. The excavators still continue their task, and Mr. Carter still hopes to find the crown of Upper and Lower Egypt."

Referring to the impressions on entering the tomb-chamber, Mr. Howard Carter says there was a feeling of awe

"when they entered the antechamber and beheld for the first time the splendor of the Imperial Age in Egypt of the fourteenth century before Christ.

"The gorgeousness of the sight, its sumptuous splendor, made it appear more like the confused magnificence of those counterfeit splendors heaped together in the property-room of some modern theater than any possible reality surviving from antiquity.

" 'It would be difficult to describe our emotions,' he said, 'when, for the first time, the light from our powerful electric lamps flooded that tomb-chamber — that silent seat of a Lord of the West — illuminating as it did the walls on which were painted representations of Amenti, the West, and the immense shrine overlaid with gold, inlaid with brilliant blue faience tiles, filling nearly the entire area of the chamber.' "



THE problem of man's antiquity in America is always with the archaeologists! And it seems as far from being settled as ever. Professor F. B. Loomis of Amherst College, Massachusetts, and associates, have lately been exploring in Florida, and he has been convinced that man lived there at the time of the mastodon, the camel, and the horse, which disappeared from America before the end of the glacial period. Though Florida never experienced glacial conditions, earth-depressions occurred twice during the glacial age, and it is in the filled-in beds of streams of the second fall that remains of man were found associated with the bones of deer, wolves, raccoons, and rabbits. This may have been 20,000 years ago or more, and approaches the mammoth age.



THE rumor of prehistoric animals being still alive in the interior of Africa still persists, and it has been reinforced by the announcement by Secretary Worthington of Northern Rhodesia that a limestone pit, 100 yards in diameter, filled with water, has been discovered there in an unexplored territory. The pit is extremely deep and the sides are vertical. According to the natives it contains creatures of species which have entirely disappeared elsewhere. Professor Elliott Smith, a leading British authority on such matters, expresses the belief that there probably are survivors of prehistoric mammals living in the pit.



SEVERAL curious reports have been circulated in the press during the past few weeks, which, if true, may prove of first-class importance, but



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unfortunately grave doubt has been thrown upon them. We must never forget that archaeological forgeries are very common and have always to be guarded against.

One report concerning which proof is still awaited, is that from Count Byron de Prorok's expedition in Northwest Africa, which claims to have discovered remains of a very ancient civilization, including the tomb of the legendary Queen-Goddess Tim-Hinan, in the heart of the Atlas mountains. The mummified body was found, and it is alleged that thirty-six chests were filled with magnificent jewelry and gold-work of enormous value. The discoveries are said to prove the existence of a great civilization in the Hoggar region of the Sahara at the remote age when the Mediterranean Sea was a lake closed in by land where the Straits of Gibraltar now are. This may have been prior to the sinking of the last island of Atlantis!

If true, this discovery will be of special interest to students of H. P. Blavatsky's teachings about ancient civilizations in Europe and Africa, confirming much she wrote. The hesitation shown in accepting the report of Count Prorok's expedition (though it is under the auspices of the English Royal Geographical Society), arises from the non-arrival of the thirty-six chests of treasure which should have reached the Governor of Algeria some time ago if they were despatched as reported. We hope this alleged discovery will be fully confirmed.



### THE WINDING STAIRWAY?

"It is reported from Jerusalem that workmen carrying out repairs to the Mosque of Omar discovered, in the course of excavations at the foundations of one of the arches, an ancient stairway. It is surmised that this stairway was one of the entrances to an ancient temple.

These ruins may be part of the great Temple built by King Solomon on Mount Moriah in the year 1012 B. C., in which undertaking, legend has it, the first Masonic brotherhood was formed. Or they may be the remains of the second temple built by Zerubbabel.

"The original edifice erected by Solomon was destroyed by Nebuchadnezzar, and remained in ruins until the return of the Jews to Jerusalem, B. C. 536. Zerubbabel then raised his temple on the same site, and that building was in turn destroyed by invading forces. Herod, at a later date, built a third temple; or rebuilt the former, then, when Jerusalem was taken by Titus in 70 A. D., it was totally destroyed by fire.

"The Mosque of Omar was eventually built upon the original site of the temples, which spot, according to tradition, is that on which Abraham prepared to sacrifice Isaac."—*Masonic Journal*, of South Africa





MT. PELION WEST, TASMANIA

*Lomaland Photo & Engraving Dept.*

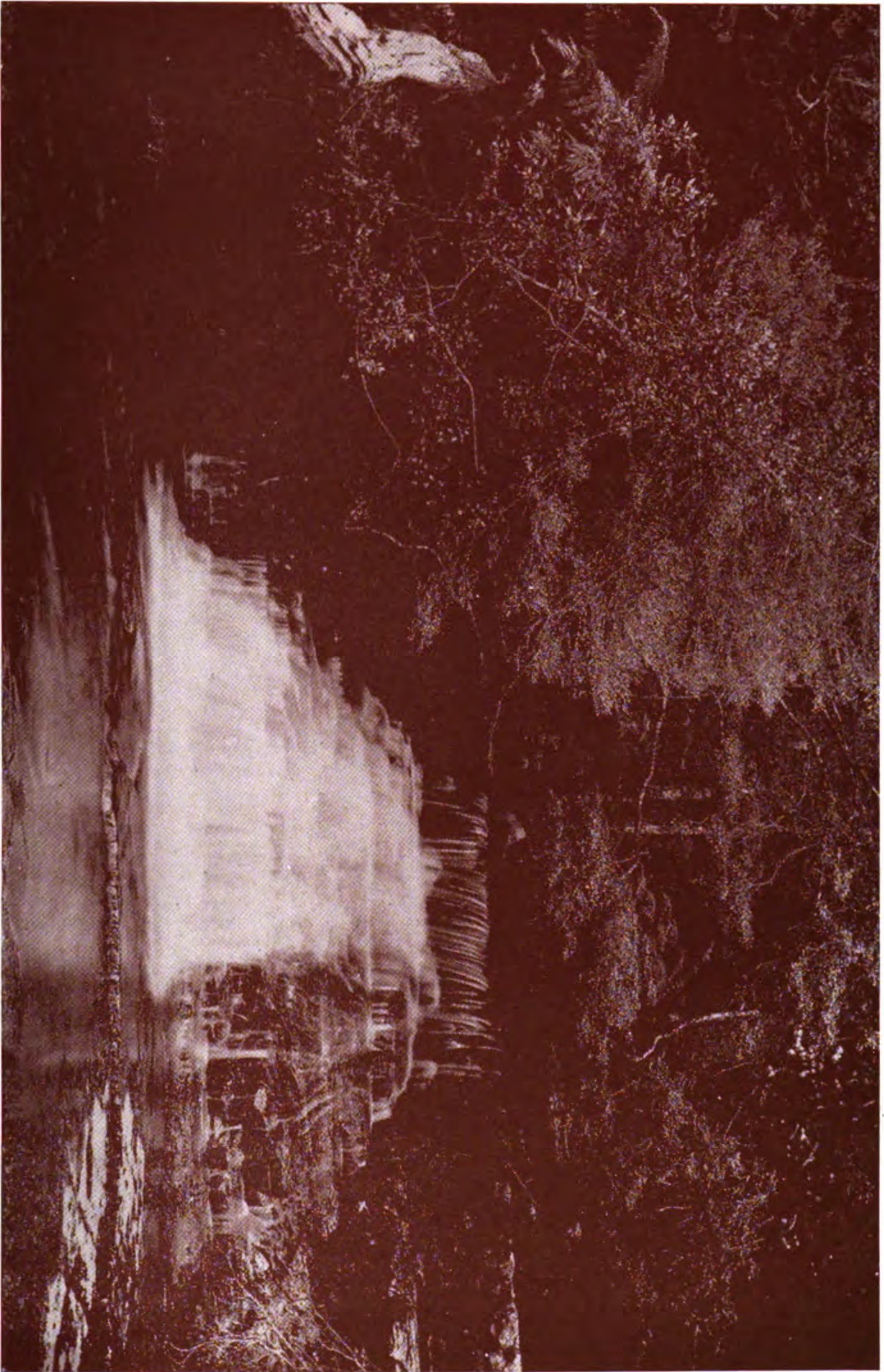




*Lomaland Photo & Engraving Dept.*

GORDON RIVER, WEST COAST, TASMANIA





HOPETOUN FALLS, NEAR DELOIRAINNE, TASMANIA

*Lomaland Photo & Engraving Dept.*





*Lomaland Photo & Engraving Dept.*

**LAKE LEAKE, TASMANIA**

An artificial lake now stocked with rainbow trout which are growing to great size




**PREHISTORIC MAN AND DARWINISM**  
**A Study in Some Recent Scientific Discoveries and**  
**Conclusions in the Light of Theosophy**

Professor C. J. RYAN

Department of Archaeological Research, School of Antiquity

IV (continued)

 HE question of the age of the Castenedolo race is of great importance; it seems strange that further explorations have not been made at that spot, for, as Dr. Keith says, "our difficulties increase as we go back," *i. e.*, the Darwinian difficulties. While he, however open-minded, cannot accept the existence of *modern types* of man in the older Pliocene, he "grants the possibility"; but he thinks the skeletons may somehow have been buried at a later date, though he gives no explanation of the striking and conclusive fact that the overlying joints of the strata show no sign of disturbance, which should be seen if a grave had been dug through them. From the Theosophical standpoint the discovery at Castenedolo is not surprising. At that early Pliocene date there were men and their congeners in various stages of development and degradation, from the highly-cultured to the brutal savage and the anthropoid and half-anthropoid — the offspring of miscegenation as before-mentioned. Professor Sergi and those who have no doubt about the mid-Pliocene era of the Castenedolo people are right in believing that some advanced types lived then, and subsequent discoveries of flint implements and hearths in the Pliocene, add greatly to the strength of their position.

For many years the reports of curious flint implements found in caves by careful anthropologists were totally ignored, and the few audacious persons who persisted in believing them to be the relics of prehistoric man were abused or ridiculed and the subject looked upon as a joke or worse. Theological bias was mainly responsible for this, but not entirely. About 1858 the orthodox scientific attitude changed, and now the implements are indispensable to anthropology. It is generally believed that there are stages of culture which can be traced by the rudeness of finish of the stone tools, and the ages are more or less clearly defined as Palaeolithic (Ancient Stone-age), Neolithic (New Stone-age), and so forth. We must not forget that though we live in the Age of Metals, yet the Stone-age persists today in many savage localities, and we do not really know how far back the use of metals goes. Iron may have been in use in some places when savages in other localities were chipping the most primitive



## THE THEOSOPHICAL PATH

forms of flints — the eoliths. Iron very quickly oxidizes and disappears when not protected, as we all know.

The eoliths — only recently discovered — have had a hard fight for recognition, mainly because they prove that men of sufficient intelligence to make tools existed long before it seemed probable, according to the Darwinian hypothesis. These extremely rudely-chipped flints are found in company with the Piltdown man, but they occur at a much earlier date, even as far back as the *Oligocene division of the Eocene*, when the mammalian age was beginning to develop the great types which in succeeding ages evolved into the modern species. A special kind of eoliths, called from their leading characteristic in form 'eagle-beak' or *rostro-carinata* implements, prove the existence of intelligent man in the Pliocene. Sir Ray Lankester, F. R. S., says of these:

"The implements are not at all like those previously known. They are not flattened, almond-shaped or kite-like, as are the large Palaeolithic implements (the Chellean, Acheulean, and Mousterian) hitherto known. But they are shaped like the beak of an eagle, compressed from side to side with a keel or ridge extending from the front point backwards. . . . These implements are in fact beaked hammer-heads. With these were found a few other large and heavy sculptured flints of very curious shape (like picks and axes) unlike any hitherto known, but certainly and without the least doubt chipped into shape by man."— *London Daily News*, November 20, 1911

The learned anthropologist then speaks of the time when these peculiar implements reached the place in the Tertiary strata where they are now found, beneath the 'Red Crag' deposit. At the close of the Secondary period the chalk rock which forms the south-west portion of England was elevated and the Eocene 'London Clay,' the first English Tertiary formation, was deposited in the shallows and along the shores of the new land. The London Clay was elevated in its turn and became dry land. As Professor Lankester says:

"But suddenly, almost violently, the great barrier across the North Sea from England to Norway was finally washed away. [No doubt this was caused by one of the convulsions which were gradually destroying Atlantis.] The cold Arctic waters streamed down into the German Ocean, the beautiful southern shell-fish died, great banks of finely-broken shell were piled up by cold currents over the low-lying land surface of the Suffolk coastline. This was the beginning of the Red Crag deposit, and not only that, it was the beginning of that period of great cold . . . which constitutes what we call 'the glacial period.' The flint implements — our eagle's beaks made by man in the relatively warm Coralline Crag days — were actually carried off the land by an ice-sheet and deposited in the earliest layers of the Red Crag deposit. The irrefragable proof of this is that very many of the eagle's-beak flints are scratched and scored on their smooth surface by those peculiar cross-running grooves which we find on a pebble from a glacier's 'moraine' or stone-heap. . . . In any case Mr. Moir's flint implements are pre-Crag; they were made before the glacial conditions set in."— *Ibid.*

The special interest to us in this is that the Coralline Crag, which is *later* than the implements, is at least as old as the middle Pliocene; how much older the implements are who can say, for the land surface on which their makers lived had been exposed for an immense time.



## PREHISTORIC MAN AND DARWINISM

The simpler eoliths are also convincing evidence of man's existence in the early part of the Tertiary, earlier than the Pliocene, or even the Miocene, *the period when anthropoid apes first appear*. H. P. Blavatsky says:

"The pure Atlantean stocks — of which the tall Quaternary cave-men were, in part, the direct descendants — immigrated into Europe long prior to the Glacial Period; in fact as far back as the Pliocene and Miocene times in the Tertiary. *The worked Miocene flints of Thenay, and the traces of Pliocene men discovered by Professor Capellini in Italy, are witnesses to the fact.* These colonists were portions of the once glorious Race whose cycle from the *Eocene* downwards had been running down the scale."— *The Secret Doctrine*, II, 740

We do not look for human evidences in Europe until the later Eocene, for H. P. Blavatsky says:

"All the articles which Geologists now excavate in Europe can certainly never date earlier than from the close of the Eocene age, since the lands of Europe were not even above water before that period."— *Ibid.*, II, 723

Dr. Osborn, speaking of the first appearance of the larger apes, says:

"As early as Oligocene times a forerunner of the great apes (*Propliopithecus*) appears in the desert bordering the Fayum in northern Egypt. Early in Miocene times true tree-living gibbons found their way into Europe. . . . In the Pliocene of the Siwalik Hills of Asia is found *Palaepithecus*, a generalized form which is believed to be related to the chimpanzee, the gorilla, and the gibbon; the upper premolars resemble those of man.

"None of these fossil anthropoids either of Europe or of Asia can be regarded as ancestral to man. . . .

"Among these fossil anthropoids, as well as among the four living forms, we discover no evidence of direct relationship to man but very strong evidence of descent from the same ancestral stock."— *Men of the Old Stone Age*, p. 49

Yet in the Oligocene, when only the *forerunner of the great apes, Propliopithecus*, was wandering in the Fayum, man possessing sufficient intelligence to manufacture stone tools was living in parts of Europe that had risen from the ocean. Again, we may ask, where is the enormous period of time required to transform the tree-living 'ancestor' into walking, intelligent man?

Dr. McCurdy, in *Records of the Past* for January-February, 1909, says:

"The eolithic industry . . . is found not only in the lower Quaternary [Pleistocene] but also in the Miocene and even in the Oligocene at Boncelles, a station recently explored by Rutot. From the Oligocene and Miocene up to and into the lower Quaternary the industry remained practically at a standstill, representing one and the same grade of intelligence."

How many millions of years does this represent! During those ages, according to Theosophy, the heavy karma of Atlantean spiritual wickedness was holding down the majority of mankind in the lower arc of a cycle, while the new Fifth Race (Aryan we may call it) was gradually forming in Central Asia out of the nucleus of civilization that had been saved from Atlantis. The Cro-Magnons and their kin, and then the Neolithics, were the pioneers of the new cycle of civilization in Europe. The hard fight the more liberal anthropologists had to get the human origin of the eoliths accepted is shown by a critical remark made a few



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years ago by Professor Duckworth of Cambridge University, England:

"The years that have elapsed since the commencement of the Oligocene period must be numbered by millions. The human type would be shown thus [if it existed then] not merely to have survived the Mastodon, Hipparion, and Deinotherium, but to have witnessed their evolution and the parental forms whence they arose. . . . Eoliths carry man too far back."

— *Prehistoric Man*

Possibly man not only "witnessed" but helped by artificial 'selection' the evolution of Hipparion into the modern type of horse. The remark just quoted from Professor Duckworth was published in 1912 and, notwithstanding the inconvenient inconsistency of the eoliths with the Darwinian theory, the artificial nature of those rude stone implements has been widely accepted since then, and there can be little doubt that they occur in the Oligocene as Dr. McCurdy remarks.

Though we cannot as yet say that bones of man have been found in the Eocene, yet the discovery of the eolithic flint implements and their general acceptance as human artifacts, is a sufficient confirmation of H. P. Blavatsky's notable remark published in *The Secret Doctrine* in 1888:

"But if the skeletons of man should, at any time, be discovered in the Eocene strata, but no fossil ape, thereby proving the existence of man prior to the anthropoid,— then Darwinians will have to exercise their ingenuity in another direction. And it is said in well-informed quarters that the XXth century will be yet in its earliest teens, when such undeniable proof of Man's priority will be forthcoming."— II, 690

At the time H. P. Blavatsky wrote the above the Oligocene strata were included under the general term Eocene. No anthropoid remains are found in the Eocene.

### V

WE may now glance at some of the puzzling problems which have faced Darwinism in America. We shall find relics of men of apparently modern Red Indian type reported as existing in strata so enormously old that science cannot accept them with any better grace than it accepts the Castenedolo or other Pliocene Europeans, and for the same reason. In fact, as there are no anthropoids in America, the problem is even more complicated, for the presence of intelligent man in America in very early periods requires extra time for him to have slowly traveled from the region in Asia where the supposed theater of evolution from the animal is located by many biologists!

For a long time the prejudice against the possibility of even *Pleistocene* man in America was too strong for the limited amount of evidence to prevail against it, but of late there has been a change, and Dr. Keith is able to state definitely that men of exactly the same type as the Indian of to-day existed in the United States in the Pleistocene period; he says:

"It is plain, to account for modern man in Europe, in Asia, and in America, long before the



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close of the Ice Age, we must assign his origin and evolution to a very remote period."

—*Antiquity of Man*, p. 278

The most sensational and surprising discovery in America was that of the human remains found in the *Pliocene* gold-bearing sands of Calaveras County in California, in 1866. These have been the subject of the most animated controversy ever since, and the subject is not yet closed.

A full and critical account of the discoveries will be found in *The Report of the Smithsonian Institution for 1899*, by Professor W. H. Holmes, and the unprejudiced reader will be able to see that if it were not for the strong preconception of the author in favor of the Darwinian theory, the arguments used to discredit the immense age of the skull and the utensils would never have convinced him. Their object is to suggest that the relics are modern or comparatively modern Indian ones which have fallen into the gold-mining shafts or have been carried into the horizontal tunnels and then covered by falls of gravel, to be discovered when new tunnels were bored. But there is at least one story of a discovery which is so evidentially strong that neither Dr. Holmes nor anyone else has been able to account for it on the theory of accident. A handsome polished pestle was actually picked by an expert out of the ancient Pliocene river gravel beneath the beds of volcanic basalt, from a place in which it could not have been accidentally put by a fall or intentionally by a modern Indian. Yet this tool is patterned like many of the others, and resembles those used by the modern Indians, who are — or were in 1866 — in the Stone-age. Dr. Keith does not agree with those who utterly repudiate the Calaveras discoveries, yet he cannot give unqualified assent to their authenticity, and he concludes that we must wait for further information, *for how could there be a modern type of Indian in California at a period when there ought to be nothing but extremely primitive apelike creatures!* This consideration does not trouble the student of Theosophy who has learnt that men in various stages of culture spread far and wide from Atlantean centers much earlier than the Pliocene. Dr. Keith points out that even if the Calaveras skull is not so very old, there remain (italics mine):

"other mysteries connected with the ancient bed of the Stanislas even more difficult of solution. The skull was not the only evidence of man in the ancient gold-bearing river gravels in Calaveras County. These gravels lie buried under tides of lava which swept the western flanks of the Sierra Nevada in the Miocene and Pliocene periods. There are the most circumstantial accounts of the discovery, in the gravel-beds of these ancient Pliocene streams, of stone mortars, stone pestles, hammer-stones, spear-heads, etc., not only by miners, but by expert and reliable geologists. *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 of Calaveras County as genuine have 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,



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and aesthetically for a million of 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."— *Ibid.*, p. 284

When we recollect the immense time that man remained in the Eolithic stage of culture in western Europe, it does not seem such a "miracle" that he may have remained as long, or rather longer, in western America in a considerably higher stage. Dr. Robert Munro, in *Archaeology and Fake Antiquities*, writing in 1905, before the recent European discoveries of the Piltdown man and the eagle's-beak implements and the wide acceptance of the eoliths, says:

"If the so-called Calaveras skull be accepted as a genuine relic of the period when the auriferous gravels of California were deposited, it would prove the existence of a highly-developed man earlier than the Pliocene period. . . . People who profess to believe that the . . . stone implements, weapons and ornaments . . . are relics of a human civilization of that period, 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 have had to be abandoned in face of awkward facts, and we may find the Calaveras discoveries, or some of them at least, fitting very comfortably into the science of the twenty-first century.

The famous image at Nampa, Ada Co., Idaho, is one of several finds of pottery in America of apparently earlier date than anything of the kind in Europe, and it is a most significant piece of evidence, for men who had both the desire of using and the capacity of making a modeled human figure must have been infinitely removed from the supposed ape-man. The Nampa image, found in 1889, is made of partly-burnt clay and is one and one-half inches in length. It was brought up from a depth of 320 feet during the boring of a shaft through Tertiary strata, and is claimed to come from early Pleistocene beds. Opposition to its genuineness has been raised, based upon the argument that such things cannot be, in view of the lack of time necessary for so highly developed an artist to have been evolved from the Pliocene or Miocene apes! As Professor G. F. Wright says:

"No one has come forward to challenge the evidence except on purely *a priori* grounds arising from preconceived opinions of the extreme antiquity of the deposits in which it is said to have been found."

Animated controversy has raged for several years over the discovery at Vero in Florida of scattered human bones of modern type associated with baked pottery resembling that of recent Indian tribes. The same argument has been used against its authenticity that we are prepared to expect — primitive tribes cannot have existed for so many hundreds of thousands or more years without greater change, and early Pleistocene or



## PREHISTORIC MAN AND DARWINISM

late Pliocene men cannot have been so far removed from the ape. Dr. Oliver P. Hay, of Carnegie Institution, Washington, in replying to the theory that the bones and pottery were buried in the Florida Pleistocene beds in modern times, says:

“On his page 37 [*Bulletin No. 66 of American Ethnology Bureau*], Dr. Hrdlička undertakes a consideration of the ‘broader aspects of the case’ and he asks whether it was possible for man to be in Florida in Pleistocene times. He himself replies that the presence of man there at that time, or even on the American continent, cannot be admitted by anthropology. In doing so, he simply assumes that what is supposed to be known about man in Europe furnishes a standard by which all matters anthropological the world over must be settled. He says that no pottery is known to have existed in the world before the Neolithic age.<sup>5</sup> On the contrary, it has been shown (Note: Hay, *Amer. Anthropol.*, Vol. XX, pp. 15, 16, 25) that pottery has been found in this country in the early Pleistocene at Charleston, Vero, and Nampa. Did an Indian go out furtively into that swamp at Charleston, dig down three feet in the muck, and hide away from his fellows, alongside of the mastodon tusk and horse teeth, that potsherd?”— *Science*, November 8, 1918

It will be seen, from the limited number of discoveries yet made in the United States, that there is cumulative evidence of the enormous antiquity of intelligent man in this country; and, from the evidence of the pottery, that the inhabitants of some parts of America who were contemporary with the Piltdown man and other early Pliocene or Pleistocene Europeans appear to have been their superiors in culture.

South America has also something to tell us in favor of the antiquity of intelligent mankind. Interesting news has lately come to hand which seems to make it impossible to doubt that true human races have lived continuously in the Argentine Pampean regions *from the Tertiary period till the present day*. If this can be established without possibility of doubt, it will prove of great importance to students. For those who are not familiar with the points at issue, a brief outline of the situation may be of use before touching upon the startling information given by Professor Rudolfo Senet, of the University of Buenos Aires, in a long descriptive and argumentative article in *La Revista de Filosofía* (Argentina) for February, 1921.

In the earlier part of this paper the existence of a lost Atlantean continent partly inhabited by civilized man was spoken about. Theosophy teaches that outlying parts of the world were the abode of less civilized tribes and that there were savages then as there are today. Possibly South America — or the parts of it then above water — contained tribes little different from the Indians of our time; proof of this would be valuable. Atlantis, in the main, disappeared in the Tertiary period, leaving scattered relics of its peoples in the New and the Old World, most

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5. Quite lately (1925) baked clay images have been found from the Palaeolithic Age at Vistonice in Czechoslovakia: a most significant discovery.



## THE THEOSOPHICAL PATH

of whom lived under primitive 'Stone-Age' conditions for many, many thousands of years. Modern scientists, even the most daring who have thrown off the psychological effect of the old-fashioned orthodox belief that the world is only six thousand years old, have long hesitated to admit that intelligent man existed in the Tertiary age.

It is not, of course, unnatural that this prejudice should persist; it is only of late years that full assent has been given to the discovery that remains found in the deposits immediately succeeding the Tertiary (the Pleistocene) are of genuine human origin and are from half a million to a million and a half years old; and as undeniable records of man of much earlier date have now to be admitted the riddle of human beginnings becomes less solvable than ever from the animal ancestry point of view.

The archaic teachings of Theosophy, which are founded upon preserved records, tell of a civilized Atlantis in the early Tertiary period, and of intelligent man in still more remote ages. They place the real origin of man at a period much farther off than biology has ventured to suggest, and every new discovery that tends to prove man's existence in the Tertiary is naturally of great interest. The latest of these is from the Argentine, as mentioned above.

Dr. Arthur Keith in *The Antiquity of Man*, devoted a chapter to South American discoveries, and surveyed the researches of Dr. Ameghino who revived the waning interest in South America as the possible home of very ancient man. Dr. Keith concluded that Dr. Ameghino's claims for Tertiary man in Argentina are not convincing, and that we cannot carry our knowledge of man beyond the Quaternary period in South America. "Yet," he says:

"one cannot conclude such a survey as this with any feeling of satisfaction or of certainty. We seem to leave so much unexplained. Those who have studied the elaborate civilizations and the multitude of languages of America are almost unanimous in regarding them as independent evolutions. The animals which had been domesticated, and the numerous native plants which had been brought under cultivation by indigenous races in pre-Columbian times, seem to point to an antiquity beyond that revealed by the discoveries of the geologist or the anatomist. The writer feels certain that human secrets still lie hidden in America. . . ."— p. 292

According to Professor Senet of the University of Buenos Aires, some of these secrets have been revealed at last and remains of intelligent man have been found in the Tertiary. He prefaces his article by protesting against the distrust unnecessarily shown by North American and European anthropologists in regard to South American discoveries, and claims that they are quite as well authenticated by competent scientists as any others: the implied charges of bad faith are preposterous. He admits that the most careful observers may make errors in their interpretations of the facts but that, just because the discoveries do not fit in with accepted theories, there is no reason to deny them. He also declares there is a



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conspiracy of silence against South American discovery and invention in general, and that when the same things have been brought forward by persons in foreign countries many years later no credit is given to the earlier workers and that disingenuous excuses are published to cover the unfair treatment of South Americans. This is not a pretty charge, but unfortunately even the most intellectual people are not free from petty prejudices and personal or national vanities, and the way of the pioneer is always a rough one.

Professor Senet and his colleagues are absolutely convinced that the new discoveries in the Argentine Republic prove beyond question the existence in Tertiary times of a race apparently little or no less intelligent than the Indians of today — a most remarkable claim, and one of enormous significance in favor of a far greater antiquity of man than has been supposed. The principal reason for the claim is the discovery of numerous round, polished stone balls (*boletas* or *boleadoras*) of the kind used today by South American hunters to throw down fleet-footed animals or birds, but there are other implements or tools not specifically described in the article.

*(To be continued)*

## THE OCEAN OF THE UNIVERSE

[Translation from *Öresundsposten*, Hälsingborg, Sweden, Nov. 7, 1925]



**W**HETHER one compares our life with a wave, or calls man a lonely sailor in a fragile vessel, the world is thought of as a boundless ocean, on whose surface the little, almost imperceptible self of personality is tossed to and fro, every moment threatened with destruction.

This fact is the first thing to be perceived by one who begins to think over his existence. The next thought then is directed to the means and the ways to keep oneself afloat. It is the struggle for existence, in which many are wholly engaged, while others, who escape the trials of the day, are deaf to the seriousness of life, as long as the melodies of the sirens sound in their ears. But the last class of all, who in another sense become the first, think further: Whither lies the right way and where lurk the dangerous reefs? These are the goals of their daily aspirations.

While the faithful captain is occupied with these two considerations, his passengers, bound for the unknown harbor, are more or less negative, whether through confidence in his leadership or indifference to the dangers of the journey. But if they have to sail alone, knowledge as well as responsibility are at once necessary. The Catholic church has assumed



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the rôle of such a pilot with sole rights to the knowledge of things. In opposition to this, the ships of the Protestant church rather resemble convoy-ships for a group of smaller boats, which themselves have to clear the hidden reefs, while they need not think about the course or destination.

The Ocean of the Universe is, in other words, the Ocean of Life. Our idea of the world, you will observe, depends upon our own life and its course. But what is this latter, or more rightly, what ought it to be? The extremes among known world-conceptions are indicated by the words science and religion, which are posted on either side of the insurmountable ravine separating those who do not know anything on the one side from those who do not dare believe in themselves on the other. This sufficiently shows that neither belief nor knowledge in itself will suffice to steer the little boat of our spirit forward to unknown waters. But until now all attempts to make a compromise between them have failed. And there is no third possibility. Therefore it remains to examine the suppositions of religion as well as those of science, and critically to discard the weeds of both. This way out is much the more reasonable, since religion and science have at one time been united; wherefore their contradictions clearly expose their errors.

Those who have studied outside the usual beaten path of the small, every-day thoughts of the multitude, tell us that the ancient Wisdom Religion has been preserved. They have found it with the Wise Men of the East — to use for the present a name that can direct our thoughts in the right direction, when we begin to make researches for ourselves. This science differs in various ways from that of our own time, as much as wisdom (*sophia*) differs from human knowledge; and so it is with religion.

If now the word 'religion' means 'to bind,' then the conceptions which it binds are not expressed. But our theology is a part of religion: the teaching of God (Greek, *theos*) or of the divine. The term, therefore, which is used to indicate at the same time the character of this ancient teaching of wisdom and of religion is THEOSOPHY. This word is explained in W. Q. Judge's book, *The Ocean of Theosophy*, as follows: Theosophy is that ocean of knowledge which comprises both religion and science, without being bound by the dogmas of the former nor the material limitations of the latter.

H. P. Blavatsky's great work, *The Secret Doctrine*, has been called the Bible of the Theosophists; and it is true that this book demands as recondite studies for a right understanding as our Christian Bible or the original scriptures of the religion of the Jews. So it is to give a short but clear survey of H. P. Blavatsky's book that W. Q. Judge wrote *The Ocean of Theosophy* in the year 1893. And now this year (1925),



## THE OCEAN OF THE UNIVERSE

the second Swedish edition of *The Ocean of Theosophy* has appeared.

This short treatise, because of its brevity, is very apt to be misunderstood by those who do not know Theosophy beforehand. W. Q. Judge, it seems to me, was writing primarily for the members of his Society. And besides, he lived in his own world of thought, whose metaphysical and Masonic way of speculation in a certain degree colored his representation of Theosophy. Disregarding these merely personal characteristics of the author, the theme of the book becomes an explanation of the evolution of the Universe and of man.

Here I will not tire the reader with an account of the contents, but only point out the main substance. If we turn again to the picture of the ocean given above, there are three ideas that the sailor ought to have in mind: the pilot, the right course, and the reefs. Accordingly, Judge's book is divided into three parts.

Humanity is a body of more or less experienced passengers on their way to a foreign port. But they have experienced pilots, who here are called Masters or Elder Brothers (Sanskrit, *Mahâtmâ*). It is of course not improbable that such persons exist, even if we in our time know very few of them by name. On the contrary, it is certain that wise men from time to time have appeared as Teachers of religion, philosophers, lawgivers, etc., and have then been looked upon as of divine origin. These have revealed some of the divine wisdom. The difference between the terms 'Mahâtmâ' and 'divine Teachers' is nil, seen from the religio-historic standpoint. W. Q. Judge first speaks of these wise men, who form a Lodge for the purpose primarily of protecting the ancient Wisdom-Religion and afterwards at suitable epochs of communicating parts thereof to humanity. From this Lodge the founder of the Theosophical Society received her knowledge.

Our time is one of changes, when new vistas are opened for human knowledge. However, some phases thereof are injurious to the unexperienced. Most dangerous is the practice of hypnotism, against which the author warns in different passages of his book. That such influence on others' wills is possible, no one need doubt; but the moral results thereof have not yet been sufficiently considered. To deliver oneself entirely to another person's discretion is both unworthy of a man and also injurious; because, after having once made oneself passive, the way is open for the entry of all kinds of influences, and the power of self-determination, once lost, is exceedingly difficult to regain.

Mediumship brings before long both bodily as well as spiritual ruin. On the whole, it is impossible to master the psychical powers without ideals of morality and knowledge of true philosophy, says the author. In other words, the question here is one of spiritual discernment or dis-



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crimination as to the spiritual value of this new element disclosed by hypnotism.

The possibility of performing psychic experiments depends on the existence of the astral or model-body, a finer material, after the pattern of which the physical body is built and on which it depends. The astral body is the connecting link between soul and body, which transfers the orders of the will to the nerves. For the existence of this body there are many evidences within reach for everyone. The spiritists amuse themselves with the dangerous game of inviting to themselves empty astral bodies, which in fact are not real spirits.

We come now to the teachings of the composite nature of man. It is most important to distinguish between the desires on the one hand, and the real soul, the ego, on the other, which is the real man, the real master of body and desires, and not their slave. But we are not yet in full conscious possession of all the powers of our souls, and many things are still hidden from us. The highest powers of the soul, such as intuition, are still unevolved and negative in most of us. The possession of these simply divine powers is the destiny of man, and his aim therefore is to lift himself up to a condition of conscious divinity. (Page 62.) But this will not happen in merely one life on earth. Therefore the soul, the ego-consciousness, experiences repeated earth-lives, justly suited to its degree of evolution and needs, until the goal is reached.

Then we come to know the teaching of Theosophy regarding Reincarnation, which is built upon the just law of retribution, which works periodically. The evolution of the earth is certainly also of interest, but for this the reader can wait until later.

In the first place it is for man to understand himself and the powers inherent in him. Thereafter the question arises regarding the possibility of reaching the goal and realizing the claim of innate perfectibility. It is the law of retribution (Karma), which however must not be thought of as merciless, but thanks to its rhythmic method of action, always fits in at the right moment. The teaching of Reincarnation opens up for the progressive mind infinite possibilities of development, and insists, in the first place, that man is strong enough to be spared the necessity of begging for his eternal rights.

Because of the strongly logical presentation of evidence and the boldness of his ideas, Mr. Judge's book is like a living revelation. One feels oneself out in the open, on the great expanses, far from the dark, musty chambers where the spiritual knowledge of man and nature is scoffed at. One is sailing on the open sea and breathing in the fresh wholesome air on the Ocean of the Universe.

— LITOS



## THEOSOPHICAL ITEMS OF INTEREST

### For Members of the Universal Brotherhood and Theosophical Society

THE Theosophical keynote for the year 1926 was sounded by Katherine Tingley, the Leader and Official Head of the Universal Brotherhood and Theosophical Society throughout the world, at the Society's International Headquarters, Point Loma, California, on Christmas day, 1925. At a gathering arranged by her in memory of departed members, held on the site of the School for the Revival of the Lost Mysteries of Antiquity, Katherine Tingley said in part:

“This is the beginning of a new time — not only a new time for you and for our Work, but a new time for all Humanity. In the coming year we shall discover astonishing changes taking place, not only in our own characters and in the natures of those about us, but also in those who have formerly disappointed us.

**“The Year of Challenge”**

“We shall further see that the whole world will have a touch of something so sublime, so uplifting, so real, that it must receive a benediction, that will bring home to even those who heretofore have doubted Theosophy, the realization of the living truth of the sacred teachings of the Ancient Wisdom-Religion. . . .

“SO THIS IS THE YEAR OF CHALLENGE TO ALL TRUE THEOSOPHISTS; this is the year when the men and women of the Universal Brotherhood and Theosophical Society are to be tried as to their *real* merit, their real mettle, as to their sincerity, as to their earnestness of purpose, as to the great, splendid determination they can have through the exercise of their spiritual wills, to help undo some of the evils of the past done to man, and to make something new within the heart of each, that will grow as the flowers grow. Verily, this is the blossoming time. . . .

“Those who are hungry for the truth shall possess it; those who are asking for more light shall receive it; and those who are serving well now that they may serve better tomorrow will find the royal road to happiness; and that is, through sincerity, patience, love of Humanity, and a devotion to principle that will become so profound and true that it cannot be impeached. This is the quality in man that we must fashion into our lives and must evoke for others to follow.”



Concerning the Leader's plans for the next session of the Râja-Yoga Free Summer-School at Visingsö, Sweden, she writes in a recent letter to Konsulinnan Fru Anna Wicander, Directress of the Stockholm Center of the Universal Brotherhood and Theosophical Society:

“I am glad that we have succeeded as far as possible in Sweden up to



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date. I am happy thinking of the Spring-time and what a beautiful joy-time it will be for all of you, to know that the work we began at Visingsö some years ago will now bring its rich harvest throughout Sweden and other countries.

### **The Râja-Yoga Summer-School at Visingsö**

"I have just received word from Göteborg that the members of the Girls' Club there had held a bazaar for the purpose of raising funds to pay the expenses of sending children to the Summer-School at Visingsö, and that their efforts were well repaid. I am so delighted with the idea and its success, that I am going to see if it cannot be done in other countries. We ought to have some children at Visingsö this year from England, Holland, Finland, and maybe Germany too. I am going to set the ball rolling to see what can be done. In the meantime, I know the Swedish members at Stockholm are going to do their part in welcoming them and co-operating with us when they arrive."

A great many letters of appreciation have been received at Headquarters from pupils and parents of pupils who attended the last session of the Visingsö Râja-Yoga School. The following is merely a sample, addressed to Katherine Tingley:

"I hereby wish to express my deep gratitude because of the opportunity my two children had of attending the School at Visingsö this summer. It is my hope that they will be able to appreciate that great privilege and the help they received therefrom. . . . I shall never forget their happy faces when I met them on their return from Visingsö, singing 'Happy Little Sunbeams' in English. And they are still singing so many beautiful Lotus songs, which I have never heard before. My wife and the children wish to express their thanks and they are sending their heartfelt greetings to you and to their teachers. This summer will ever remain one of the brightest memories in their lives."

According to present plans, the Râja-Yoga Free Summer-School at Visingsö will be in session this year from Monday, June 28th, until Friday, August 13th. Those desiring further information may address Miss Anna Sonesson, Directress, Râja-Yoga Free Summer-School, Tegnérsgatan 29, Stockholm, Sweden.



Among the many eminent people who visit the International Theosophical Headquarters from time to time, none has given the resident members and students at Point Loma more delight than Madame Signe Lund, the celebrated Norwegian composer, who was here on January 13th and 15th as the guest of Katherine Tingley. On both occasions, she was accompanied by her secretary and by her San Diego hostess, Mrs. G. L. Borchgrewink. On the second occasion both ladies wore their picturesque Norwegian folk-costumes — the bright dress of Sæterdalen.



## THEOSOPHICAL ITEMS OF INTEREST

After a dinner at 'Wachere Crest,' the Theosophical Leader's home, the visitors attended a concert given in their honor in the Memorial Temple of Peace. The Râja-Yoga International Orchestra, under the able leadership of Professor Charles Savage, rendered one of Madame Lund's own colorful orchestral compositions; and there was besides an elaborate program of other high-class music, in which Grieg's and Ole Bull's compositions were featured. These two great Norwegian composers were personal friends of the distinguished visitor, Ole Bull being a relative and Grieg the one who set Madame Lund's feet on the path of artistic success.

**Noted Norwegian  
Composer Visits  
Lomaland**

At the close of the musical program, Madame Lund very kindly gave an informal and most interesting talk on Norway, illustrated with beautiful lantern-slides. Her address proved that she was not only a composer but an artist in words as well — a woman of very strong convictions and a dynamic personality, whom it was a delight to meet.



A brief description of the Christmas celebration in Lomaland is published in 'The Screen of Time.' The Leader writes: "We passed through the Christmas holidays with much genuine peace of mind. It was the happiest

**Christmas in  
Lomaland**

of all we have ever had, so say young and old." The whole holiday season was characterized by a spirit of rejoicing over the achievements of the year 1925 — the Fiftieth Anniversary of the Founding of the Theosophical Society, and of bright hopefulness for the future. Telegrams, cablegrams, and radio-grams, as well as the heaviest mail ever received here, poured into the Leader's office from all over the world — from Finland, Sweden, Holland, Germany, England, Cuba, Canada, Australia, and many parts of the United States.



The British members sent the Leader the following cablegram on December 31st:

"Comrades assembling Lindsey Hall and throughout British Isles send loving greetings to Leader and all comrades wishing healthful happy New Year, success to glorious Movement throughout world. Decorations now commenced new Headquarters. Awaiting promised radio communication! — EARTHSTAR."

The new British Headquarters of the Universal Brotherhood and Theosophical Society is a fine building, splendidly located in the Center of the City of London at 1. Bloomsbury St., W. C. 1.

**New British  
Headquarters**

In addition to many communications concerning the new British Headquarters, the gist of which is contained in the cablegram quoted above,



## THE THEOSOPHICAL PATH

Brother Herbert Crooke, Director of the Universal Brotherhood and Theosophical Society in England writes:

"We had a very fine public meeting at Lindsey Hall last Wednesday. The music and singing were given by members of our Senior Girls' Club, Miss Emmeline Medd-Hall playing the 'Liebestraum' of Liszt very beautifully. She also read her paper on the subject of the evening, 'Idols and Idol-Worship.' I spoke with a number of the new visitors present, and they were greatly interested."

Miss Medd-Hall, who has charge of the Lotus Groups, or unsectarian Theosophical Sunday-Schools in London and of the Girls' Club for Higher Education, writes to the Leader:

"Mr. Crooke now has the key of the new 'British Headquarters.' . . . I have been thinking all the week of a sentence in *The Secret Doctrine*: 'Said the Lord of the Shining Face: "I shall send thee a fire when thy work is commenced"' — and so I know the fire will come when we are able actually to begin at the new center. We shall be all alive with enthusiasm and override all difficulties and obstacles. That will fill you with happiness to know that true Theosophy is spreading in England as well as in the other European countries, and then you will be more full of vitality than ever to continue your wonderful work."

Comrade Albert B. Johnson of Manchester writes to Katherine Tingley's traveling secretary:

"The Crusade letters have been read in rotation by widely scattered members, and each has no doubt received an individual message. The joint impression is, however, a sense of the tremendous spiritual energy which is shown to have been liberated by the Crusade. It is with gratitude we realize the opportunities identification with such a movement affords."

Mrs. Mary M. Grayson, our Chilean Comrade residing in Southsea, England, is the second of four generations who have been in some way identified with the Theosophical Movement. She writes to a Lomaland Comrade:

"The papers today are full of the signing of the Peace-Treaty of Locarno. It really seems as if the nations have got the light, and that all our Leader's hard work is going to bring a quick reward."

And Brother Frank Willis of Manchester echoes these sentiments in the words:

"I am wondering how much of our Leader's work in Germany this year is responsible for the promise of more peace from the European settlement. Will the world ever repay these efforts?"



Letters from our Irish Artist-Comrade, Art o'Murnaghan, are al-



## THEOSOPHICAL ITEMS OF INTEREST

ways not only interesting, but colorful and freighted with a Gaelic mysticism that is irresistible. Note the following extracts from recent communications:

### Flashes from Erin

“The Crusade letters are full of cheer and come to me with the effect of distant music wafted over the sea, on the ears of a man marooned on an island of strange clouds and silences. Still, silences are good and clouds pass, and all things are opportunity if we can only forget their outer illusive appearance. It is great to hear of the Leader’s health and the wonderful foundation-stones she is laying in Europe. Give her good cheer and salutations and an uplifted outstretched open hand from Ireland, with warm greetings to all the Comrades, and love to the Leader from the land of the ancient fires and towers. I am sure the ancient ones of Eirinn have vigilant eyes to the lights moving about in the North.”

The above was written to one of the Crusade party on October 9th last. And then, as the Leader sailed from Europe, she received this message, which the Recorder has rescued from an honorable place among the archives:

“In touching Ireland, hail to you, *Céud Míle Fáilte*, a hundred thousand welcomes, loving greetings, good speed from the old Gods who dwell still under the mountains, where they watch times and deeds. No doubt at all in my mind, they raise saluting hands to the Light-bearer returning across the Great Ocean to where much light shines always — to Lomaland.

“As a people at the present time, we — the passing personalities — are beset by clouds — the hardness of brother towards brother in the last three years has made a divided and rather dissipated people. We have a form of peace, which is nearer akin to inaction than Peace.

“Leave us a little Love on the air as you go westward — this is not a call of despair, but an Irish call through the air — and may you travel quickly and restfully back to the home of our hearts.

“That the Gods may give you the ancient ‘three shouts on a hill’ as you leave this sweet old land (with the karma of a continent, I think), and that Manannán, God of the Sea, escort you through his domain, with

Golden chariots on the plain of the sea  
Heaving with the tide to the sun. . . .”

And a little later he writes:

“I rejoice at the work that has been done for the German people by the Leader. . . . The papers here are all holding up shocked hands at the confession of the British M. P. in the U. S. A. that the atrocious slander about the bodies of German killed was a piece of propaganda.

“It must have been a great and uplifting chapter in the lives of all who were with the Leader on this Crusade. My hand in yours, my Comrade!”



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The following extracts from a letter written to one of the members of Katherine Tingley's 'Crusade' party by a new Dutch Comrade, immediately after the Theosophical Leader's visit to Holland last September, illustrates the fires that she kindled in the hearts of the sympathetic people with whom she came in contact:

**A Letter from  
Holland** "The few days that I spent at The Hague were splendid days for me; and though I had formerly studied Theosophy because I could not abandon it — it attracted me with a power so strong and gave me such joy — I did not know the full worth of the light I was following until I met Katherine Tingley.

"Just to imagine that the sun of Theosophy will rise higher and higher and send its light into the hearts of all Humanity and make everybody as happy as it does me now!

"Though a 'Crusade' must be very difficult and fatiguing for Katherine Tingley and her helpers, the work they do, the joy they bring is splendid; and the knowledge of this must be a worthy recompense for their labors. It brings joy to the suffering, hope to the despairing, and strength and power to the weak. Wherever you go, you leave behind you hope, light, and power.

"Go on with your hopeful and beautiful work! I know our friendship will be founded on our love for Theosophy and for the golden heart of our mutual Teacher, Katherine Tingley."



**Echoes of the  
Leader's Visit  
to Germany** Frau Rega Hellmann, known to all the readers of THE THEOSOPHICAL PATH as a staunch and devoted friend of our Leader and Theosophy ever since she visited the International Theosophical Headquarters at Point Loma in 1915, while a delegate to the Peace Congress in San Francisco during the Panama-Pacific Exposition, writes with enthusiasm of Katherine Tingley's recent visit to Germany. She says:

"Although my doctor had ordered me to go South, I could not leave Berlin without seeing Katherine Tingley and witnessing the great admiration which everybody has for her work for Theosophy, Brotherhood, and Peace. Such success as she had! It was wonderful!

"Katherine Tingley's name now has a wonderful sound in Germany. She has aroused the greatest interest all over the world."

Ingenieur O. J. Kleemann of Berlin writes to the Leader:

"Our hearty congratulations on the extraordinary success of your inspired public address in the Beethovensaal! The large attendance, the hearty applause, and above all, the receptive mood of the audience, gave us



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cause for great rejoicing; for it showed that at the present time a large part of the thinking people of Berlin are ready for your blessed work, and also that Brotherhood and Theosophy are the true remedy for the soul's needs. One was compelled to recognise on this occasion, that our Cause is progressing steadily onwards."

A noted German writer on Christian Mysticism, in a personal letter pays tribute to Katherine Tingley's "great sacrifices, financial and personal, in order to help Humanity, and especially our hard-pressed country. Most admirable is her highly developed sense of justice, her splendid courage and frankness, and her great love expressed in every word she utters."



Dr. Henri La Fontaine, known throughout the world for his self-sacrificing and indefatigable labor on behalf of International Peace, has recently been in the United States and Canada to take part in the Twenty-Third Session of the Interparliamentary Union. Dr. La Fontaine was once winner of the Nobel Peace Prize, and is now Vice-President of the Belgian Senate. To the present convention he was sent as a reporter on a "Declaration of Rights and Duties of Peoples and States," chosen to this position doubtless, because of his authoritative position as an exponent of International Law.

**A Message from  
Dr. Henri La  
Fontaine**

In writing to Katherine Tingley from Quebec of his visit he says:  
"You will certainly be astonished to hear from us that we are in America, too far unfortunately from the Pacific coast to reach your beloved Point Loma. But we desire to express to you the deep feelings of sympathy we profess for you, now we are nearer to you than on the shores of Europe."

And then, commenting on his special mission to this country, he continues:

"The results obtained could not be as decisive as I wished, because we had to consider the position taken by the American government on behalf of the League of Nations. But the fact that, for the first time, we came in touch with parliamentarians of the South-American peoples was very beneficial to our movement and may help in forwarding our work.

"In principle the necessity of some declaration (similar to the Declaration of Independence of 1776) and of a technical preparation of a world disarmament, military and economic, was recognised and I think that this is already a noticeable progress.

"Both governments and parliaments made of our stay in America a splendid entertainment and it was a true joy for us to get a glimpse of



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what the U. S. A. and Canada have accomplished since we returned to Europe in 1919.

“We have only one deep regret: to be unable to prolong our sojourn amidst our brethren of the New World and to tell them how much we deplore their aloofness from the great endeavor carried on at Geneva and whose weakness is mainly due to the absence of the U. S. A. It is only by a vast fellowship of all men of good will, whatever their nationality may be, that the world can be saved.

“With our kindest regards and best wishes for you and your fellow-workers,

Very faithfully yours,

H. LA FONTAINE.”



From far and near come echoes of the Leader's 1925 European 'Crusade.' From Helsingfors, Finland, Miss Inez Wilén, Directress of the Universal Brotherhood and Theosophical Society's Center there, writes:

“With great interest and enthusiasm have we read all the accounts of the 1925 'Crusade,' sent to us in Swedish translation by Dr. Bogren. We have observed what a tremendous amount of good work our beloved Leader and all the faithful members have found time to accomplish during this short time. Our hearts vibrate with joy; we feel a flood of exultation going out to all, and we rejoice over all the successes and conquests of our Comrades in different countries — not least over the grand achievements in Sweden so early as in the second session of the Râja-Yoga Free Summer-School.

“With what deep feelings have we not read of our Leader's indefatigable love for her work and her enthusiasm for her labor in our Sacred Cause! What a glorious example for us all! We cannot, therefore, too often express our respect, our gratitude, and our love, and our hope that health and strength may be hers for many years to come.

“All the Finnish Comrades are apparently in good health, and happy in the possession of Theosophy, in having Comrades all over the world, in realizing that our dear Leader has faithful hearts about her, and in the existence of Point Loma, where our best and truest thoughts go daily and hourly.”

Miss Dorothy Greig, a former Râja-Yoga pupil, who is now at the training school for nurses at St. Thomas' Hospital, London, writes:

“There are many wonderful 'Crusaders' letters that I must very gratefully acknowledge. . . . It is splendid to know of the great welcome that Katherine Tingley and her message have received on this last 'Crusade.' There must be many unforgettable memories in your minds, and many seeds of learning in the hearts of those you have touched.”



## THEOSOPHICAL ITEMS OF INTEREST

From Yamhill, Oregon, Comrade C. C. Laughlin writes: "The 'Crusade' last year has surely been a Star in the East for Humanity."

And from Macon, Georgia, comes the following message from Brother Axel Jorgensen:

"I greatly rejoice over the success of the Leader's European 'Crusade,' and hereby desire to express my appreciation and gratitude for all the 'Crusade' letters. Indeed, the truths of Theosophy are the only hope for the salvation of our present civilization."

From still further south, namely, Santiago de Cuba, comes a letter from Sr. Mariano Gómez, accompanied by a check to assist in carrying on the propaganda work. He says:

"We Râja-Yoga people always receive with pleasure everything that comes to us to remind us of our beloved Benefactress and Teacher, Katherine Tingley."



Ingeniör Gustav Kahlson of Göteborg, Sweden, writes to the Leader concerning the activities of the Center of the Universal Brotherhood and Theosophical Society there, of which his wife, Mrs. Edith Kahlson, is the Directress, as follows:

**Activities of Göteborg Center** "The great successes consequent upon and incident to your last lecture-tour, the newly formed centers in Europe — all these things fill us with the greatest joy and many bright hopes for the future — that humanity may soon to a larger extent wake up from its terrible slumber."

"We have had five public meetings during the autumn. The programs have partly consisted in the reading of translations of your lectures, and partly in extemporaneous addresses by myself. On November 15th I spoke on the subject: 'How and Why I Became a Theosophist.' We had a crowded house, and by the request of many I repeated the same lecture the following Sunday — again before a crowded house. Last Sunday we read a translation from *The Wine of Life*: 'The Sacredness of the Moment and the Day.' . . . At all three of these meetings there has been a perfect scramble for the literature-tables at the conclusion of the programs; and we have sold more books at these last three meetings than in any whole year before. . . ."

"Our private meetings are filled with a powerful spirit of harmony."

"The work of the Lotus children and of the Girls' Club has been very successful. . . . Warmest and most devoted greetings from all the Comrades in Göteborg."





# THE SCREEN OF TIME

F. J. Dick, *Editor*

## MIRROR OF THE MOVEMENT

**KATHERINE TINGLEY'S ADDRESSES IN THE MEMORIAL  
TEMPLE OF PEACE, LOMALAND, CALIFORNIA, U. S. A.**

**MADAME TINGLEY PICTURES CONDITIONS IN EUROPE; SEES  
END OF ALL HUMAN CONFLICT IN REIGN OF  
BROTHERLY LOVE**

**T**HE Sunday Services of the Universal Brotherhood and Theosophical Society in the Memorial Temple of Peace at the Society's International Headquarters, Point Loma, were held yesterday afternoon for the first time since the return from Europe of Katherine Tingley, the Organization's Leader and Official Head, who spoke with all her old-time fire. Many San Diegans who had attended the temple services last spring, expressed the opinion that she had never spoken better.

Before the services it was announced that arrangements had been made by Katherine Tingley, as President of the Theosophical University, to broadcast the Sunday afternoon services as well as weekly programs from the Temple of Peace at Point Loma; and that the broadcasting station would be fully equipped and ready for operation probably about the first of February. The University has undertaken the heavy expense incident to broadcasting; but Madame Tingley feels that those who will later have the privilege of listening to the programs will appreciate them.

The musical program consisted first of a movement from a string quartet in C-major by Mozart, played by students of the Isis Conservatory. The closing number was Barnby's inspiring Christmas anthem, 'Like Silver Lamps,' sung by the full Râja-Yoga International Chorus. An attractive feature of the program was the singing of two Christmas songs by a group of the Râja-Yoga tots, whose happy faces, beautiful deportment, and well-trained voices have long been a source of delight to San Diego audiences. The services will be held regularly now every Sunday afternoon at 3 o'clock, it was announced.

### CONDITIONS IN EUROPE

Katherine Tingley's address might conveniently be divided into two parts — the first dealing largely with the deplorable conditions which she



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observed in Europe, as a result of the aftermath of the war; and the second with the Theosophical conception of the spirit of Christmas.

The following are extracts from the Theosophical Leader's address:

"The experiences that I have had in Europe and the wonderful changes that I have observed, make it seem as though I should count my absence in years rather than in months. In the first place, I am more charmed than I have ever been with the climate of California. I thought I loved this state before; I always knew it was the most beautiful country in the world; but somehow since my return it has an added charm. The only way that I can explain this to my own satisfaction, is that it is the result of the contrast that I have observed between the climate as well as the people of California and the climate and people of Europe.

"From the moment that I touched European shores on this last lecture-tour, I became more conscious than ever of the appalling condition of human nature. Only those who have been to Europe year after year as I have been for the last four years, and had the opportunities of seeing what I have seen, can realize what America has, and what a future is before its people, and how much is expected of the American people in lifting some of the burdens from suffering Europe.

### MISERY PRESENT

"It would take me many hours to describe in detail any part of the misery there is there — it is so great. It is everywhere. You can feel it in England; you can feel it in Italy; you can feel it in other countries; but most of all can you feel it in Germany. And somehow in a way, we Americans without intention, are responsible for it. During the war we allowed ourselves to be imposed upon and we were told things — outrageous things about our German brothers — such that, had we suspected that they were untrue at the time, as we now know them to have been, we would never have gone to war, and we would have rebelled at the imposition. No power on earth could have permitted us as human beings to tolerate the injustices imposed upon that country; and each year is revealing more clearly to the satisfaction of every open mind, what impositions were practised on the American people in order to stir them up against the German nation.

"I recently read a very able article by an eminent Canadian jurist, who had studied carefully the official war-time publications of all the warring European nations; and who finally expressed it as his conclusion, forced upon him by all the evidence adduced, that Germany was, of all the countries in Europe, the least to blame for the war.

"There is a lesson for us all; if we could cultivate a higher standard of discrimination; if we could realize that within ourselves is a power that will give us greater knowledge, more love of our spiritual selves, more trust in the divine law, more confidence in our own souls, more love for our fellows, and more mercy even for those who wrong us — if we could only do this, we could move away from the limitations of prejudice, we could get away from per-



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sonality, and step out into the great broad blue of trust and love, where we would not be imposed upon again by hostile propaganda against another country.

### WORK FOR PEACE

“We must be ready to work for peace; to fight for it, and to be ready to die for it, rather than to allow our country to be dragged into another war. This has been running through my heart and my head and pressing in upon me so strongly, that I cannot talk calmly on the question of Theosophy. I have had to let my indignation out. It was mine before America went into the war; it was mine during the war; and it has been mine ever since the war. I am not ready to believe that in the great universal plan of the spiritual life of man, it was ever intended that a human life should be sacrificed for anything less than itself. We have the right to demand from all people and all countries a higher sense of justice; and when we can reach this, then we shall be able to protect our homes and to protect our children. Then we might be able to find some satisfaction in seeing children born, because we would then have an absolute conviction that the future had something worth while in store for them. It will certainly take two hundred or three hundred years to readjust Europe.

“It would be wonderful if I had the power of arousing the men and women of this country, not to war, not to violence, but to that quality of discrimination that would bring about a spirit of brotherly love. We in America as a whole do not yet know anything about it. We talk of it; we preach it; but we have not yet suffered enough really to understand it. We have not been challenged. We have been half asleep; but when we do awake, something real will happen; and I know that then war cannot be repeated again.”

### CHRISTMAS THEME

Taking up the subject of Christmas, the Theosophical Leader said in part:

“My prayer is that all that is beautiful and true and ennobling in Christmastide may be ever preserved; for before many years, we may awaken to an understanding of the fact that we have greater duties than we know; and that the real Christmas-time means the awakening of the Christos spirit in man — the awakening of that inner, sleeping, potential quality, which you all have — the soul.

“The world will sooner or later accept the doctrine of Reincarnation — indeed, it is fast accepting it already. Why, I could not live, I could have no faith in the God that made the universe, that brought the wonders of the world to us, that has given us the mysteries of mysteries which we have no power to explain; I would not want to live; there would be no hope, if it were not for this eternal hope which Theosophists have in the inspiring thought of the absolute justice of that Infinite Power which ultimately restores universal harmony.

“I am not one who believes in dwelling on the sadness and sorrow of life; for I know the great joy of life could be ours, now and at all times, if we would



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only find it within our own souls. I believe that justice will ultimately come into the world; but I also know that unless I do my fullest duty I am miserable. And so for the true Theosophist, working perhaps in the same way as I do, there is happiness in spite of the misery; for the reason that we are trying to do the best we can. We have no disposition to remind humanity of its weaknesses. The weaknesses tell their own story and bring their own miseries. Most of the weaknesses in human nature are due to ignorance.

### CONSTRUCTIVE WORK

“We have no time for condemnation. Our time is spent in constructive work, in building human life anew with a royal and eternal hope. When we look at the beauties of nature and the spirit of justice that breathes in our own hearts and in everything that is good, it is not difficult to have a royal hope, to close the doors on the past, on the shadows and the suffering, and to awaken in the new time. And perhaps Christmas-time is the best of all times to awaken and feel this divine touch that is in the heart of every man, if only he will recognise and understand it.

“Then every day and every hour would be so sacred that we could not spare any time in destroying our neighbors or in doing anything but constructing, trying to build up the new hope and the new life and the old but ever new love — the great impersonal love that certainly is in the hearts of men, however much it may be sleeping.”—*The San Diego Union*, Dec. 21, 1926

### ‘CHALLENGE OF THE HOUR,’ MME. TINGLEY’S TOPIC

#### TEMPLE OF PEACE FILLED TO HEAR THEOSOPHISTS’ LEADER IN ADDRESS

**D**ESPITE the threatening rain-storm, the Temple of Peace at the International Theosophical Headquarters, Point Loma, was again filled yesterday afternoon for the regular Sunday Services of the Universal Brotherhood.

The program began with a symposium on ‘The Message of Christmas,’ a Theosophical interpretation, written by Joseph H. Fussell, the Society’s secretary. This was followed by a movement from a string quartet by Haydn, and then Katherine Tingley, the Theosophical Leader, spoke extemporaneously. The services closed with the singing of Gounod’s setting to Tennyson’s ‘Ring Out Wild Bells,’ sung by the mixed choir of the Isis Conservatory of Music.

Although no subject was announced, the Theosophical Leader’s address might fittingly be called ‘The Challenge of the Hour.’ The following are extracts from the stenographic report of the same:

“The men and women of the present time are being challenged by the condition of the world. Crime, disease, vice, and insanity are increasing rapidly, and the greatest remedial efforts that have been made have not brought us to a state of security. You all wish conditions could be better.



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But the challenging question is: 'How much are you doing to change them?' Can you be satisfied with present conditions? Can you be satisfied to bring up children in the shadow of the world's present condition, and not enlighten them as to their possibilities?

### FIND YOUR STRENGTH

"The light will not all come in a flash. Each one of you must seek the truth and find the way for himself. You must find strength; you must find your spiritual individuality, if one may call it such; you must strengthen your minds with a purpose so true, so high, and so constant that you cannot get away from it. It will stay with you all the time and fill you with that spiritual something that all humanity is crying for. When you get this, then you will commence to climb. You cannot measure your steps, but you will find that something is happening to you. You will have more sympathy for the sin and sorrow of the world than you ever had before. You will find that you have more spiritual strength than you ever had before, and you can meet your trials and your difficulties much more courageously. Why? Because you are slowly delving into the depths of your nature and finding there those godlike attributes which every man possesses. Even the humblest, the most ignorant, the most forgotten, the most mistaken — all have this royal privilege under the sun of the eternal teachings of Theosophy.

"The question is: Are all the mothers and fathers perfectly satisfied about their children? I know better. Are they perfectly satisfied with themselves? I know better.

"The very fact that they are dissatisfied shows that there is still 'unfinished business' in their natures. The great heart of the universe opens its doors for those who earnestly seek the light — without price. But they must find the warmth of the eternal love of God in their hearts, that we know exists. The mother knows what it is. Oh! how much our mothers know of that love, and how beautiful it is! And if they have it for their children, what must it not be in the great heart of the universe — God? You mothers know in your hearts that the children you have borne have something divine, sweet, and splendid in them, and you try to keep it and to protect it. But you cannot keep it; you cannot make it grow; you cannot make it a living power in their lives, unless you have faith in yourselves and in that thing which you most love in your children — the divine soul.

### CURE FOR HEARTACHES

"Theosophy opens up nature to you in a new way. When it has once touched your lives, you will look into the blue of heaven as you never did before; the songs of the birds will have new music for your hearts and the evening breezes will talk to you like the souls of your loved ones. When you feel the mightiness of the real, inner life and are growing in the richness of it, then you begin to know the fullness and the grandeur of the love of God.



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But remember, you have your own life to fashion, and you go only just so far as you permit yourselves to go.

“We know the infinite laws exist, because we feel the touch of them in our hearts at times. When we can build our natures, our characters, our souls, and our love for humanity on the great broad platform of these universal laws, in the atmosphere of continuous growth, evolution, of the exchange of the spirit of brotherly love and patience towards one another, then how different will life be to us!

“Study Theosophy, and ere long many of your heartaches and your sorrows and your disappointments, which you have never understood before, will be explained to you, and you will find there is justice in them all along the line. This is the time of challenge to the real inside thinker, the loving mother and the conscientious father. We must awaken and find the key that will bring to every home that spiritual quality that so many seek.

“You cannot think for even two minutes of your beloved mother, without your whole nature softening. Why? Because there is that natural bond of love between mother and child, that still is yours, and still holds you in love and worship. It is the eternal love of God in the mother, and it is in every human being, down to the lowest type, even those who have sinned and whom we condemn. No matter! Underneath the enfoldment of all the miseries of life, there is the power of love.

“Why should I not be enthusiastic? Why should I not have belief in humanity? Why should I not have the spirit to forgive even my worst enemy? What I know, I know; and it is not the result of thinking nor of study; it is an overwhelming sense of the greatness of life, and of the joy of life, and of the peace there is at hand for all. Some of you dear people are tired. I am tired, too. But I never give up, and my whole soul at this Christmastide is turned to the idea that this is the time of challenge. All nature is challenging us. Those who have passed on are challenging us. Those who have failed and some who have not failed utterly, but have made mistakes, also are challenging us.

### THEOSOPHY HOLDS KEY

“All the miseries and heartaches of the past can go out of our lives, if we can begin to make new records, by bringing our souls into a higher state of consciousness. We live so much in our bodies and so bind ourselves to our physical needs, that we forget our souls and our eternal future, and so we are only half living. But there is a challenge to every human being to use present opportunities, which will never come again. We must color our lives with a new hope, with a beautiful picture of the future, with confidence in ourselves. We must begin life anew. There will be no sounding of bells or cries from the house-tops — only that wonderful inner touch of the sublime in man, that opens the doors of the mind, so that the spiritual sun can shine in and enlighten and warm our lives. And then that beautiful, inner, eternal part of ourselves, which has so little recognition in the workaday world, will bloom



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and blossom like the flowers, and we will find that after all, life is joy. We will learn that much of what we call suffering means growth, if we are only big enough to rise above it. And we will realize that the other part, somewhere along the line, possibly without intention, we ourselves have caused, and that we are but reaping what we have sown.

“Theosophy, with its great doctrine of Reincarnation, is big enough for the broad mind. It enables him to open the next page of life, to lift the veil. It shows him the wonder of the universe — not only of one universe, but of thousands of universes, millions of stars and suns and planets, all in their ordered places! And we are shut in, in a little town, or a little state, or a little country! It is too small for us! There is something more! Try and find it! I thank you.”— *The San Diego Union*, December 28, 1925

### KATHERINE TINGLEY SEES RIPENING OF HUMAN HEART THROUGH SPIRITUAL AWAKENING

‘COMING CHRIST’ IN INDIA ABSURD, DECLARES THEOSOPHICAL LEADER  
IN ADDRESS

‘SPIRITUAL Awakening’ was the burden of Katherine Tingley’s extemporaneous public address at the New Year services of the Universal Brotherhood and Theosophical Society held yesterday afternoon in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma. The Theosophical Leader’s address was preceded by two songs by a group of the little folk of the Râja-Yoga School; a symposium on ‘The New Year, a Theosophical Interpretation,’ written by J. H. Fussell, the Organization’s secretary, and rendered by a group of students of the Theosophical University; and a Haydn string quartet by students of the Isis Conservatory. The program closed with the singing again by the Conservatory’s full mixed choir of Gounod’s setting to Tennyson’s ‘Ring Out, Wild Bells,’— repeated by request. Many were the expressions of appreciation for the whole afternoon’s services as the visitors left the Temple.

The following are some extracts from the stenographic report of Katherine Tingley’s address: “This New Year is, on the one hand, a time of chaos, confusion, unrest, misery, and suffering; and yet we might also say on the other hand, that it is a time of glorious possibilities. If we could stretch our imaginations, we might open up for ourselves a wonderful vista; for the reason that humanity, and each individual member thereof, holds within himself treasures of untold blessings — treasures of truth, of enlightenment, of god-like and god-given things that we are all asking for.

“The very fact that we are dissatisfied reminds us that things are all wrong in ourselves. We have not to go to New York or Boston or to Europe or anywhere at all to find out what is the matter with human nature. All we have to do is just to look at ourselves. We must get down to basic facts and look at life as it is.

“Nature in all its glory is singing to us every day its wonderful song of



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peace and beauty and enlightenment; but we hear it only a little, just occasionally; because we are so held in with our mental attitudes, our states of mind, our limited knowledge. One must go a long way before finding many who will tell one of their absolute belief in something more than the one earth-life. And with this limited conception of only one earth-life, I do not see how we can have a vista of possibilities that are encouraging; I do not see how we can have much to offer our children; I do not see how we can dare to live beyond a day; because everything on the outer plane, as far as we have gone, is incomplete.

“It is impossible for so much misery to exist in the world, without our taking part in it. We may not commit as great wrongs as some do; we may not suffer poverty and hunger and other misfortunes; but we do drink in, when we are true to ourselves, the suffering of humanity.

“H. P. Blavatsky gathered up the teachings of Theosophy, as she found them, and brought them to suffering humanity, hoping to do her part to lessen the world's misery; and she certainly did it most grandly. She never claimed that she originated the teachings, which are as old as the ages, and were not invented by anyone. But she lifted the veil for us, and made a vista so broad and high and eternal, that following the path she indicated, we could not lose our way; for we would be reborn in a knowledge of the divinity of man.

“To me the word ‘awakening’ has much value in it. The whole of humanity needs a new spiritual awakening. Knowledge of the great, splendid, inspiring and eternal life of the soul is not yet ours; for if it were, we would meet life with a new cheer, a new trust, a new hope, and a new love; we would have the key to our problems; we would be climbing the mountains; we would be living in the eternal, and yet doing our full part here; we would be loving as we have never loved before, understanding as we have never understood before; we would be drawing all our thoughts out of our inward, spiritual natures, out of our aspirations; and if we were to do this, the glory of the great universal law, or as the church-people say, ‘the glory of God,’ would shine in our hearts with every breath that we drew.

“Then we should clearly understand that this one life-time of seventy-seven or one hundred years is but one school-time in our many lives. We must believe in ourselves more and try to break away from the dismal picture that has been given us all down the ages, of man's limitations, and the limitation of God into a personal, revengeful God, and that man was born in sin. Our souls forbid our accepting this picture, for it is an insult to our own spiritual dignity.

“When will the time come, that men will awaken? This is the question. Only a very few here and there are boldly seeking the light. Half the dear good people in the world meet the larger truths that are coming to humanity, timidly. Get out into the gardens of nature and talk with the trees and the flowers, away from the touch of men, and there find yourself, there talk to your God; or, do it alone in the silence of your own nature, sounding the



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depths of your own soul; and you can never tell when the light will come to you.

“The awakening must come through suffering, if people are not ready to reach out and receive the light spontaneously, trustingly, lovingly, hopefully. You may read the best books and have the most learned teachers, but you never can get at the real secrets of life, that are at hand for each of you, until you have found them within yourselves. Then there will be a new spiritual awakening in you, and you can answer humanity’s cry for help. Through catching a glimpse of the soul’s possibilities, everything will change. A wonderful soul-dignity will arise among men.

“Let each man believe more in his own possibilities, hugging closely to all that is true and beautiful and leaving behind him all his mistakes, setting aside his prejudices and stretching his mind out into the eternal things, realizing that this earth-life is necessary in a sense, but only so far as he concerns himself with his needs and not with his wants. If we could give one-half as much time to our spiritual selves as we do to some of the non-essentials in our daily lives, we could make the world over.

“Of course the real followers of H. P. Blavatsky are not ready to talk about a ‘coming Christ,’ which the newspapers have been discussing recently — a ‘coming Christ’ heralded it is said by certain so-called ‘Theosophists.’ That is to us the most absurd thing in the world; and if you want to find a good collection of lunatics, we feel that you will probably find them among pseudo-Theosophists, who are talking such sensational nonsense. It is shocking! Please remember that it has nothing to do with the teachings of the Universal Brotherhood and Theosophical Society, which is the original society founded by Madame Blavatsky.

“We have not to look to anything external for the help that we hunger for; we are to find it within ourselves, each one according to his own evolution. Theosophy tells man that he himself is his own redeemer — or his own blasphemer. Science fails by being too much materialized, and religion, as it has been taught for so long, fails for the same reason. It has made of God a revengeful, punishing God — personal and finite. But the God of the Theosophists is infinite, omnipotent, all-loving, the ‘Great Enlightener’ — not a person at all, but an immense, eternal force that always has been and always will be, just as light always has been and always will be.

“We are not placed on this earth to be parrots or babies. We are here to redeem ourselves; to take our opportunities for self-directed evolution. There is nothing more terrible than to see so many splendid people just drifting about, accepting so-and-so, simply because their grandfathers did. And one of the most horrible nightmares in human life is that old idea that we were born in sin. Our own tenderness and gentleness and ideality give us a grander view of life than that.

“That is why I say that human life is a terrible tragedy, for the reason that the laws of God, or the laws of nature, are not understood; life is not



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made beautiful, the real depth and glory of every-day life is not known, because more time is spent in the material things than in the spiritual.

“When we can fashion love and justice into our lives, and build a great new hope through the Theosophical teaching of Reincarnation, of more and more experiences that we may continue to grow, then comes real independence of soul, then comes that wonderful spiritual awakening, which is the keynote for the new year.

“Although I have never read it in any book, I believe that when our children are born, or, as we would say, reincarnated, they are ready for the awakening, for the revelation of revelations in themselves; and they might teach the elders, when they come; but they are not given half a chance. Are they not tied down with customs and habits and set plans and the old limited idea of just one earth-life? What does the boy or girl have in the growing time to attach himself or herself to, that has the basic spiritual life in it? And after a while they get into the psychological nightmare of half-dreaming and half-living, instead of fully living.

“When the material life is well understood according to Theosophy, and lived truly with an understanding of the spiritual life, you will not have to spend your time studying from books who and what you are: you will find right inside your own natures a wonderful poem of life, a wonderful revelation. It may not come in a moment or in a day. It is something indescribable. The only way that I can get even an approximate expression of it, is to compare it to a mother’s love. No matter where we may be or what our mistakes or our disappointments, we only have to revive the memory of our mother’s love, and we are tender and gentle and loving and trusting.

“Think of the spirit of Universal Brotherhood ripening the heart of humanity! All the difficulties that confront us would be surmounted. Sickness, disease, sudden death, and all the unnatural horrors of the world, were never intended for us. They are the result of the misuse of knowledge or of the lack of knowledge. But oh! the divine glory of having a knowledge of life that is all-loving and all-powerful, in the belief that not one is lost, that self-directed evolution is the plan that we are a part of, each one moving according to his evolution, and the ultimate goal the perfectibility of man. We will not presume to insult the divine laws by expressing an opinion as to when that will be. But it will come through the spiritual awakening of your higher natures, which are indestructible and eternal. I thank you.”

— *The San Diego Union*, January 4, 1926

### OPTIMISM SECRET OF SUCCESS OF LIFE, DECLARES THEOSOPHIST IN SPEECH IN PEACE TEMPLE

‘**I**N My Father’s House are Many Mansions’ was the topic chosen by Katherine Tingley for her extemporaneous public address at the Sunday afternoon services of the Universal Brotherhood and Theosophical Society,



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held in the Memorial Temple of Peace, International Theosophical Headquarters, yesterday.

A large number of San Diegans and their visiting friends took advantage of the perfect weather to make the trip to Point Loma. Preceding the Theosophical Leader's address there was a symposium on 'The Common Sense of Theosophy' by students of the Theosophical University, and a Mozart string quartet by teachers of the Isis Conservatory. The program closed with the singing of Schubert's 'Omnipotence' by the Conservatory's full mixed choir. Following are brief extracts from the stenographic report of Katherine Tingley's address:

"I am sure that if you had your choice of a place to get in touch with the spirit of beauty and peace, you could find nothing more lovely than this little dreamland corner of ours. We have been working for more than twenty-five years now to keep this International Theosophical Center a living proof of the real spiritual life among our students — quite unpretentious; but the history of the last quarter century will show that our workers have been very much in earnest; they are in full sympathy with the heartache of the world; they are not looking for special favors or privileges for themselves; but they are trying to live the Theosophical life — the real, pure, true life, in such a way that their example may arouse others to a larger hope.

### FAITH IN HUMANITY

"I do not look upon humanity with despair; because I have an undying faith in it. I have great love of human life and great love of the eternal life — the life wherein the soul can find its place. Real life is beautiful; and the only reason that the world's life as we see it is not always beautiful, is because man himself makes it otherwise. If we feel that we get a very small share of the beauty of life, it is because we have been evading the issues in our own lives for so long — perhaps through many lives. We shut ourselves out from all that is godlike and wonderful and beautiful by the hard grind of every-day life — by the insincerity of human life and by the insanity of the age — unbrotherliness.

"In some way we have got to get out of this difficulty; and I advise you that Theosophy is the shortest way out; and it is also the way that will give you a contentment and satisfaction that nothing else will. You may lose your friends, your wealth — you may not even have a shelter to cover you; but if you have true Theosophy in your lives, you will live in a consciousness that 'As you sow, so you must also reap,' and that what you have earned in the spiritual sense is yours forever.

"Optimism is one of the secrets of our Theosophical teaching. It is certainly the secret of whatever success I have been able to achieve in life. I will not bend to the shadows and the clouds of despair. I throw my whole being out into a world of thought where there are no limitations. Nothing is lost in Divine economy. I suppose I shall go on talking for all eternity about these things; but each time I speak, I aim to strike a responsive



## MIRROR OF THE MOVEMENT

note in the hearts of my listeners; and to make my message so simple and so acceptable, that they cannot get away from it.

### GOD NEAR ALL

"We can find our God right at our door, if we will, in our gardens, in the trees, in the flowers, in the sky, with the children, and above all, we find our God in our own hearts.

"The little I know, has made me so happy that I want to give a part of my joy to every human soul in the world. I hope to have the physical strength to keep on giving it and giving it; I am in no hurry to die, because I desire to do my part in this world, with my limited knowledge and experience, to lift humanity's burdens.

"Why are so many prematurely growing old and gray and tired and discouraged? Because they entertain so many non-essentials in their lives. They are slaves to the psychology of the old dogma that we were born in sin, and of a punishing, revengeful God. I say this with no reflexion on the many dear, splendid people in the churches. I am very fond of them, because I have just enough wisdom to love them as part of God's great family. In this great sweeping ocean of the world's activities, we belong to each other and we must serve one another; and when we realize this fact, we will have no time to condemn.

"We must work with the divine law in order to bring ourselves into harmony with it and into consonance with all the exquisite and beautiful aspirations of our hearts. In this way our conception of life becomes so enlarged that we ask impatiently for another day and another day, that we may expand and grow and love and become.

"Man's real education begins in his spiritual aspirations. We are either growing, standing still, or going backwards. If we have the light of aspiration burning in our hearts, if we are possessed of a divine trust, if we can love all humanity with an abiding affection, then we can be sure that we are on the right path.

"It always alarms me to see people who are satisfied with themselves. I can never be satisfied — neither with myself, with you, with the world, nor with conditions in general; because so many non-essentials in life are holding humanity back.

### DO NOT FRET

"People sometimes dislike me because I am intent on letting them know how big they really are, how powerful in their soul-life, how god-like they can become, and how near they are to great truths. Whatever power of serving humanity I have has come to me through suffering; and when you can find a religion that will explain to you the meaning of suffering and you can cheerfully accept it, then you may know that you are on the top of the mountain for this life.

"Do not fret or worry! Take your first duty today and make it the



## THE THEOSOPHICAL PATH

most sacred thing in your life. Then take the next one, and no matter how hard it is, make it sacred too; and so on with the others. Then the eternal soul within you — that part of you which is a part of God, a divine ray, so to speak — will open the way, and take you to your own. But you must work for it. If you turn your face away from the sun, you cannot see the light.”— *The San Diego Union*, January 11, 1926

### CHRISTMAS CELEBRATION IN LOMALAND

**T**EACHERS and pupils at the Râja-Yoga School joined with their Leader and Directress, Madame Katherine Tingley, Christmas Eve in the customary festival and celebration. Santa Claus, with his flock of red-capped ‘tomtes,’ his laden bag, his wonderful Christmas-tree and his train of eager little folk, were of course the central feature. Preceding the gift-giving, however, the Râja-Yoga pupils, from collegiate and university students down to almost babies in arms presented an original play, which was distinguished by exquisite costuming, and this was followed by an international pageant, with greetings from representatives of all nations.

The Rotunda was crowded, owing to the large number of parents who were present, many of them from a distance, and at their request Madame Tingley spoke briefly on the theme of the hour. She said in part:

“Those who are familiar with Râja-Yoga know that we always aim to instruct. There is always something more than mere entertainment, and tonight with these little children, the delight and joy they feel in taking part has been a schooling in itself. Christmas is a time when we should try to forget our sorrows, disappointments and heart-aches, and get out into the broad new world where everything means love, where everything is touched with the glory of love, where love rules the mind, the heart, the soul, where love is the guiding power not only for little children but for their elders. And the Theosophist of course, at times like this, carries his mind forward in a great advance for the reason that he does not hesitate to say to those who care to hear that he has an abiding belief in Reincarnation.

“We have so much more to live for,— to suffer for if necessary — because we realize that this one life is but a classroom in the great School of Experience that includes many lives, and that justice rules the world. Humans fail, but justice prevails in the course of time, and the knowledge of this brings to us a closer realization of what life means, what love means. Thus to a Theosophist life is sacred. There is no time to waste. We must be up and doing, day by day, year by year, for we realize what life means.

“To serve rightly one must forget oneself in the service. The true joy of life is realized only when self-forgetfulness rules, and life is joy when we meet it honestly and conscientiously. But to find this joy there must be in the heart a superb trust. That once born, when we get to the end of life we find that we have really reached the youth of life.



## MIRROR OF THE MOVEMENT

“The Higher Law will take care of us if we will only meet it half way. That is why we are teaching these little children, not only at Christmas but every day throughout the year, that life is character, that life is service, and that life is joy.”— *The San Diego Union*, December 26, 1925

### BROADCASTING OF KATHERINE TINGLEY'S ADDRESSES AND OTHER THEOSOPHICAL PROGRAMS TO COMMENCE IN FEBRUARY

ACTIVITIES in the organization of Station KFVW, San Diego's new broadcasting station situated on the roof of the U. S. Grant Hotel, indicate an early announcement of the actual opening date. . . .

Contracts have been completed whereby the Theosophical University and the Unitarian church of San Diego have joined forces with the management of the new station. Both these institutions will broadcast programs. Madame Katherine Tingley, President of the Theosophical University will go on the air through KFVW on Sunday afternoon between the hours of 3 and 4 p.m. and on Wednesday evening between 7.30 and 8.30 p.m. In addition to the lectures of Madame Tingley, special musical numbers by the Theosophical University will be offered and preparations are already in hand at the Point Loma Institution to make them the best broadcast features in the country.— *The San Diego Union*, December 20, 1925

### WORDS OF APPRECIATION FOR STANDARD THEOSOPHICAL LITERATURE

BELOW are published extracts from recent correspondence with regard to standard Theosophical Literature emanating only from the Theosophical Publishing Co., at Point Loma. A correspondent in Hawaii writes:

“I have read *The Wine of Life* twice and I do not seem to be able to get away from it. It is undoubtedly the greatest book ever written, and it will burn itself on the mind of the present and future generations as a guiding light. I have lent it to people who did not know anything of Theosophy.”

From Gary, Indiana, comes the following:

“The Theosophical books are a wonderful light on an age-old question. As Lincoln says, ‘Give the people the light and they will find the way.’ I could not be without them now.”

Frederic W. Hinrichs, a prominent New York attorney, who at one time represented H. P. Blavatsky in certain litigation which she found it necessary to institute for slander, writes:

“Most Christian progressives or modernists would find little to criticize in Katherine Tingley's teachings, as presented in *The Wine of Life* and the reports of her addresses. There are many who find the doctrine of Reincarnation reasonable and even scriptural and Chris-



## THE THEOSOPHICAL PATH

tian. . . . I think that Theosophy, as she presents it, is Christianity, in essence — slightly affected by some beliefs entertained and nurtured in the Far East."

A correspondent in far-away Calcutta says:

"The gleanings from Katherine Tingley's lectures and writings contained in *Theosophy: the Path of the Mystic*, are golden treasures indeed. I often open the little book and read the first verse my eyes fall upon, and take it as a message from the author. *The Wine of Life* is royal vintage, and I am sure it will be helpful and inspiring to all who read it. I have given the name and address to several who wish to order it."

An eminent physician of Philadelphia writes:

"THE THEOSOPHICAL PATH is a classic. We eagerly devour it and always find a new inspiration in each edition. The philosophy it promotes is a most comforting one. It radiates optimism and good-will."

From Brother Hugo Scharnick of Hamburg, Germany, come these encouraging words:

"I have just obtained a copy of *The Wine of Life*. I am convinced, that this splendid book will be a benediction for humanity, and I trust that it may soon be translated into German. The purity of its language makes it not difficult for me to understand it, even in English; and I am always assured of my best leisure hours, when I read it."

### Theosophical University Meteorological Station

#### Point Loma, California

#### Summary for Sept. to Dec., 1925

	TEMPERATURE			
	Sep.	Oct.	Nov.	Dec.
Mean highest	70.80	68.00	66.20	67.20
Mean lowest	60.40	57.00	53.60	53.40
Mean	65.60	62.50	59.90	60.30
Highest	73.00	72.00	80.00	74.00
Lowest	57.00	52.00	46.00	47.00
Greatest daily range	14.00	16.00	22.00	18.00
	PRECIPITATION			
Inches	0.05	4.38	0.98	1.02
Total from July 1, 1925	0.06	4.44	5.42	6.44
	SUNSHINE			
Number hours actual sunshine	279.90	194.50	236.70	211.90
Number hours possible	371.00	351.00	314.00	310.00
Percentage of possible	75.00	55.00	75.00	68.00
Average number hours per day	9.33	6.27	7.89	6.84
	WIND			
Movement in miles	3540.00	3140.00	3500.00	2980.00
Average hourly velocity	4.92	4.22	4.86	4.00
Maximum velocity	15.00	20.00	24.00	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

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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.

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## OBJECTS

**T**HIS 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 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
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The Râja-Yoga College, Point Loma, California



# The Theosophical Path

KATHERINE TINGLEY, EDITOR



VOL. XXX NO. 3

POINT LOMA, CALIFORNIA, U. S. A.

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MARCH 1926



## THE PATH

**T**HE 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

Nonpolitical

Monthly



Illustrated

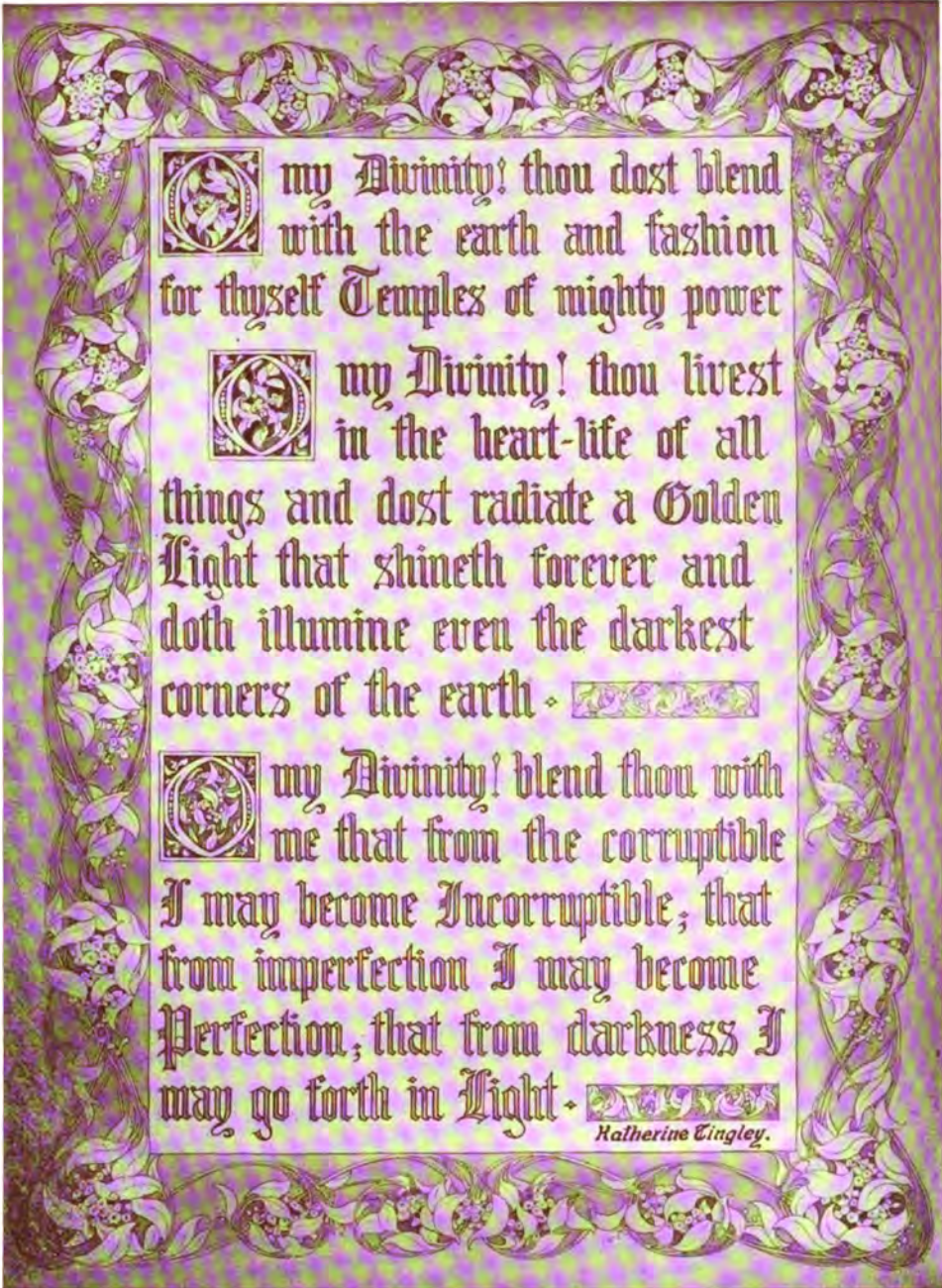
Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethies, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

---


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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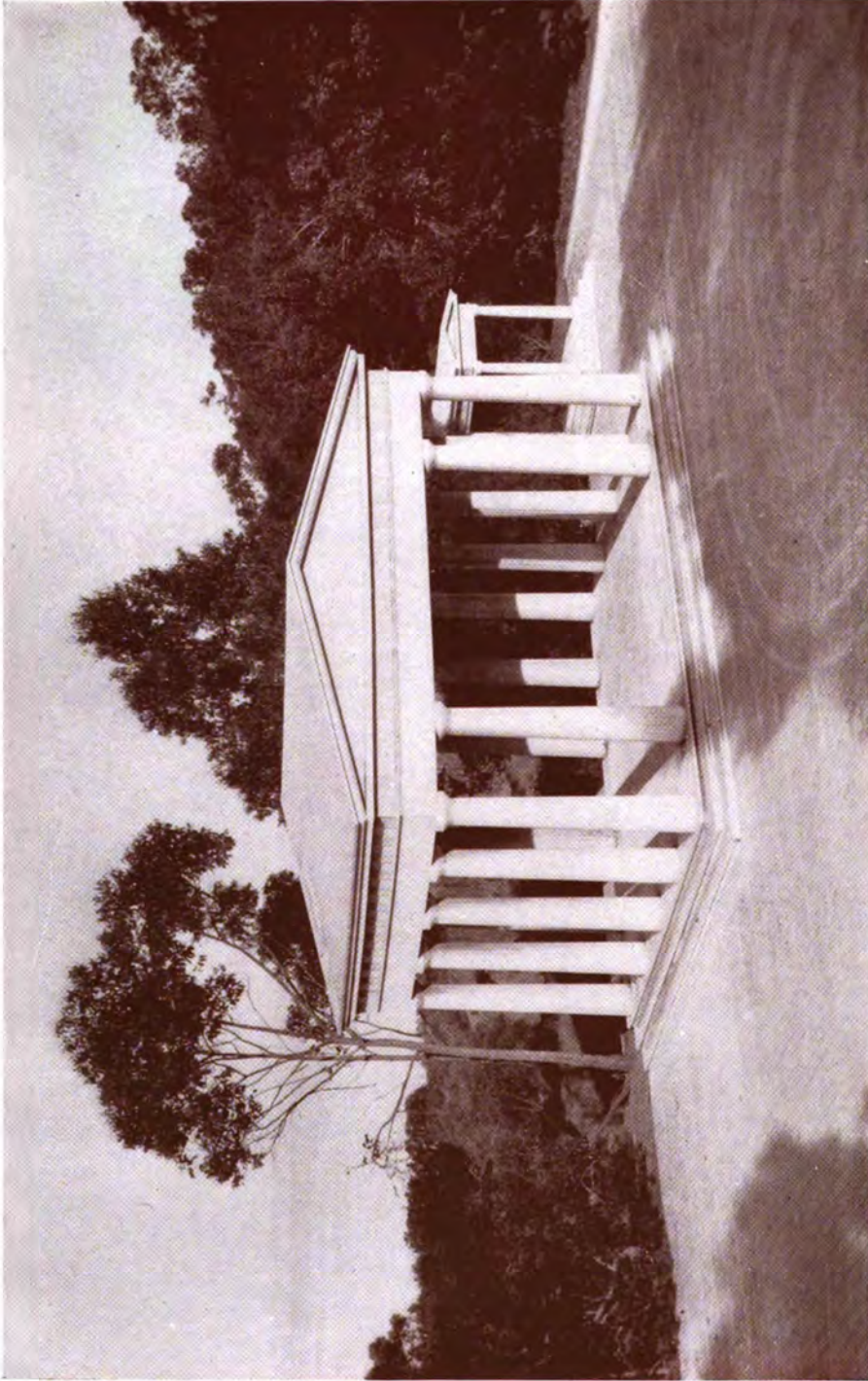
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**AN INTERESTING AND BEAUTIFUL VIEW OF THE OPEN-AIR GREEK THEATER**

**INTERNATIONAL THEOSOPIHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA**

It should be noted that this is the first Greek Theater built in America; designed and constructed by Katherine Tingley, the Theosophical Leader, in 1901



# THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXX, NO. 3

MARCH 1926


"WE must first dispel the inner darkness before trying to see into the darkness without; we must know ourselves before knowing things extraneous to ourselves.

"This is not the road that seems easiest to students. Most of them find it far pleasanter, and as they think faster, work, to look on all these outside allurements, and to cultivate the psychic senses, to the exclusion of real spiritual work.

"The true road is plain and easy to find; it is so easy that very many would-be students miss it because they cannot believe it to be so simple."— W. Q. JUDGE

## WHAT IS THE PURPOSE OF LIFE?

R. MACHELL

O say that a person is leading a purposeless life is generally considered a reproach; and that would be absurd if the purpose of existence were unknowable. It is not unreasonable to suppose that the cause of life is the desire to live: and yet reason alone would seem to suggest that such a desire might rather be the result of experience than the cause of life. But in view of the large number of suicides it might reasonably be doubted if the desire for life is as general as some would assume. There still remains the theory of compulsion, which denies to man any say in the matter, attributing existence to necessity.

These two great principles — desire and necessity — at first sight appear as mutually destructive; but on deeper thought it may be seen that they are almost identical. The ancient Secret Doctrine speaking of the origin of Cosmos says, "Desire first arose in IT which was the primal Germ of mind." If we accept this statement as at least a most probable account of the first appearance of life in chaos, if not of its first cause, then one can understand that the great urge of this cosmic desire, which precedes the awakening of mind, must appear to it as the impulsion of necessity. Thus we may say that the primordial desire



## THE THEOSOPHICAL PATH

which arose in IT was the first cause of man's desire to live, and might well override the occasional unwillingness of individuals to fulfil their destiny. In the ancient scriptures the dawn of creation is spoken of as an awakening of the divine desire for life, which thrills through the slumbering depths of chaos. This awakening implies a previous state of lethargy with which the creative impulse has to struggle, and which later shows itself in individual cases as a revolt against the law of life.

The manifest purpose of life is to live; while the purpose of matter is to sleep. Hence the eternal conflict that we see in nature is a manifestation of that primordial duality. The desire for life begets the will to live, from which arises individual self-consciousness and the desire for personal experience, which produces growth and the sense of separateness. From this is born the great life-drama of the world.

Some see that drama as a struggle for existence; to some it is a bitter farce, while others look upon it as a gruesome tragedy. Life is the most comprehensive of all dramas; old as the universe, it yet is for each player a spontaneous expression of entirely new emotions. "Sure, no love was ever like to mine" — so sighs the lover. Or when the fierceness of desire has brought about its own accomplishment and stamped it with the seal of disappointment, which is the 'hall-mark' of satiety; "what man was ever so betrayed?" And what of an actor weary of his part? It lies with him to change the rôle. The play goes on, and all his weariness is woven into the endless comedy as a new feature in an age-old spectacle.

Man is an actor in the comedy of life whether he will or not; and like an actor on our mimic stage who, dazzled by the glaring foot-lights, fails to recognise his audience, so in the great and universal theater of life the actors and the spectators are undistinguishable from each other. The actors play for the sheer love of art, or else from mere necessity. Which shall it be? The choice is ours. Yet choose we must.

The ancient wisdom held it best to "will the inevitable." In this way alone can man be free from the compulsion of necessity. Only by realizing our essential identity with the creative impulse of the universe can we be free from the compulsion of necessity.

It may be that the first lesson of life is this, that "Brotherhood is a fact in nature"; and the last word of wisdom is that which proclaims to man the secret of his own essential divinity. This is the 'lost word' which Theosophy has never lost, although Theosophy itself has been forgotten by the masses of mankind in this part of the world or in that for centuries or for millenniums. Today humanity is in danger



## WHAT IS THE PURPOSE OF LIFE?

of destruction by its own devices: nothing can save the civilizations of the world but the rediscovery of that lost word 'Brotherhood.'

Surely the purpose of life cannot be self-destruction: is it not rather self-salvation, the first step to which must be the finding of the key-stone of the arch, and the next step the setting it in place? When that is done, when Brotherhood is re-established in the world, it may be possible to reconstruct a civilization here on earth more worthy of the name.

But if self-salvation is the purpose of our life on earth is the fatalist right in his assumption that man is born in sin and needs salvation? If there were but a single life for man on earth there might be reason in that gloomy supposition, seeing that a child at birth comes into an inheritance of evil tendencies and environment, that would appear like unescapable destiny, and that must drive him into sin, if by that word we mean simply an evil course of life for which that child is not responsible. But *if our life on earth is merely one incident, a day, as one might say, in a continuous existence, the purpose of which is self-directed evolution;* then 'sin' assumes a different aspect: it is seen to be a mistaken attitude of mind or the delusion caused by ignorance of nature's laws and of man's place in nature. Seeing that the majority of parents are themselves ignorant of nature's laws, it is difficult to see how their offspring can be born otherwise than in ignorance of their own nature: but to hold the child answerable for this ignorance and to call it 'sin' is an absurdity and a most pernicious one.

What is needed for the child's salvation from this ignorance is education; and what is education but the bringing forth of the child's soul? And how can this birth of the soul be accomplished if the guardians of the child themselves are ignorant of the existence of the soul? True education demands something more than book-learning in the teacher. That something is Theosophy, for Theosophy is self-knowledge.

I remember how in the early days of the Theosophical Movement a proposal to get out a book on Theosophy for children was received by some with a pitying smile; but Katherine Tingley has demonstrated the possibility of a Theosophical education for children of any age, though it is only possible if the teachers have to some very definite degree made Theosophy a living principle in their own lives. Nobody who knows what has been accomplished in the Râja-Yoga School at Point Loma will now venture to laugh at Theosophy for children.

The children there are not allowed to look upon themselves as miserable sinners nor as spotless angels; they learn to understand their



## THE THEOSOPHICAL PATH

own duality, and to realize their possibilities in both directions. Self-respect they learn, not self-glorification; self-control, not self-indulgence; they learn that "Life is Joy," but also that it is their duty to make it so, and this a child can readily understand and easily make practical, much more easily indeed than can an adult who has passed through the ordinary demoralizing process that so often passes current for an education.

Nor does a child find difficulty in the idea of self-directed evolution; while as to Reincarnation, that teaching is so eminently reasonable that many children discover it for themselves. No: true Theosophy rightly presented can never be beyond the grasp of any healthy child.

If children are born in sin the sin is not theirs but is that of their parents who may unconsciously bequeath to them a heritage of evil tendencies. These evil tendencies indeed are a most general heritage, but the Theosophist will find there his greatest opportunity for gaining self-mastery, which is undoubtedly a great step in self-directed evolution, and which will place in his hand a golden key to all the locked doors that bar the path to knowledge of the purposes of life. Those doors are all within the mind and heart of man, closed in past lives by his own act and to be opened now by no other hand than his. Surely this is the purpose of existence—to enter on the path of knowledge.

## PRIVILEGES AND DUTIES

H. A. FUSSELL

"THEOSOPHY is truly the Doctrine of the Heroic; and its appeal is always to the heroic in man. . . . Theosophy brings the realization that all adverse things are opportunities, even privileges."

"It gives opportunities obtained in no other. . . . It is full of life and activity. Hence the rapidity with which things come to pass in it. A very slight cause produces gigantic effects. To aspire ever so little now will bring about greater and more lasting effects for good than at any other time, and similarly evil has greater power for evil."

**I**N a period of transition like the present when the world has, so to say, lost its balance, and is evidently being swept along towards a crucial point in evolution, when it must choose between Brotherhood and Anarchy, whether to follow the unselfish dictates of the heart or the promptings of a coldly calculating self-interest, we do well to ask ourselves what is the part assigned to us, as members of the Universal Brotherhood and Theo-



## PRIVILEGES AND DUTIES

sophical Society, at this time of general social upheaval, when the very foundations of society are being laid bare.

We know that no man can escape Karma --- moreover it would be cowardly and unworthy of us to wish to do so. We know, too, that we are implicated in the Karma of the nation, of the race, to which we belong, or we would not have been born into it. Our duty is plain, therefore. We are here, not only to work off our own personal Karma, but also to help the world to work off *its* Karma, to save it from moral bankruptcy by helping to create right conditions of thought and feeling between individuals and nations, and so make possible a readjustment of social, economical, and political relations which will bring about the peace and harmony without which real progress is impossible.

It is to this end that so many of us are gathered together here in Lomaland out of different countries and nationalities, that we may do effective work, under the guidance of our Leader, Katherine Tingley, for the betterment of mankind. We cannot trace the causes which have led up to our being here in such close relationship with the Leader, but we know that sometime in the past we must have dedicated our lives to the service of Humanity, and so made ourselves worthy of this great privilege. We have joyfully given up our personal selfish desires to the greater Self — the Higher Self, which is the same in all beings; and we are trying as individuals and as a body, to realize this Higher Self in our corporate life in Lomaland, and thus demonstrate to the world that Brotherhood is indeed the practical solution of the problems of life. In this way we also find our own noblest Self.

The qualities men most need are devotion and loyalty and trust. Devotion to the Cause to which we have dedicated our lives; loyalty to principle and to our Leader in whom we believe and to whom we have pledged ourselves; trust in the great Law of Justice and Compassion which, despite all appearances to the contrary, rules the world. If we have these qualities and are animated by the spirit of true comradeship, our work will prosper, and we shall be carrying out the intentions of those beneficent powers which are behind the Leader and the Society.

And so, at the present time when not only the whole world is filled with anxiety and turmoil and strife, but men are fearful lest a new war should render all efforts for peace abortive, we shall compel the attention of the world to the fact that a nucleus of Brotherhood is actually in existence which is destined to embrace all mankind. We are not doubtful of the issue, for the principles we uphold and teach are the foundations of right action and right thought, the only ones



## THE THEOSOPHICAL PATH

upon which true family-life, true national life can be built, and war avoided for all time.

But here a word of warning is necessary. We must not delude ourselves with the hope that immediate success will crown our efforts. We know, many of us, from our own experience, that "he who fancies that his mind can be changed in a short time, deceives himself." How much more is this the case when we are endeavoring to change the collective mind of humanity! The present state of the world is the result of much wrong thinking and feeling, as well as of innumerable wrong actions, during a long past, so long indeed that only a Theosophist can measure it, going back through countless lives, not only in this race, but in other races, to the old Atlanteans, as William Q. Judge says. It is indeed a gigantic task to change these deeply rooted propensities to evil.

It was because of this that H. P. Blavatsky, the Foundress of the Theosophical Society, said that her mission was "to break the molds of mind"; and our present Leader, Katherine Tingley, has told us more than once that it is principally on the thought-plane that she is working. That is why it is especially incumbent upon us to guard our thoughts, so that a pure and strong thought-current may be projected into the collective world-mind which, at present, is so confused and perplexed. The power of thought is incalculable, and if we will only support our Leader fully along these lines, more will be accomplished than we can dream of.

But this is *Kali-Yuga*, the Black Age, you will say, the period when man's passional life is strong, and the lower personality so assertive that the light from the Higher Self is obscured, and its divine intentions thwarted. True, but as William Q. Judge has said:

"why not call one of our present cycles, the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. . . . Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving."

That is why our present efforts are so important. We dare not fail now. Moreover, at the present time no philosophical or religious system receives general assent. Therefore the world's most pressing need is for some great unifying and directing principle; and it can be found only in the teachings of Theosophy concerning Universal Brotherhood.

Happily, signs are not wanting that the world is already receiving the impress of Theosophy, and that many minds are turning to it



## PRIVILEGES AND DUTIES

for light. From the Comrades gathered here in Lomaland, and from other Comrades, in whatever nation they may be, will radiate those spiritual forces which alone can regenerate the world and save it from a worse fate than that which it has already brought upon itself. *We* know what true Brotherhood is, and what it can accomplish. It is loyalty to the spirit of Brotherhood, devotion to the good of mankind, that has brought us into the Theosophical Society, and it is from us and through us that the world will learn Brotherhood. The Higher Self is the same in all beings, and it is leading all men through the manifold and often bitter experiences of life to a recognition of their essential Divinity and of their Unity, and in the end it will bring them to Perfection and Peace.

The consciousness of being actively engaged in such a great work for the benefit of Humanity is in itself an inexhaustible source of inspiration and of strength. It is our privilege to live close to the great heart of Compassion and to feel our hearts beat in unison with it. It was out of compassion for suffering Humanity that the Theosophical Society was founded, and it is only as we are animated by compassion and brotherhood that the work can be continued and brought to fruition.

“Why not,” said Mr. Judge,

“We inhabit but the smallest part of ourselves, and leave unoccupied those very regions of our being where the secret of right living might be found. . . .

This was said in 1889; since then, thirty-six years have elapsed, and the cycle is still revolving, is widening, influencing an ever larger number of thinkers and workers for Humanity. Under the wise guidance of our Leader new avenues of activity are being opened up, new conquests made; but it depends largely upon the support *we* give her, whether Theosophy shall now become the dominant spiritual and intellectual factor in the world's progress.

Evidence of its increasing influence is not lacking. Last year Katherine Tingley spent nearly four months in Europe, doing much needed work in Sweden, Germany, Holland, and France, in which countries many intelligent people, and among them some of the highest in the land, showed that they were hungering and thirsting for the pure teachings of Theosophy. Dissatisfied with the dogmas of conventional religion, and with the perversions of Theosophy put forward by various pseudo-Theosophists, they heard with relief and gladness the message of Theosophy which Katherine Tingley, following in the footsteps of H. P. Blavatsky and William Q. Judge, proclaims to the world. In fact, very many more people than before the war are now studying Theosophy, and are finding in it the solution for the problems of life.



## THE THEOSOPHICAL PATH

The new, greater, and better world, into which Katherine Tingley introduces us, is only new in the sense that we have forgotten it. All men must in former lives have had intimate knowledge of Theosophy, the ancient Wisdom-Religion, once universally diffused, or they would never recognise it or feel its power. It is quite possible to be spiritually related to great principles of life and conduct, without being aware of it in our present condition. We only become aware of the fact through contact with their living exponents and exemplifiers. The new world they open up to us is not a strange world, but one in which we find ourselves unaccountably at home; a wonderful peace is ours, and a power to shape not only our own lives but the destinies of mankind. This finding again of the truths of Theosophy is a veritable homecoming for the soul, which has wandered far from the divine source of its being, and has been reduced to feed on the husks of worn-out dogmas and the products of the brain-mind.

The present time, despite all the terrible indictments which have been brought against it, is yet full of promise, as indeed all times of stress and conflict are to the courageous and healthy-minded. Moreover, it is the only time that exists for us and we are called upon to use it rightly, to do divine work in it. As Emerson says in his *Essays*, which are a veritable mine of soul-wisdom: "Accept the place the divine providence has found for you, the society of your contemporaries, the connexion of events. Great men have always done so." We must remember, too, that we are born into a world which we have helped to make, so it behooves us to help to put it right, and to use aright the privileges and the opportunities which Reincarnation and Karma have given us.

Our terrestrial life is only a fragment of our real life, which is timeless and divine. Our individual history is inextricably woven into the warp and woof of universal history. By right thought and right action now, we may help to weave on the loom of time a glorious pattern, to raise mankind to a higher plane of effort, and contribute something valuable to the loftier morality, to the spirituality, which will be the distinguishing mark of future ages when Theosophy will not only be accepted, but lived and practised.

In conclusion, I cannot do better than quote the words of Katherine Tingley, in *The Wine of Life*; they cannot but hearten all who are engaged in this glorious work.

"There is Reality behind all the outward aspects of life; the Eternal Purpose pressing towards manifestation, that keeps the stars in place and mankind from destruction."—pp 58, 60

The secret of Katherine Tingley's success as a world-teacher is



## GOD

that she neither condemns, nor disdains, nor belittles. Demanding much from men, she reveals to them the divine powers lying dormant in them, which will enable them to accomplish it. If she speaks of death it is to remind men that the soul is immortal, and has a great destiny before it. To those who have failed she speaks of new opportunities in other lives to repair the mistakes they have made. And, above all, she tells men of the indwelling Divinity, whose presence, once it is recognised and honored, makes earth heaven, and life joy. To her we may apply the ancient Oriental saying: "The hearts of the compassionate ones never weary of devising means to lead the soul on to perfection."

## GOD

T. HENRY, M. A.



HOSE who claim to be monotheists recognise at least two deities, and the atheists recognise at least one; for have we not 'Nature,' that mysterious and so often mentioned power, whose universal decrees we accept and obey?

And this deity is much closer to us than the other. We are partners with it in its work. It is not so inscrutable. We can investigate its laws and comprehend them and dispose of them to a very considerable extent. Yet we admit that, however much we may direct and utilize the laws, we cannot change them or suspend them. There is no one, not even the most hard-headed and skeptical scientist, but recognises and reveres this awful power; nay, rather, the more science studies the workings of that power, the more reverence does it feel. In vain shall we fool ourselves by giving it some familiar name, some pet name, such as force or matter or attraction or what not; the mystery and awfulness remains as great as ever; and whether we choose to worship Energy or Jupiter, or to speak of our deity as indestructible or as uncreate, makes little real difference.

We shall be told that the word Nature is but an abstract term for a convenient generalization; but shall be at a loss to determine in what respect this is more true of Nature than of any other deity. The essential fact, that we recognise a Will and a Design superior to our own, justifies the assertion that we all of us, say what we may, believe in Deity.

Queer Gods have been described, whether physical deformities with tusks and teeth, or wrathful avengers, monsters of injustice and



## THE THEOSOPHICAL PATH

cruelty. And there have been soft-hearted deities to balance the scale. But of all the weird and awesome conceptions, none surely can match the God that presides over the evolutionary process in its agelong career from the Archaean Eozoon to Us, and who knows how far beyond that. Never did God move in a more mysterious way, his wonders to perform.

Truly we are at the disposal of a mighty Will; and though it may be only energy or affinity, yet "it gets there just the same." We are told that we do not know who made space and time, or who we ourselves are, or why we find ourselves there; and that we cannot say who Evolution is or what he is at; we cannot prevent him from achieving his mysterious purpose, whatever it may be.

Extremes meet; and paths, apparently divergent, return into themselves like the ends of a circle. Thus it may be that, in running away from God in pursuit of science, we are getting back to God again, not by returning on our steps, but by going onward. And to a truer conception of God. For the idea of God to which we are coming is that of a deific power intimately blended with the whole universe, present in the ocean and the atom; instead of sitting aloft 'in his heaven' and avoiding interference with the order of nature. The consequence of having such a separate Deity is that we must invent some other Deity to run the world; and that other Deity is apt to be the Devil, and so we get the painful conflict between the natural and the right.

No truly religious spirit will be shocked at anything we have said, as true religion can never be shut up within hidebound forms, but must ever be found capable of adapting itself to the present needs of man at any stage in his evolution. If this were not the case, it would not be religion worthy of the name at all, but dogmatism and bigotry. We realize better every day that the divine truth cannot be in conflict with any natural facts that may be discovered, and that Deity must be greater than anything we can find out. Order and intelligence are found manifested everywhere in the universe; but, most important of all, man himself is a part of the whole scheme, and is truly the highest manifestation of Deity of which we have any knowledge. In saying this last, it is not the frailties and limitations of human nature that we have in mind, but those sublime potentialities which we all have latent within us, and which is the divine origin of the better side of our nature.

What more can man know of Deity than the best to which he can reach up in his own self? If God is revealed to man, the revelation can only be through man; either the ordinary man or else some



## THE USE AND ABUSE OF SYMBOLS

Teacher, who, while still being man, has developed and called into manifestation those latent divine possibilities?

We chance to come across a saying of Thomas Jefferson that he refused to declare what his religion was, but said that neither would he ask others to tell him their religion. He judged men's religion by their conduct, and expected to be so judged himself. Some called him an atheist, but he denied it; and he was right. For truly we have in our hearts a standard of right and truth that is superior to any creed or set of dogmas. The vital truths of religion are universal and invariable. They can be made clear to childhood and the character thus developed on lines of harmony, beauty, and nobility. Nothing is easier than to show the child, by illustration from daily experience, the difference between selfishness and unselfishness, and their respective consequences; the difference between the freedom of self-control and the slavery of self-indulgence; the lasting joy of high ideals in contrast with the endless dissatisfaction of superficial pleasures.

It is in the intuition rather than in the brain-mind, that we can form our best ideal of God. The attempt to define this in set terms or by a formal creed, can only result in dwarfing and limiting the ideal, setting up a fertile cause for controversy. God is something to be realized and lived, rather than worshiped as an external power.

## THE USE AND ABUSE OF SYMBOLS

HUGH PERCY LEONARD

**I**T is related of a sincere devotee of Hindûism that while using an image of his Deity when engaged in his devotions as an aid to mental concentration, he thought it no sacrilege to employ the idol at meal-times as a convenient pestle with which to pound his peppercorns. Surely it is high time to discard the idea that any sane person, whether savage or civilized, could bow down to a man-made image in the belief that it was indeed his Creator.

Let us rather share the view of Thomas Carlyle that the idols of even the most degraded tribes are looked upon merely as symbols and are adopted only as aids to the imagination. And is it not equally clear that the religious systems of the most enlightened nations are only symbols of a mental kind, intended to represent truths which can never be put into words? In fact, it may be truly said that in so far as we revere our creeds and theologies as final and conclusive, to that extent are we 'idolators.' Whenever we form a conception of the high-



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est of which our minds are capable and call it God, we are actually making an image, crude and limited though it be, of that unseen and all-pervading Mystery, which, living at the heart of every atom, yet remains unknown. All our attempts to formulate the hidden Mystery are as H. P. Blavatsky said: "Like trying to bottle up primordial Chaos or to put a printed label on Eternity."

It seems as though the human race would never outgrow the need of symbols, and yet we must be careful to avoid the entanglements of idolatry. Or in other words we must never give way to that sluggishness of soul that rests in dull contentment with the symbol as though it were the ultimate reality for which it stands.

A much-loved friend whose value mainly consists in the fact that he represents some of the ideal possibilities of humanity, passes behind the close-shut door of death and leaves us friendless and alone. Our idol has indeed been broken; but we forget that it is merely the *image* which has been destroyed, and it is well to remind ourselves that images, like all things else imbodyed in material form, are fated in the end to dissolution; but comfort lies in the companion-truth that what has once been imbodyed may be imbodyed again, and that the "never-ending stream of conditioned existence" is as exhaustless as the fount of life itself.

Epictetus was wont to comfort the afflicted by saying:

"If you love an earthen pot, say to yourself, 'I love an earthen pot': so shall you not be grieved when it breaks; and if you love a mortal, say, 'I love a mortal': so shall you not be grieved when he dies."

A counsel of perfection truly, and difficult and even undesirable perhaps to follow to the full extent; but we can all admire the calmness and composure which it breathes and recognise that it is firmly based upon our common experience. At all events, if unattainable in reference to the loss of those we love, it should not be difficult to one imbued with this philosophy to practise it in matters of a more impersonal nature.

Thus one may watch unmoved the slow decline of ancient faiths because one knows they are but pale reflexions of the sun of truth which shines undimmed from age to age although the image of his face which glitters on the surface of our earthly pools is lost to view as soon as those pools are dried away. We need to cultivate a certain positivity of mind, which, while admitting the need of symbols, is careful not to give way to a servile attachment to the outward sign and views it simply as a transitory help which from its very nature suffers the inevitable fate of every mortal thing.

Religious teachers come into the world from time to time and



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formulate as best they can, some poor, imperfect presentation of the Mystery behind the veil, and lay down rules of life in harmony with natural law. The new-born faith infused with something of the teacher's life acquires attractive power and draws into its train devoted followers. Myriads advance and grow under its fostering care, and in their gratitude they hail it as the final word of revelation. But in the end its success is the cause of its downfall, for the very growth which it fosters causes it to expand beyond the limits of its confining bounds, recalling to mind the simile of the new wine in the old bottles whose active fermentation burst the aged and therefore brittle wineskins designed to preserve it.

And so we find the pioneers of modern thought whose comprehension has outgrown the narrow limits of the traditional beliefs and who are for a time in the trying situation of a crab, which having outgrown its old shell is waiting for a new one to consolidate. So vague and nebulous are their slowly-forming intuitions that they are sometimes tempted to imagine them to be entirely wanting, and not till they are able to contrive a new formula in harmony with their larger views of truth, can their distracted minds enjoy a temporary feeling of peace. This is an age-long process which must be repeated again and again; but we should at least be able to avoid the uncomfortable sensation of utter nakedness by reminding ourselves that it is but a passing crisis and is always followed by the comfort of a brand-new formula which for a time yields us the satisfying sense of being adequately clothed.

A man must learn to lose his reverence for one object of reverence after another while never giving up his endless quest for the goal which ever recedes and lures the lazy feet of men along the trail whose end is always out of sight.

This idea of the use of symbols to represent unseen realities has a helpful application in the case of loss of friends by death. The dearest, most familiar friend whose depths we fancy we have sounded with our plummet, is but an outward seeming, a visible expression for something so indescribable that it can never find complete imbodiment in human form.

This thought has been finely expressed in the eleventh chapter of the *Bhagavad-Gîtâ*. The 'divine eye' of Arjuna the pupil has been opened by his instructor Krishna, and he has been amazed and confounded by his vision of the unsuspected splendors of his erstwhile companion. With 'joined palms' he makes obeisance and addresses him as follows:

" . . . Having been ignorant of thy majesty I took thee for a friend, and have called



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thee 'O Krishna, O son of Yadu, O friend,' and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public; all this I beseech thee, O inconceivable Being, to forgive."

Rightly considered ought not every man to be addressed: "O inconceivable Being"? For physical form and familiar personality do not so much represent him, as *misrepresent* him, obscuring his divinity by the gross texture of the earthly robe which clouds the radiance of that which it covers.

Now symbols as we have seen are useful only so long as they suggest the unseen reality which they in part reveal; but when we come to regard them as complete and final expressions, they defeat the purpose in view and it is well that the inexorable law of change steps in and dissolves them in the elements that gave them birth. Our idol is destroyed, we lift our eyes and strain our mental vision to penetrate the veil that shuts us from the unseen world, and urged by love we venture into unfamiliar spaces in our search for him whose physical expression is no longer by our side.

And what a consolation for mothers mourning children who have passed into the Silent Land, if they could realize that every human form is but a poor and partial symbol of a gracious visitant from the Unknown, who, after a brief sojourn in our midst, has reassumed his far more glorious and enduring life elsewhere! A deep and intimate communion — quite apart from tipping-tables and Ouija-boards — is still within our reach, for dissolution of the transitory form affects the hidden presence not at all. Into the Silent Land they go and we believe that from that quiet refuge they will re-emerge one day to play their part once more, and then withdrawing take their periodic rest.

For ever pouring from the Fount of Life, the trees and flowers, the beasts and creeping things, proceed, and live their little day upon earth's sunlit stage. They are but animated symbols, fair and yet fugitive, whose real life is passed in realms of Nature not perceptible to our gross sense. They, like us, are varying aspects of the Universal Life, integral parts of that stupendous whole whose teeming myriads move in stately, rhythmic march towards loftier heights where love and peace and joy abide for evermore.




"THE psychological mistakes of the past are still upon us. If we are to drink from the fountain of happiness we must learn to know the false from the true."— *Katherine Tingley*



## IS BROTHERHOOD A FACT OR AN IDEAL?

R. LANESDALE

 HERE is a very natural, reasonable, and proper objection sometimes raised to the establishment of Brotherhood as a basis for the organization of the world. This objection rests on the supposition that life is already organized on an individualistic basis, and that it is therefore useless to attempt to establish universal brotherhood; and if brotherhood is not to be universal it is but individualism written large; for any brotherhood that is not universal is particular, that is individual as a group.

The Theosophical Society has undertaken, not merely "to establish a nucleus of (or for) Universal Brotherhood," but also to prove that this "Brotherhood is a fact in Nature." Now this is a very different proposition from that of establishing such a condition in a world already (supposed to be) organized by nature on another basis.

The Theosophist holds a more logical position in asserting that Brotherhood is a fact in nature, than the pseudo-scientist does in his dogmatic assertion of his theory that the law of life is the struggle for existence (or individualism); because the Theosophist claims that the consciousness of Man is rooted in Universal Spiritual consciousness; so that a man may speak of such things by virtue of his inner relation to the Source of all existence; the knowledge of which may illuminate his individual mind. But the theorist, claiming separate individuality, is not entitled to claim also to speak from any broader or higher or deeper position than that of personal speculation, or of brain-mind reason.

It is to be regretted that Theosophical students do not always bear in mind the wording of the Constitution of our Society, which asserts that Brotherhood is a *fact in Nature*; for they do sometimes talk as if they imagined the work of the organization lay in making up a brotherhood, instead of in revealing that which already exists.

In H. P. Blavatsky's comments on *Light on the Path*, it is said that a brotherhood in the sense of Theosophy (or of Occultism) is an association of men of like selfless nature, who have attained that degree of self-knowledge which enables them to recognise their own position in life, as well as to claim kinship with others of the same degree of enlightenment. Considered in this light the whole process of training and initiation is seen to be one of awakening to the reality of Brotherhood. And each upward step makes that great fact clearer.



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The recognition of fellow-students by a newly awakened aspirant is his initiation into their order. The tests and trials to which he may be put are in reality but a dramatic exposition of a part of the long process of awakening from delusion to reality, from the dream of separateness to the realization of the Divine Harmony, through which all souls must pass. These ordeals may be used as tests in exoteric orders, where intuition is unknown and the spiritual life a dream, but in reality they serve a very different purpose.

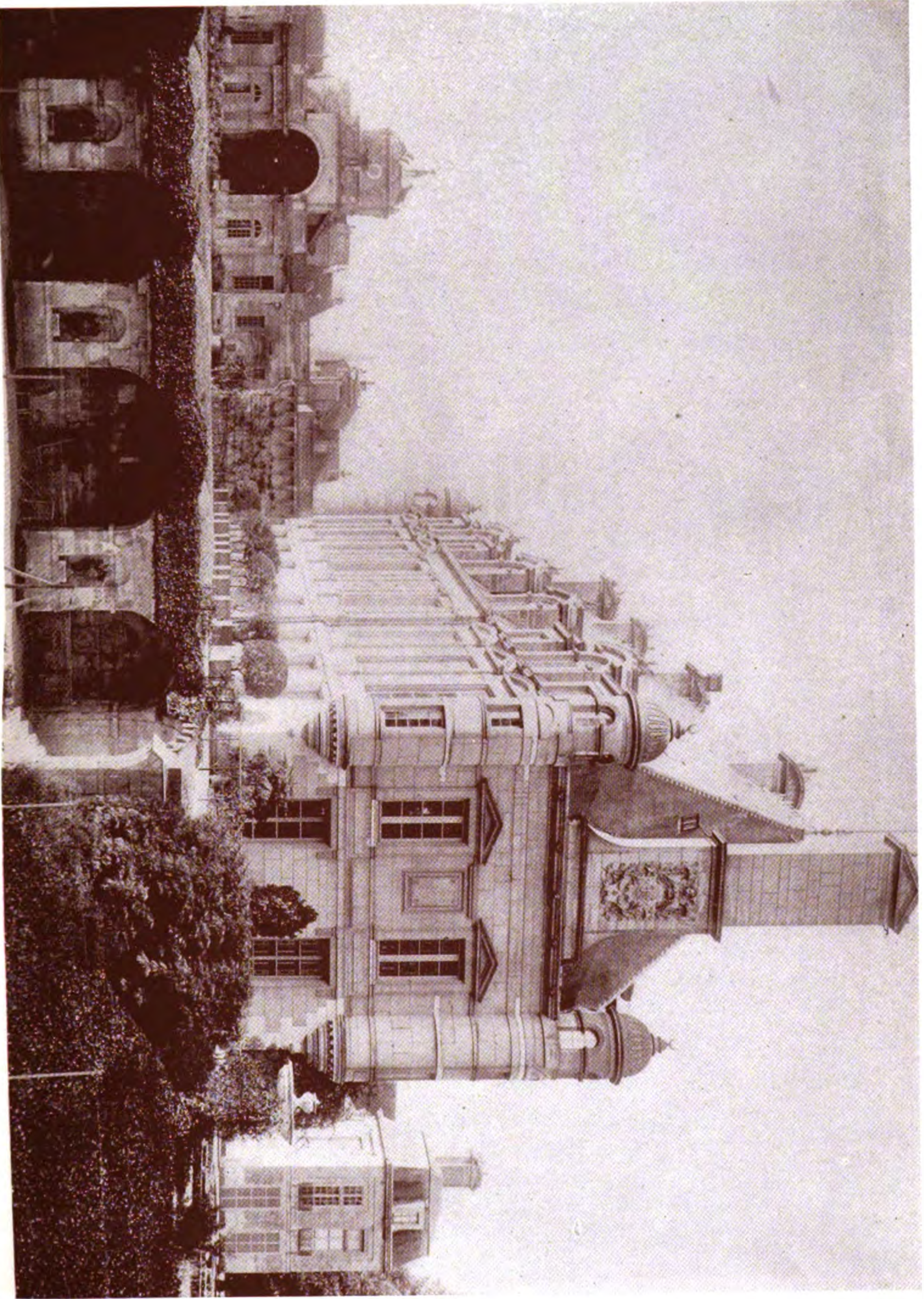
It is so with life itself, which is the great School of the Mysteries: Life teaches us dramatically, shows us the path and its portals, but we are blind to the teaching; we look on the lessons as trials, and the opportunities as ordeals. Life puts in our hands her whole mystery involved in the actualities of daily life, but we take it as a toy to be played with and thrown away. Life itself reveals the fact of Brotherhood, and we all live in it, sharing such small part of its privileges as we can seize, but perverting them to personal use, or abuse, so as to make them causes of suffering. Then we begin to wake up to the reality, but at first we only see it as a part of our dream. So we set out to make for ourselves some little imitation of the thing we dreamed, and we call it a Brotherhood. It proves to be but a toy, and we throw it away; it is stuffed with sawdust we cry, Life is a delusion.

Yes, Life is a delusion to those who are *self-deluded*: and there is no other delusion possible: the lower self is the deluder; the dream of this lower self is the nightmare of life; Brotherhood is the awakening. A Brotherhood of egoists is a delusion; it is a toy that will not stand rough usage, and when the paint is worn off it will only have the charm of association with a childhood dream; we may keep it in a cupboard and once in a while look at it with a sigh of regret; then we may go out, buy a new toy like the old one, and give it to our children to play with.

We may philosophize a little on the eternal power of toys to attract the hearts of children; but how often do we guess at the explanation of that attraction? Do we realize that the toy owes its charm to the fact that it is an emblem of truth? The Brotherhoods that men make so diligently, and that serve such small ends, ministering to personal, social, or political desires, serving some commercial ambition, or soothing some religious terrors, these all owe their vitality to their distant resemblance to the true Brotherhoods that are true images of the Universal Brotherhood, which is the Divine Plan of the Universe.

Let us realize that fact, and the rest will come about naturally and inevitably, for Brotherhood is a fundamental fact in Nature.

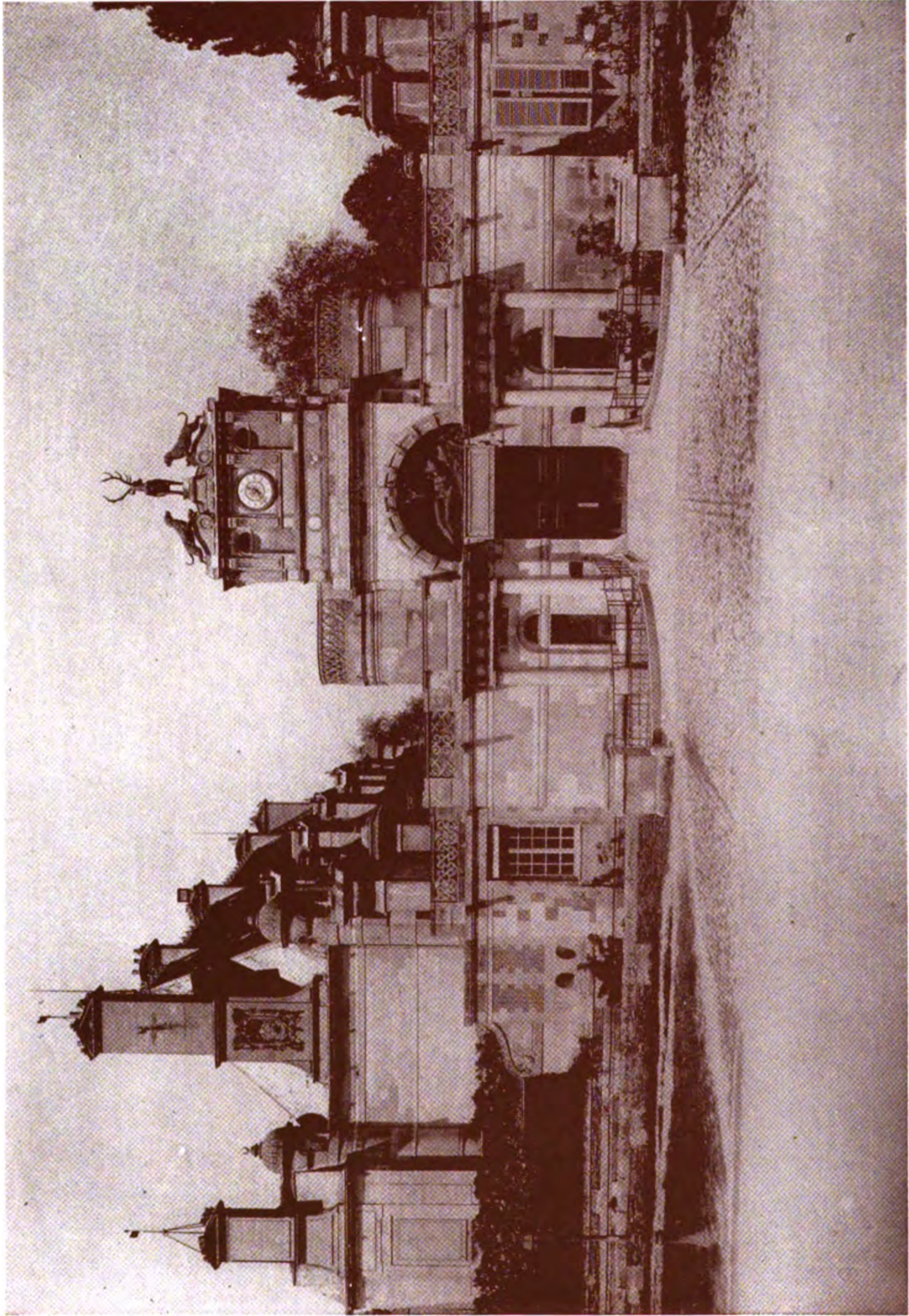




CHÂTEAU D'ANET. FRANCE. VIEW TAKEN FROM THE COURT

*Lomaland Photo & Engraving Dept.*

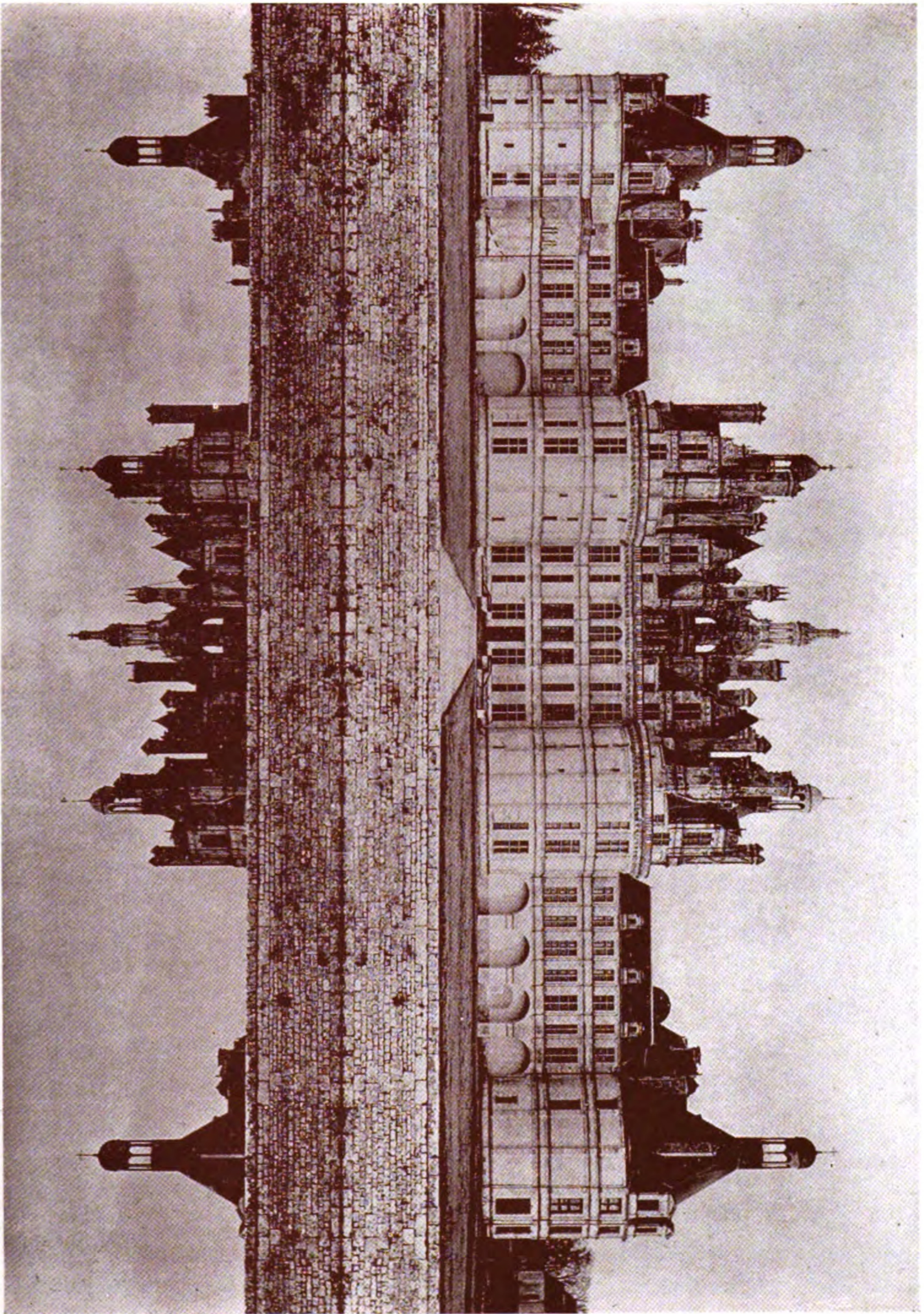




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ENTRANCE TO THE CHÂTEAU D'ANET, FRANCE

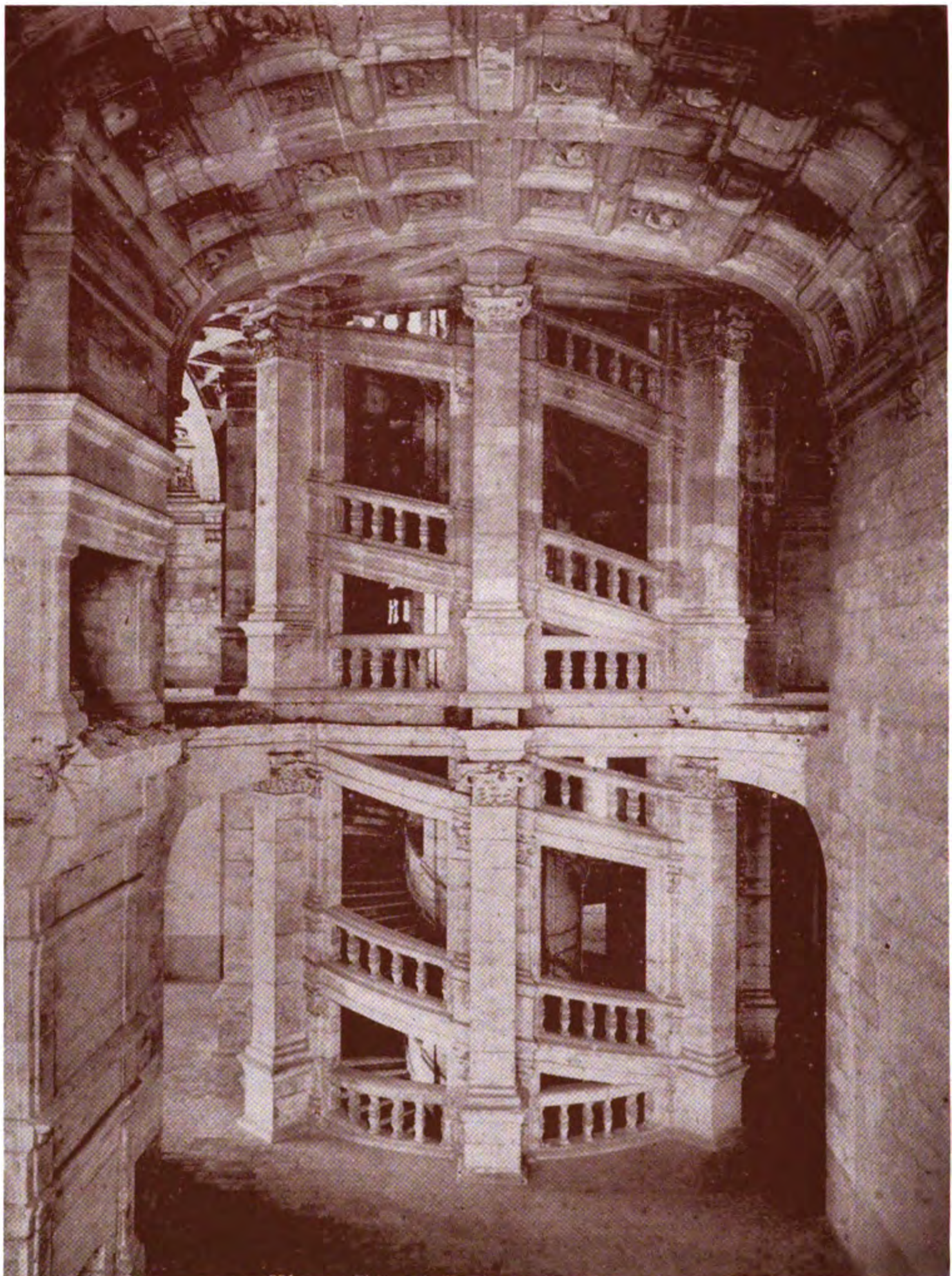




NORTHERN FAÇADE, CHÂTEAU DE CHAMBORD, FRANCE

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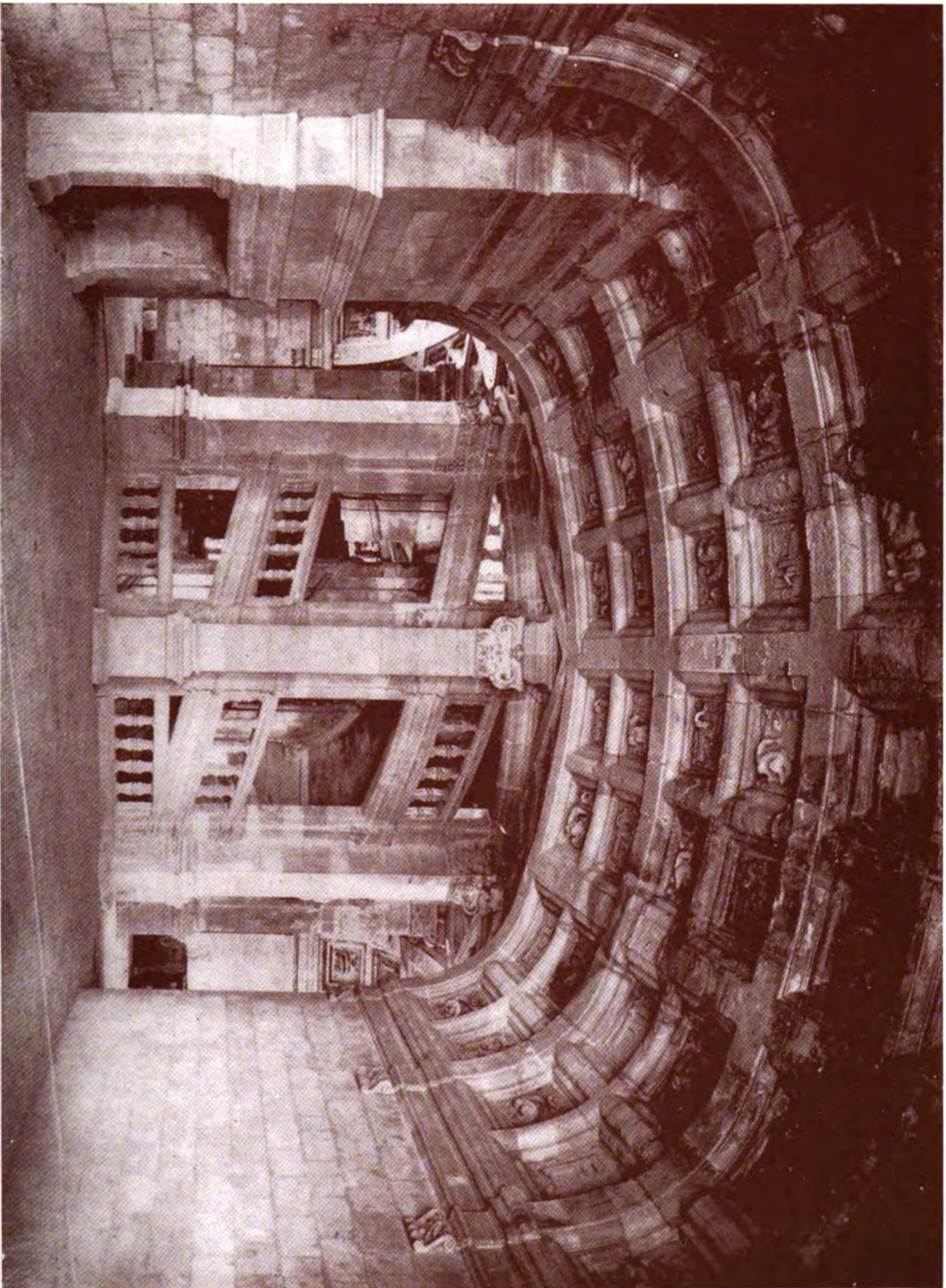




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THE GRAND STAIRCASE, CHÂTEAU DE CHAMBORD, FRANCE

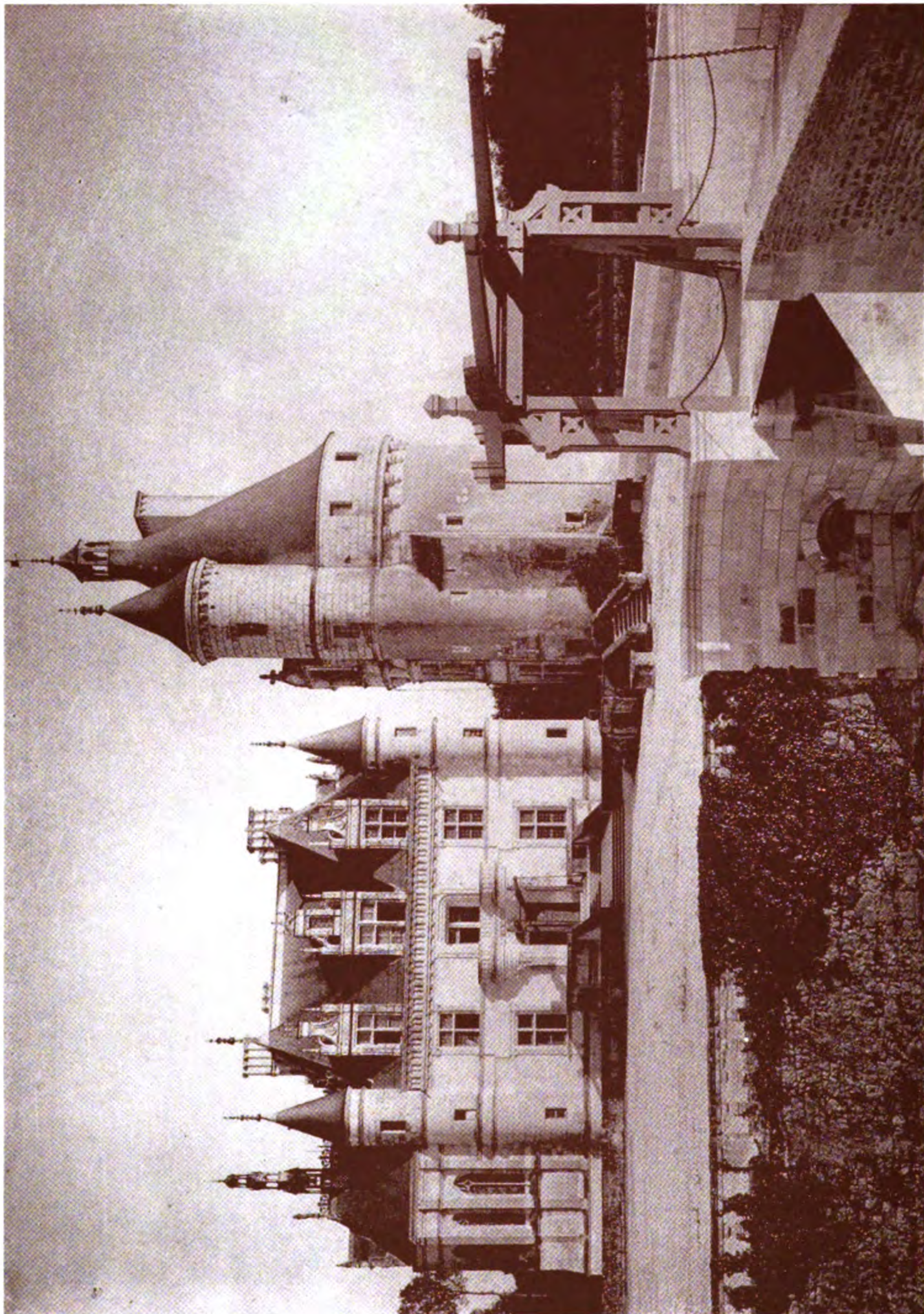




CHÂTEAU DE CHAMBORD, FRANCE. THE WARD ROOM

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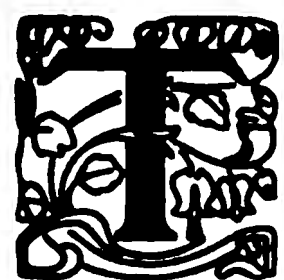
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ENTRANCE TO THE CASTLE AND THE TOWER, CHÂTEAU DE CHENONCEAU, FRANCE



## “ANCESTOR-WORSHIP”

E. S. STEPHENSON



THE common attitude of Western people towards ancestor-worship is apt to be one of mild amusement as at something quaint and exotic — ‘one of the queer things those Orientals do’; — while in sectarian circles there is added to this a complacent assurance that though such a cult may be on a somewhat higher level than that of the other ‘heathen’ who worship ‘sticks and stones,’ it is obviously on a lower level than that of people ‘who worship God.’ Hence ancestor-worship is relegated to ‘inferior and backward races’ and thus curtly disposed of.

A little investigation, however, if made in the spirit of fairness, may perhaps disclose less ground for self-gratulation and more for at least a partial understanding of this wide-spread, and deep-rooted cult which has endured so long.

As a preliminary, it is only fair to ascertain precisely what is meant by ‘ancestor,’ and what by ‘worship’; for, as we shall see, the meaning of these words is by no means so apparent as it may at first sight appear. And just as theological arguments are in most cases mainly questions of terminology: you (if you have not yet learned the futility of *all* arguments) maintaining one thing, while your opponent is bent on controverting something that you did not mean at all — so it is with words translated from a foreign tongue, especially that of a people with customs and traditions very different from our own.

So with the same fairness and courtesy that we Westerners expect for our own creeds — some of them no less ‘quaint and exotic’ to Orientals, by the way, — let us try to get a clearer understanding of what ‘ancestor-worship’ actually means.

Taking first the word ‘worship,’ we find here at the outset that, owing to certain associations, this word is likely to convey to Western minds quite a different connotation from the Oriental idea; and it is owing mainly to this misconception that much harm has been done in China and Japan by advocates of Western creeds, some of whom have even gone the length of insisting that their converts should actually destroy their ancestral tablets as a sign of conversion and of repentance for offering them worship which should be given to God alone — He being a ‘jealous God,’ they maintain.

This one example shows how an immense amount of bad feeling



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and even extensive riots and bloodshed, in China especially, have been caused by this sectarian bias and by the wrong significance attached to a single word. For a modicum of sympathetic understanding would have made it clear that 'worship' — more correctly rendered as 'reverence' — of ancestors does not in any sense preclude revering the Divine, whether regarded as *Tau* in China or *Uchú no Rei* (literally the 'Spirit of the Universe') in Japan,— not any more than love of one's mother precludes love of one's country, or of one's God. Nor does it prevent them from worshiping, in this relative sense, the Buddha, or Confucius, and other sages besides. For, as a Japanese writer has expressed it, they welcome Light from all sources: the idea being that the various aspects of wisdom presented by these sages do not supplant but rather *supplement* one another. Hence, all are in varying degrees worthy of the reverential gratitude that is thus expressed by 'worship.'

It is clear, therefore, that this word has been very indiscriminately used. How is it then with the word 'ancestor': just what does this connote to Oriental minds? In answer to this question, we may refer to the teaching of Confucius; for he is regarded as a leading advocate of ancestor-reverence and 'filial piety,' as in English it is somewhat awkwardly called. We find that he is constantly referring to the 'Higher Man,' the 'Superior Man' (*Kung-tsū*) whose nature is *good*, as contrasted with the lower man whose nature has to be disciplined and trained so that the inner goodness which is the *real nature* may be expressed.

That this duality is still consciously, or instinctively, recognised in ancestor-worship is clearly shown in the very words used when speaking of the dead; in the mortuary rites; and in the general attitude towards ancestors in the East. As for the words (I refer here to the Japanese), we find the dead spoken of as *Kami* (gods) or *Hotoké* (the word used also for the Buddha). There is also the word *yūrei* (ghost or astral shell) and this, be it noted, is certainly *not* worshiped. How it is treated will be briefly dealt with later on.

Now, that the dead should be regarded as 'gods,' may seem strange — not to say presumptuous — to Westerners, even to those familiar with the words, "Know ye not that ye are gods?" Yet, when the light which Theosophy throws on all religions comes to be recognised, it will be seen that verily these words have a deep and true meaning.

But judged even by ordinary human standards, this kindly recognition of ancestors — those who have 'gone before' and prepared a way for us — is something that should appeal to all people whose hearts, as they say, are 'in the right place.' And no doubt those ancient teachers reckoned on this: for whatever is of value in 'pragmatism' was known



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ages before the time of William James; and a system of ethics that would 'work' was accordingly given out — something well adapted to the dark cycle through which the world has been passing. Some of their followers would see higher aspects of the teachings; some only the lower; but all people would benefit by their moderation and practicability in every walk of life.

In the West, too, right-minded people are guided by principles akin to this: any text-book of Science pays a tribute, at least of recognition, to those by whose labors the fabric of Science has been raised. The essentially Confucian idea is becoming recognised that feelings of gratitude and reverence, honor those who offer them no less than those to whom they are directed. No need then to disparage this fine trait in Orientals by regarding as something reprehensible what is, after all, only a wider application of the worthy precept, "Honor your father and mother and your days shall be long in the land." For the Confucianist would merely add: "Honor your *other* ancestors also and your days will be still longer in the land." *Vide* the case of China for evidence of this! Yet in spite of this, we find in a text-book of Geography widely used in schools, the following:

"But while this strange-looking yellow race was once among the foremost nations of the earth it is now very much behind. This is explained partly by the fact that they worship their ancestors. . . ."—Tarr and McMurry's *Home Geography*, page 235

A more ignorant example of the *non-sequitur* it would be hard to find! Or a more dangerous, double-edged standard of criticism to set up; for by the same token, an Oriental might with equal justice and logic remark that the reason why the strange-looking races of the West have been at one another's throats like wild beasts, with a loss of ten million lives in the last war, is because they don't really worship anything at all — much less ancestors.

However, that the ancient Chinese teachings contain a message for the West is fortunately becoming more generally recognised, as shown by the following quotation from an article on Chinese education in the *Hibbert Journal* (July, 1925):

"The Great Learning begins with the statement that the ideal to be sought in the higher learning is beauty of character in the individual and a transformed people; with nothing less than perfection as its goal. This is the essence of the Confucian conception of the noble or princely man [the part that becomes the 'ancestor']. The ideal he advocates is the noble obligation of the noble man, with such soul-qualities as sympathy, sincerity, self-reliance, courtesy, and refinement as ideals."

Consider also the following:

"Six centuries before Christ the Chinese philosopher Confucius said that his doctrine was simple and easy to comprehend (*Lün-yü*, chap. v, par. 15). To which one of his



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disciples added: 'The doctrine of our Master consists in having an invariable correctness of heart, and in doing toward others as we would that they should do to us.' "

— *Isis Unveiled*, Vol. II, p. 239

On the other hand, as a typical example of a different attitude, we have the critic who remarks about the Chinese:

"They talk about 'ancestor-worship,' and yet when their spirits come around they shoo them out of the house and pelt them with fire-crackers. How is this for a commentary on the Chinese state of mind?"

Such utterly trivial and superficial observations as these would be unworthy of notice if it were not so characteristic a commentary on this kind of critic's own belittling state of mind. He himself would no doubt object to having dead bodies around his house, just as the Chinese object to having the astral corpses he calls 'spirits' around theirs. For, although some leading scientists and writers in the West are apparently unable to distinguish between such entities and the real Soul of the departed, it is not so with Orientals, as this practice in itself should sufficiently indicate. In short, the distinction that is hereby shown is corroborative evidence of what has been contended for above: that the 'Ancestral' part is the higher and immortal man, the God within, which is worthy of all reverence and obedience.

Apropos again of the above distinction and the regarding of the 'shade' or 'spook' as something objectionable, it is interesting to note that the Japanese treatment of it differs considerably from that of the Chinese. For the innate courtesy of the former extends also to these astral entities; and it seems that the latter, bereft of their higher principles as they may be, have retained enough of their ingrained politeness to respond; for one seldom hears of any such drastic methods as the use of fire-crackers in Japan. On the contrary, the time-honored ceremonial offerings alone seem to suffice; and for the rest they are discreetly left alone. The further fact that one seldom hears of 'evil spirits' there would suggest that this method is more effective than that of the Chinese whose lives seem to be considerably disturbed in this gruesome way.

In conclusion, one may repeat that 'Ancestor-worship' in no way conflicts with other forms of Oriental faith. In fact, it rather supports them when rightly understood. This was first made clear to me by Professor Kinza Hirai, the distinguished scholar who represented Japanese Buddhism at the Parliament of Religions in Chicago, where he met Mr. William Q. Judge in September, 1893. Professor Hirai was not only a priest of Zen Buddhism, but also a deep student of the Chinese classics and a believer in *Shintō* (literally, the 'Path of the Gods') which may be called the national religion of Japan. He finally became a mem-



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ber of the Universal Brotherhood and Theosophical Society and a firm believer in Theosophy, which he declared to be the mother of them all and the great world-religion of the future.

The last time I called on him at his house in Omori, a suburb of Tokyo, I found him making extracts from THE THEOSOPHICAL PATH, which he read regularly with great appreciation, he said. A forerunner of other leading Chinese and Japanese who also will ere long come to see in Theosophy all that is best in their ancient faiths and very much more besides. For through the tireless efforts of H. P. Blavatsky, William Q. Judge, and Katherine Tingley, man's divine heritage of Theosophy, the Wisdom-Religion of the ages, has been restored, and will eventually unite East and West in the bonds of true understanding and brotherhood.

## THE OLD WORLD AND THE NEW

SIRDAR JOGENDRA SINGH OF AIRA

**I**NDIA represents the old world remaining unchanging at the core in these changing times. Europe and America represent the new. The wondrous miracle of modern science has brought both worlds together and the use of a common language has unsealed for the initiated the treasured wealth of thought of both of them. But like men who suddenly step from the darkness of the cave into sunlight, the East and West stand looking at each other with suspicion, failing to realize that there is much in the old knowledge of the East which might form solid foundation for the new knowledge of the West; and that the East might profit by the increase which Western science has brought into the world.

The golden key which might open gates of understanding, rests in the lap of faith and sympathy, and nowhere else. It unlocks the hiding place of the gift which men cannot otherwise receive.

We generally march under standards displaying the colors of our own opinions, and in reflected light we see only distorted pictures. Love is represented blind because love sees not the gross, but the divine in the beloved; and without love, passion and prejudice play tricks with men, depriving them of understanding, and obscuring their vision.

How can they know India who do not first love India? They seek familiar scenes and they condemn the unfamiliar. Old India in decadence has little of external splendor, and without it how shall she command respect in these materialistic times? The land from end to



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end is full of faith and of gathering strength, but success seems distant and uncertain, and the visitor to India may miss the magic of the West, the hives of industry, the wealth, the flow of life, and the pursuit of pleasure. India may appear dull, desolate, and dreary. The stereotyped criticism trips then too familiarly from the tongue: "India is not a nation, nor is likely to become a nation."

But India is a continent, so the fact escapes notice that she is more than a nation. India is the seat of symbiosis, such as has not been attained elsewhere, wherein men of diverse creeds and races have contrived and learned to live together and where some have realized that peace which passes understanding. Others who have crossed the boundaries of caste and creed and color, realize the meaning of true brotherhood and make that meaning concrete in their lives. The fact, which may be learned by any one unblinded by the bandages of prejudice, is that, despite diversities of caste and creed, which aggravate the surface, deeply down in her heart this ancient land of Hind finds rest in brotherhood and unity.

It is true that India was dazzled for a while, and is so yet to some extent, by the glamor of half-understood ideals and by the splendors of the West. The war destroyed illusion and the introspection it compelled restored our faith in our own past, since looking backward has this virtue: that it makes men realize that there are Sources from which true ideals came. With centuries behind us of philosophy and culture, glancing backward reverently for a moment for the sake of sanity, we must apply our own true touch-stone that we have inherited.

What has war and all this contact between East and West brought forth? What values have been born to us? A greater happiness? Serener peace? Larger freedom? More faith? If not, then useless is the glitter of the gold and the external splendor! Such things cannot reach to the hearts of men; they touch the surface only — less than skin deep!

We are told we should abandon all the old gods — all the sources of our old philosophy of life, and worship now a new one. What does it mean? "That which we call a rose by any other name would smell as sweet"; and it occurs to some of us that new names are but masks or old mistakes revitalized.

Thinking men (and thought is forever patient) on the other hand are seeking Truth herself, to win for mankind peace and lasting joy, and they are unenamored of old fallacies paraded under new names, whether those be social, political, or in the orbit of religion.

India is not a country, in the common use of that term; it is a



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continent of 1,805,322 square miles and has a population of more than three hundred million human beings — nearly one fifth of the human race. It is inhabited by pure Aryan, Turko-Iranian, Scytho-Dravidian, and Mongolian races. It has all the climates, from that of the tropics to the region of perpetual snow, and all elevations, from sea-level to the highest mountain-peaks on earth. Each province differs from all the others, not only in race, creed, and language, but even in color. And yet those congeries of peoples have been living together in peace for centuries.

The text-books from which children in the schools of all the world are taught, lay stress on incidents of battle, intrigue, and pillage, blindly overlooking (possibly because it seems a miracle, and miracles are not believed in nowadays!) that these millions of human beings have existed, crowded and not always prosperous, since long before the so-called 'new world' raised its head out of obscurity, and with immeasurably less strife — furthermore, with far less venom when there has been strife.

We have occasionally had religious riots, and we have them nowadays, when heads are broken. Then feelings run high for a while and head-lines in the newspapers suggest that all social order and safety is at an end forever. But to the thoughtful observer these outbursts appear in their true light, as mere surface-disturbances. No country is free from this sort of trouble, any more than any race of men is altogether free from liability to physical eruptions of the skin. Despite historians and those whose interest it seems to be to distort facts, the Hindûs and Mohammedans can live, have lived, and are continuing to live in perfect harmony; and, what is possibly more wonderful, India has adopted Europeans and has lived in harmony with them! This miracle of symbiosis, without sacrificing individuality, has been achieved nowhere else on the face of the earth within the memory of man.

India's disputes arise not over the essentials, but over the non-essentials. They are soon forgotten. Common aims and objects, and the underlying guidance of a generous philosophy, inspire men of differing creeds and race to re-seek harmony; then economic links soon strengthen reasserted unity, since true economy, like all things true, is based on the common weal.

Undoubtedly those thoughtless, self-ambitious men who love to fish in troubled waters can be found in India, as elsewhere. In India, as elsewhere, such men can contrive for passing moments to arouse squalls, storms, or even hurricanes upon the surface of the underlying calm. But all over the world, as in India, humanity at heart loves peace;



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and especially in India this search for what is called *Sat-Chit-Ânanda* — Being, Mind, Bliss — is the goal of life.

Everywhere in the world men love peace. Even those who wickedly, for their own selfish ends, or ignorantly for the sake of others, stir strife, do so under the delusion that some sort of peace may come of it, not realizing that their exploitation keeps the cauldron of animosity simmering and that the ferment, for which they are making themselves responsible, inevitably must react upon themselves.

But storms die, and the sea remains — serene, reflecting the immensity of all eternity — the fathomless, divinely pure and lovely substance of the hearts of men.

It is the fashion, and not difficult, to denounce the caste-system of India, exaggerating its obvious acquired faults for the sake of masking the virtue of the purpose that originally brought it into being. Segregation of life into compartments, as it were, promotes peace by reducing rivalry and so preventing the 'class-warfare' that some modern demagogues have preached; and in some subtil way it has helped to bind all members of society together, as if they were members of a common household, each with his own appointed share of duty.

Indians have fought — they still occasionally do fight — over traditional sanctities; but education is teaching them, and increasingly will teach them, to laugh over such childish tantrums as the cutting down of trees and the blowing of conchs. Education is uncovering the underlying sense of unity, and will produce such brotherhood as has not been attained before.

And into this commonwealth the English people may, if they choose, bring their own wealth of achievement. Hitherto they have remained exclusive, driven to it by an environment which was not of their own making. They were strangers in a strange land. They were exclusive because the rulers of India were exclusive, and formed a caste of their own that lacked the graces of our Indian system, which is only exclusive in certain ways, and entirely inclusive in others. The Englishman has remained a bird of passage, as it were, not because of a forbidding climate (India has all the climates), or because the skies frown or the people are ill-disposed, but because he finds it difficult to combine the dual rôle of ruler and coinheritor of the common destiny.

The Indian climate, and the splendor of the Indian scenery, afford a better home than can be found in many other latitudes, and Englishmen who have given all the best years of their lives in India's service, love the land with an intensity sometimes beyond the scope



## THE OLD WORLD AND THE NEW

of words; but many of them find it difficult to shed their robes of rulership and share the common heritage, on common ground, with common men — a difficulty that has driven hundreds of them elsewhere to retirement, to India's loss and theirs, divorcing them from all that had absorbed them in the spring-tide and the hey-day of their lives. This is the tragedy of Anglo-India.

The times are changing, and the two great streams of thought, of East and West, are flowing, mingling, broadening their channels in the minds of men. The relation between Englishmen and Indians is undergoing subtil change, far deeper than appears upon the surface. The points of contact are becoming more clearly defined, and both Englishmen and Indians are looking backward, readjusting their perspective before reattempting to determine the important issues, both sides actuated by a hunger to arrive at harmony.

The Englishman has distributed in India gifts which his country has won after centuries of struggle, and his government of India has been inspired by those ideals which ruled at home. Realizing the ideal, India cared little for the form, so that out of it grew an understanding based on mutual respect, with the result that the richness and sweetness of life were increased. It is impossible to fix in point of time this golden period, since golden periods exist in retrospect or prospect. The present is always a period of stress, or always seems to be. Looking backwards, pleasant memories irradiate the deepening shadows — memories of devotion and service, of dignity and honor and unselfishness — of stark integrity and naked zeal. Such memories provide a strong foundation for the future, though the future hold great changes in her bosom.

Who can tell now what the future shall bring forth? The future is in our hands; it depends on what the East and West in their association make of it. The passing phases are of slight importance, though bewildering, no doubt, to those who wish to snatch swift judgments. But the gods are patient; it is spirit, not the frenzy of contending prejudices, that shall prevail. It is men possessed of faith, and living by their faith, who can foresee the future and who, in immediate giving, can lay firmly and forever the foundations of a brotherhood of East and West.

Faith holds the key to every situation — faith, that is, in the essential brotherhood of all the universe: faith in one's own inner nature and in the possibility, aye, in the certainty of ever-advancing evolution, in which every individual shall find his own ascending path and place.

Karma, though, and Dharma have between them woven a per-



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plexing web of many patterns, and we have to seek our way ahead in a workaday world that is able to impose on us innumerable limitations. Our philosophy in mind, we are obliged in spite of it to find a practical solution for some difficulties that confront us, and we have to choose the lesser evil to defeat the greater, all too frequently, although no wise man likes to lean on evil for support in even its most harmless forms.

In the midst of this conflict of ideas the Englishman no longer retains his vantage-ground as the giver of gifts, since men are questioning the essential value of the standards he has raised — or some of them; and he finds himself forced into a position in which his greatest danger lies in the temptation to protect what appear on the surface to be his own interests. The great law that giving is gaining must not be forgotten. Those who own great armies are too easily deceived by a consciousness of material power — too easily cheated into believing that this universe can be ruled by the laws which men make.

The East, too, is aware of the vast material forces that the West commands — vast forces of nature, organized and hardly held in leash. But the East, too, has in mind the Indian and Persian stories, written some of them, and some traditional, that tell of flying chariots of olden time, and of fire-arrows, and of electric fire that cleaned the palaces of kings, performing a thousand services, and of other wondrous powers that the warriors of those days wielded. Those powers over nature failed to save those peoples from the Nemesis that followed the misuse of them.

Men mock such legends — rather, some men do whose eyes are blinded by the moment and who do not care to think. But it is unimaginable that the drivers of the wayside bullock-carts could have conceived of such traditions. They are memories of secrets known and lost, as modern secrets may be lost today in some world-cataclysm. Tradition outlives circumstance, and underneath tradition always lies the surviving core of truth.

The tradition endures, and the belief is widespread, that there are men who know how to direct the forces of nature, not mechanically but because of their inherent knowledge. It is said they are forbidden to use their powers, since, without continuous self-discipline, the use of power leads to faithlessness. That power in undisciplined hands may at any moment turn suicidal is widely recognised — so much so, that almost the first principle of modern government is to set up counter-balances against the power of individuals.

If They, who could release all nature's forces, hold their hands for wisdom's sake and for the sake of mercy, how much more should



## PROGRESS

we, who know so much less, keep ourselves from confidence in force as a solution of our difficulties!

The significant sign of the times is the growth of a strong faith and a new hope in the East and in her future. The heart-lands are throbbing with a sense of reawakening life. What will the New World make of the Old?

The choice rests largely with the New. Seek symbiosis which, uniting East and West, will carry evolution forward. Or promote discordance and the clash of arms, to reap the bitter harvest of a wasted effort and a ruined world! The laws that rule this universe make no exceptions. We reap exactly as we sow, invariably and without the possibility of one hair's-breadth of error in the calculation. This is still the sowing season. Let us therefore sow as we would reap!

## PROGRESS

T. HENRY, M. A.



THE banner, the religion, of what is known as modern civilization. We have no objection to progress as an ideal, provided only that we are not circumscribed in our definition of that watchword. If we find ourselves unable to give a whole-hearted indorsement of the common idea of progress, it will be equally necessary (so great is the tyranny of factions and catchwords) to guard ourselves against being numbered among the *antis* — as advocating retrogression or a pig-headed conservatism.

In speaking of some old-fashioned preacher, a reviewer says that this preacher found the essential secret of progress, not in the improvement of material conditions, but in the growing victory of spirit.

We of course recognise the advantage of improvement in material conditions, and the removal of social injustices; nor do we wish to be accused of preaching an anodyne for the needy and a salve for the consciences of the well-to-do. But this need not prevent us from opining that improvement in material conditions is not the whole of progress by a very long way.

Improvement in character must surely count for a good deal in the estimation of progress. And there is much to be done in this way. Improvement (if that is the right word) in material conditions renders the need for improvement in character all the greater, because we then have more obstacles, greater facilities for right or wrong doing.

Real progress must consist in the acquisition of a nobler and



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truer conception of the nature of man. Speaking of the American Indians, a writer says that, for them, Deity was an omnipresent beneficent power, pervading all nature, inshrined in man himself; an accessible and never-failing source of moral strength; whereas the European stock has a Deity who is a separate divine personality. This latter conception removes the divinity from man, placing that beneficent and all-wise power outside of him, and reducing him to a dependent and erring creature. We need to realize more that man, in the depths of his nature, is of one essence with the divine; and that within himself man can find all the moral resources he needs. But by doing this we should, to a degree, be going back to where those Indians stand; so that it would seem as though progress may include a regaining of things that have been lost.

The idea of progress implies that we have some ideal to progress towards. What better ideal for man can be imagined than that he should find the secret of rendering his life calm, happy, well-balanced, noble, and dignified? It is probably futile and ill-advised to try to formulate mentally an exact conception of what man is to be; it is step by step that we climb; and the prospect, if dim from our present standpoint, will brighten and enlarge as we advance. Meanwhile there are many sources of misery and discontent whose removal constitutes an ideal to strive for. Freedom; the way to freedom is within thyself. If we cannot find relief in any alteration of external conditions, we can at least unlock the resources of our own nature.

To a great extent we have been following an ideal of progress which has led us off along a tangent, so that we see an abyss threatening. But today there is everywhere a great stirring of the spirit, and we are feeling that true progress is not to be identified with elaboration of material conditions, but in the attainment of a command over our own life.

## SILENCE

H. TRAVERS, M. A.



THE two minutes silence observed as part of the ceremonial of armistice-day gives occasion for some remarks in the *Manchester Guardian Weekly* (England), from which we quote the following:

"Evidently most of us have found in these two annual minutes of companionship in silence something that either meets one of our needs or gives us an experience which we had not missed till it came, but which we now know to have an unsuspected value for ourselves. It



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looks as if the strong feeling stirred by the war had led a large part of our world to rediscover a secret which many moderns had seemed to be losing, though it was common knowledge a few generations ago — the positive value that silence may have when it is not the mere negation or omission of sound but a purposeful and intense possession of one's soul in stillness. . . . For millions have now found by a yearly experience that a doorway of admission, for a little while, into a good and uncommon state of themselves may be opened by standing still in a street along with their neighbors and conversing intently together in 'the language of Old Night.' "

The writer goes on to speak of the abuse or overdoing of silence in the Middle Ages; particularly in its association with solitude; and continues:

"The golden modern discovery, in this field, is the practice of silence in company. . . . The early Friends had got hold of a big thing in the fact that the fruitful peace of mind and heart which intent silence may bring is multiplied and rendered more intense by numbers and sympathy. The silence of mere solitude is incomplete. . . . The common disease of knowing too much to see any value in anything, no doubt, made the whole gathering futile for some of its units. But people who are neither too shallow nor too complicated found in the organized silence a means to cleanse and strengthen some vital, if uncharted, portion of themselves. It bathed in the stillness and went away fed."

Much has been said about the golden quality of silence; a book, even a library, might be made out of quotations on the subject. Taking the word in a wider sense than that pertaining to mere speech, we have truly much need of silence in this life of turmoil and restlessness. So many of us, having little or no internal strength, live in externals; we feel no sense of life unless our senses are occupied, our minds diverted. The circumstances of life have modeled themselves in accordance; so that we have a ceaseless round of business and diversion, sleeping and eating. A few moments of leisure, in a train or waiting-room, and we must seize a paper to beguile our thoughts and rescue us from the dreaded risk of silence, which to some means intolerable vacuity.

What is said about being silent in company with others is important. Thereby is excluded the selfish or personal element that might creep in. We are publicly invited by some self-appointed teachers (for a consideration) to engage in silent meditations for the securing of personal ends and the accomplishing of desires. This is an abuse of the power of silence. The still depths of ocean contain horrid monsters, though often with alluring faces; and against these the silent meditator has to beware. His desires attract them and render him victim to their fascinations. Silence therefore must mean silence from desires — noisy restless desires; otherwise it is no silence in the practical sense.

It is said in books of instruction that the disciple has to learn the voidness of the seeming full, the fullness of the seeming void. The voidness of the seeming full often dawns on weary souls, when they have for a moment realized the emptiness, the vanity, of the whole whirl of dis-



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tractions, occupations, and sense enthrallments. It is then that we should seek, for the missing fullness, in the seeming void. The real life is inner; by the outer turmoil it is prevented from manifesting itself. The Path or Way cannot be expressed in a word; but such words as simplicity, humbleness, and Silence express much of its mysterious significance.

### PREHISTORIC MAN AND DARWINISM

#### A Study in Some Recent Scientific Discoveries and Conclusions in the Light of Theosophy

Professor C. J. RYAN

V (Concluded)

 SPECIAL commission of the most competent scientists of Buenos Aires went to Miramar, a seaside resort, the locality of the discoveries, in November 1920, to watch the complete exhumation of one of the boleadoras just found by Lorenzo Parodi, explorer for the National Museum of Natural History, and to decide whether the ball was actually *in situ* or if it could have got into the Tertiary beds in more recent times. It was partially exposed by the action of the waves. Its outline is not circular but parabolic in curvature, and it has two slightly pointed ends. A groove clearly cut on the surface would serve to hold a rope or leather thong. The ball is 76 millimeters long by 62 mm. wide, and is made of quartzite. It is well polished, but has bruises which show it had been much used. The modern boleta or boleadora is an instrument made of two such balls tied together with a thong, and there seems no reasonable doubt that these Tertiary polished balls were used in the same way. Further search revealed other balls of nearly the same size; one was of harder material, possibly diorite. It was thought to be a polishing implement, for two of its sides had been artificially worn by friction.

The greatest care was taken in examining the Tertiary stratum in which the boleadoras were found, the 'Chapalmalense,' which is free from faults or fissures or signs of disturbance, and none of the experts had the slightest doubt that the balls were in their original places.

Professor Senet discusses the question whether the Chapalmalense beds are really Tertiary, and gives many reasons which seem to prove it. He uses a well-known Theosophical argument in connexion with the significant fact that advanced stone industries (demonstrated by the presence of the polished balls) run through all the strata from the Tertiary



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Chapalmalense to the Recent, parallel with extremely crude chipped stone industries, in saying that, properly speaking, this is what we ought to expect because it is what we find all through history to the present moment. Today there are numerous savage tribes with their simple weapons and utensils contemporary with us and our automobiles and airplanes. We even possess evidence of long-continued decadence from far higher states, as in Peru, Mexico, India, etc.

He says, if we did not find evidences of both advanced and savage races side by side from the remotest periods in which mankind must have existed — the Tertiary as he believes — it would be impossible to explain the existence of tribes today only slightly if at all removed from those of the prehistoric rough chipped-stone industry. Thousands of branches, not only among the animal, but also in the human kingdom, have been extinguished without leaving descendants, thousands have remained stationary, and a few have ascended; some have degenerated. "The Caucasian is the only race of constant evolution; it is unique in possessing a practical and unfolded scientific imagination." Yet the Caucasian has had its epochs of rapid advancement and relative stagnation and retrogression, just as the Oriental and others.

Professor Senet enumerates the various characteristics of the former races of the Pampas, those with and those without prominent 'modern' chins or vertical ramuses to their jaws, those with five molar teeth and others with no wisdom teeth, the tall, the short, the brachycephalous, the dolichocephalous, etc. In some the jawbones were even more advanced from the point of view of biological evolution than ours! He concludes then, that even from the purely psychological aspect the men who made or used the boletas from the Chapalmalense must be Tertiary, because there would not be time for such an advanced race and so many varieties of mankind to have originated suddenly in the first epoch of the Quaternary. He does not claim that the advanced polished-ball men were the same as *modern civilized* man, but he is positive that they were immensely ahead in intelligence of any kind of animal. If the European Geologists insist upon calling the Chapalmalense beds early Quaternary, instead of Tertiary as he claims, it would compel us to believe that the Argentine Quaternary is far older than that found elsewhere, and in fact contemporary with the accepted Tertiary of other countries. But a comparison of the large number of *extinct Orders* and *genera* as well as species in the strata which succeed the Chapalmalense makes it absolutely conclusive, according to the recognised canons of science, that the Chapalmalense really belonged to the Tertiary. Space will not permit a complete résumé of all Professor Senet's arguments, but his logic seems unanswerable.



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Every new piece of information we receive nowadays tends to support the Theosophical teaching of the enormous age of man on earth. These South American discoveries are precisely what readers of *The Secret Doctrine* are prepared to expect upon the hypothesis of a great Atlantic continent, partly inhabited by civilized men but with numerous districts in which semi-civilized and savage races flourished just as they do today. Science is being forced by the logic of facts to extend its vision of the past of humanity; it will have to accept the all-comprehending law of cycles on a much larger scale than has been dreamed, and the origin of man will retire into a far more distant past than the more recent geological periods. The twentieth century has already demolished or undermined some of the most firmly held convictions of the nineteenth.

In physics, in chemistry, in electricity, in astronomy, and in many other lines of thought, a great expansion has taken place; why not in the Science of Man? According to the teachings of Theosophy man is a far more complex being than modern science believes; he is not just a more advanced animal: his origin is not a simple mental evolution brought about by the possession of an opposable thumb and a slightly larger brain-pan; it is a far more complex affair, and his spiritual nature — totally ignored by materialistic science — is the dominant feature in his real evolution.

### VI

So far we have directed our attention to the weaknesses in the Darwinian contention that man evolved very slowly from an animal ancestor during the Miocene and Pliocene geological periods, but we must now draw special attention to the startling attack made upon the whole principle of descent from any kind of anthropoid ape, by Dr. F. Wood-Jones, Professor of Anatomy in the University of London, in 1918.

After showing that Haeckel's and Huxley's theory of 'end-on' evolution — in which the claim is made that man descended from the mammals which walk on four legs, through the monkeys and anthropoid apes,— is impossible from the standpoint of the attentive student of human anatomy. Dr. Wood-Jones turns to a curious little animal — he says, generally, but incorrectly, classed with the Lemurs,— the *Tarsius* of the Malayan district, as a type more closely resembling man in many essential details of bodily structure than the anthropoid apes. He shows that man has retained a large number of 'primitive' features which have been lost by the monkeys and anthropoids. As an anatomist he makes a special point of this remarkable fact, which, he says, has not been sufficiently considered by investigators. His conclusion, after reviewing some of the muscular,



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arterial, and organic characters of man in comparison with those of the lower animals, is that:

"We are left with the unavoidable impression that the search for his ancestors must be pushed a very long way back. It is difficult to imagine how a being, whose body is replete with features of basic mammalian simplicity, can have sprung from any of those mammals in which so much of this simplicity has been lost. It becomes impossible to picture man as being descended from any form at all like the recent monkeys, or anthropoid apes, or from their fossil representatives. . . . He must have started an independent line of his own, long before the anthropoid apes and the monkeys developed those specializations which shaped their definite evolutionary destinies."— *The Problem of Man's Ancestry*, p. 33

*Tarsius*, he says, is the only companion to man in primitiveness; it is nearer to man than any other animal known to the zoölogist. *Tarsius* dates back to the very earliest dawn of the Tertiary period, when the first generalized types of animals began to appear, and has hardly changed at all to the present day. Dr. Wood-Jones does not suggest that *Tarsius* is the direct ancestor of man, and he gives no information as to how or why man acquired his own specializations, but he shows by the evidence of embryology that man has possessed them for an enormous period, and has apparently been as stationary in physical development as *Tarsius*: He proves that Haeckel's teaching, that a human embryo cannot be distinguished from that of the ape until very late in development, is wrong and must be abandoned, by showing that certain essentially human characters, such as the human walking foot with a leg muscle found in none of the lower animals, are visible in the human embryo at the earliest possible time and not late in its formation as they would be if man had passed through the anthropoidal and quadrupedal stages:

"Such a finding, in the development of any animal, forces the conclusion that a distinctive feature, so early acquired in embryology, was early acquired in history, and that the species must be very old indeed."— *Ibid.*, p. 38

According to Dr. Wood-Jones, no fossil has so far been discovered which throws any unquestioned light upon the actual origin of man, though he thinks *Tarsius* may be a cousin closely connected with the human stem. The essential point of interest to us is his demonstration that man has not come from any kind of anthropoid ape. He goes further:

"Although the depicting of the early stages of man's development is a pleasant and a simple business, it is one from which we are likely to be recalled to hard-and-fast reality by the very certainty which appears to be attached to our findings. We must be prepared at any moment to face the fact that our pleasantly-woven hypothesis may have to be defended as actual reality. If man is a more primitive mammal than are the monkeys and apes, and if he undoubtedly belongs to their phylum, then it follows that far from being a descendant of the apes, he may be looked upon as their ancestor. . . . Indeed, from the point of view of anatomy I conceive it to be impossible to take any other view; and it is for those who hold an opposite belief to show us how the bodily primitiveness of some *Tarsius*-like creature can have progressed into the stage of simian specializations, and then, after long ages, relapsed into an identical primitiveness such as characterizes man."— *Ibid.*, p. 38



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Professor Wood-Jones fully believes in the immense antiquity of intelligent man, and in support of this he mentions the unexpected discovery of an 'Australian native' skull at Talgai in Queensland, belonging to a period when huge species of pouched animals, extinct for long geological ages, flourished there. Bones of the dog — not a native product of Australian evolution — are found in the same early period. Man and the dog

"arrived so long ago that they broke in upon a pouched fauna containing some huge forms which have long since become extinct. . . . But here, in the very remote past, are two trespassers from the outside world — the non-pouched man and the non-pouched dog. . . . It is a strange thing to remember that, having performed this wonderful journey, and broken into the isolated 'Pleistocene' fauna of this new land, he progressed so little, that when his fellow-men of the outside world, in the shape of Captain Cook and La Pérouse, next visited his descendants, they found them, after this enormous interval, apparently but little advanced upon the condition of their remote pilgrim fathers."— *Ibid.*, p. 43

It really seems, in spite of Dr. Holmes' difficulty in believing that the Californian Calaveras Indian could have existed in the Pliocene with so little change until modern days, that it is not infrequent to find human types to be relatively stationary for very long periods.

It is worth noticing in connexion with the Talgai man that the new discoveries of evidences of a glacial period in Australia and of very ancient pre-Maori human artifacts, etc., in New Zealand — both extremely surprising — clearly show that the southern hemisphere is likely to enlarge the boundaries of our knowledge of the past in unexpected ways.

So far the problem of the age of man and the earth has only been lightly referred to. To the Table already given, based upon the numbers mentioned by H. P. Blavatsky in *The Secret Doctrine*, a couple of additional approximate dates must now be added.

Primordial . . . . .	320,000,000	years ago		
Carboniferous . . . . .	110,000,000	"	"	
Tertiary (Eocene) . . . . .	7,870,000	"	"	
" (Miocene) . . . . .	3,670,000	"	"	
" (Pliocene) . . . . .	1,870,000	"	"	
" (Pleistocene) . . . . .	870,000	"	"	

These figures would have horrified even the more advanced scientists a few years ago, but Professor Keith quotes approvingly the calculations of Professor Sollas whose dates (for the Tertiary Period) run to about half the above. Believing that man appeared in the Miocene, Dr. Keith therefore considers the human race to be about one million and a half years old. If, however, the Miocene is far older than this, so much more must be added to the age of mankind. The belief is rapidly increasing that true remains of man's handiwork (eoliths of various kinds) have been



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found even farther back than the Miocene, in the Oligocene (the more recent portion of the Eocene).

According to *The Secret Doctrine* the earth has existed for much more than 320,000,000 years, and some kind of intelligent, physical mankind has inhabited it for approximately 18,000,000 years.

Now, how can we learn the age of the rocks? Till lately the only method was by measuring the thickness of the strata deposited under water and calculating the time required to lay them down, and by calculating the time taken by rivers, etc., to wear down the rocks. These methods were unreliable; the different authorities disagreed utterly, and the question seemed almost hopeless. Astronomy gave little help, because the astronomers had so little information to go by. Recently, however, an entirely new method has been devised.

After the discovery of radium, further research showed that one of the remarkable properties of radio-active substances is the transmutation of certain elements. Radium, for instance, passes through several stages on its way to lead. Uranium-bearing minerals break down by very slow degrees into lead and the light gas helium, and there is a known definite rate at which the process of transmutation proceeds. No means have been found to accelerate or retard it. Every piece of uranium-bearing mineral is therefore a natural chronometer, registering time by the proportion of lead and helium produced. Dr. Arthur Holmes, Lecturer in Geology to the Imperial College of Science and Technology, London, writing in *Discovery* for April, 1920, gives particulars of the application of this new and surprising method to the solution of the problem of the age of such rocks as contain radio-active minerals. He shows that the earth must be far older than the most daring speculators have hitherto ventured to suggest, and he claims that fairly definite dates can be fixed for several important periods in geology. It seems difficult to repudiate these well-founded evidences, and an examination of the following extract from some of the periods mentioned by Dr. Holmes will provide food for thought, and perhaps repentance for some who have savagely criticized the teachings of the Eastern Wisdom in regard to the immense antiquity of the earth and mankind.<sup>6</sup>

It will be seen that the figures derived from the proportion of helium

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6. "Dr. Shapley's study of the stars in the nearer clusters, 20,000 light-years away (a light-year is about 5,860,000,000,000 miles), and those in the most distant systems, 220,000 light-years removed from our earth, has shown that the stars in the one cluster seem to be at the same stage of development as the stars in the other, which indicates that 200,000 years is a negligible quantity in the life of a star — a mere tick of the clock. Recent studies of stellar evolution abundantly confirm the geological estimates of the vast age of the earth. Periods of thousands of millions of years are not extravagant estimates of the existence of our own world."— H. MACPHERSON, F. R. A. S. etc., in *Discovery*, September, 1921



## THE THEOSOPHICAL PATH

generated by uranium-bearing minerals are generally about half as large as those derived from the lead proportion. Dr. Holmes considers that the results obtained from the lead are the more reliable because the helium now found in the rocks is only a small fraction of the total amount

GEOLOGICAL PERIODS	ACCORDING TO CALCULATIONS DERIVED FROM HELIUM	ACCORDING TO CALCULATIONS DERIVED FROM LEAD
Lower Pre-Cambrian	715,000,000 years	1,580,000,000 years
Middle Pre-Cambrian	449,000,000 "	1,120,000,000 "
Carboniferous	146,000,000 "	300,000,000 "
TERTIARY, Eocene	31,000,000 "	70,000,000 "
" Oligocene	6,500,000 "	30,000,000 "
" Miocene		
" Pliocene	2,500,000 "	
" Pleistocene	1,000,000 "	

generated during the millions of years the action has been in progress; the larger part has escaped into the atmosphere. The helium determinations can only provide data for a minimum estimate; the actual age must be considerably greater *if the transmutation has been going on at the same rate as it is today*. The same proviso applied to the lead, but chemists do not think there has been any change in the rate of transmutation.

Now if we compare the helium table of dates — admittedly not too short, and probably not long enough in duration — with the table derived from the records given by H. P. Blavatsky from the Eastern Wisdom, we shall observe that geology is being compelled by its own researches to accept periods equal or superior in places to those of Theosophy. A few years ago nothing would have seemed less likely, for great mathematicians like Lord Kelvin were arguing in favor of a very few tens of millions of years for the existence of the sun itself.

It is of great interest for students of Theosophy, particularly the older members of the Universal Brotherhood and Theosophical Society who recollect the persecution and iniquitous treatment of H. P. Blavatsky by the self-opinionated critics of her day, to watch the numerous discoveries of the twentieth century which confirm the teachings she brought to the attention of the Western world.

With regard to man's age on earth, Dr. Holmes' helium figures for the Pliocene are not very much greater than those in our Theosophical table, and the helium date for the Oligocene-Miocene (bracketed together by Dr. Holmes), 6,500,000 years, closely approaches our Oligocene date (rather less than the beginning of the Eocene, 7,870,000). Beyond this the helium dates go back farther than ours, and the dates given by the lead calculation are very much greater. It is important for us to learn,



## PREHISTORIC MAN AND DARWINISM

however, that on the lowest calculation — the helium one — mankind, which according to the large and increasing body of anthropologists who accept the eoliths as of human manufacture, was developed enough to make tools in the Oligocene (in which eoliths are found), can now be safely considered to have been living about six million years ago! According to the lead calculation the distance in time from us was nearer thirty million! Science is actually becoming too generous, for the Theosophical calculations do not support such a long period as the latter; they only ask for about eighteen million years since the Secondary Jurassic age, which is earlier than the Tertiary Eocene, for embodied humanity. Till lately the demand has been utterly ridiculed, but times are changing.

Even if science will only admit the existence of truly human races with excellent physical bodies and good-sized brains since the Oligocene-Miocene, six (or more) million years ago, the problem is now before anthropology to find out what mankind has been doing with itself for that enormous period, and whether it is true that we have only been civilized for the last few thousand years! Possibly we shall soon find science accepting the periodic law in human history on a much larger scale than so far has been done. The existence of ancient continental areas, especially a great land mass or masses where the Atlantic Ocean now lies, is now widely accepted on geological and biological evidence, and the former prejudice against the possibility of such lost continents has almost disappeared. If real men, even of a simple, semi-savage type were undoubtedly alive from six to thirty million years ago — according to whichever scientific calculation you prefer, — in Europe or America, and at the same time enormous continental areas were widely distributed where oceans now roll, what serious opposition can be produced against the possibility that the Eastern records are true, records which tell of the *civilized* races that once dwelt on those lost territories? According to the theory of cycles there have been ups and downs from barbarism to civilization and back again which took, not centuries nor thousands of years, but hundreds of thousands, or millions; great cycles in which continents were involved and which included minor cycles of all kinds.

It is sometimes asked, What is the use of knowing which is the truer, the orthodox ecclesiastical computation so long forced upon us that the world is only about six thousand years old, or the Oriental one (for which Theosophy finds infinitely greater corroboration) that the earth, and even mankind, are many millions of years old? It is important because it opens up the entire question of man's real nature, of our possibilities in the past and the future; it changes our whole outlook; it is a great help in the rational comprehension of the laws of justice (Karma) and Reincarnation.



## THE THEOSOPHICAL PATH

There are two well-marked tendencies in modern scientific thought which are of great interest to the student of Theosophy: the demand for a great extension of the time allowed for the evolution of the earth and man; and a movement towards the introduction of ethical ideas, or at least ideas which imply some Plan or Intelligence behind the evolutionary process. The quotations given from Dr. Wood-Jones, Dr. Osborn, and others, illustrating the tendency leading away from the 'blind-force' principle, are but a few selected from a large number.

The main points we have been considering may, perhaps, be summarized in a few words:

First of all, Theosophy absolutely repudiates the crude materialism which holds that Evolution is the result of chance. Man is a spiritual being in his true essence, an emanation from the Universal Mind, not a mere product of biological evolution on material lines. He has already passed through many stages of experience, and has a wonderful path of development in front of him. His mode of appearance on earth was not the simple matter imagined by most anthropologists.

In this paper no effort has been made to trace the origin or study the progress of the really primitive races of man (before the Tertiary period). The object in view has been to protest against the popular opinion that mankind descended from a beast closely related to the apes at the comparatively recent date — geologically speaking — of a million or so years ago. Theosophy has excellent reasons for believing that there were civilized as well as barbarous races in certain parts of the earth — now mostly submerged — even earlier than the time the 'animal ancestor of man and ape' is supposed to have roamed the forests. Theosophy agrees that man and the anthropoids are relatives, but explains that the apes are decadent animalized offshoots from a human, not pre-human stock.

The disagreements between scientists upon dates, degrees of intelligence in ancient races, and their denials of patent facts when these facts do not support their theories, have been very lightly touched upon, but to a dispassionate student such things, and the great variety of interpretations of the very limited amount of evidence that has been collected, are highly significant.<sup>7</sup> The teachings of Theosophy find more consistent support in the positively ascertained facts than do those of Darwinism.

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7. Impartial critics have justly observed that, in their efforts to reconstruct a realistic picture of 'Primitive Man,' biologists are building a topheavy structure. The human bones already found are very few in number and many are greatly damaged and crushed. In ethnology, before wide-reaching generalizations can become convincing, a very large number of specimens must be compared so as to eliminate the abnormal. The discovery of a single jawbone or even skull from a stratum which took perhaps fifty thousand years to deposit does not warrant final conclusions.



## PREHISTORIC MAN AND DARWINISM

According to science, man's undeniable and undoubted ancestry has not been traced beyond the highly modern-appearing and intelligent Aurignacians and Cro-Magnons; the brutal Neanderthal race which immediately preceded them in Europe was a separate species of man which seems to have left no descendants. Earlier than the Neanderthals we have traces of man in various conditions of physical — and apparently mental — development, but always man.

In regard to the principles of Natural Selection and the Survival of the Fittest, science has already discarded them as primary factors in progress, and is rapidly approaching the position which H. P. Blavatsky so valiantly held against the host of orthodox Darwinians in the 'eighties. She says:

“ ‘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. Every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life — the ‘struggle to obtain enough to eat and to escape being eaten’ added to the environmental conditions — necessitating a perpetual weeding out of the unfit. . . . 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 [the basis of Darwin’s argument]. 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. Many of these secondary causes are purely physical, climatic, dietary, etc., etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. . . .

“The underlying physiological variation in species — one to which all other laws are subordinate and secondary — is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLEXION of the Divine . . . Wisdom.” — *The Secret Doctrine*, II, pp. 648-9

In regard to the ‘Struggle for Existence’ — a phrase whose blood-thirsty implications have been grossly exaggerated — in relation to man, as Dr. Wood-Jones rightly declares: “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.” Man’s progress, as far as it is real progress, has been founded upon co-operation, and the speed of his future advancement on permanent lines depends absolutely upon the degree in which he can assert and realize the highest possibilities of his spiritual nature: the key to the situation is the understanding of all that is implied in the words Universal Brotherhood.




“IF we are to help humanity in a new way, we must begin to think in a new way.” — *Katherine Tingley*



## NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

 HIS season's work at Beisan, Palestine, of the Philadelphia University Museum Expedition, has already thrown new light upon the history and religion of the inhabitants in early times, and especially upon the connexion between the early Palestinian cult and the religion of Mesopotamia.

Beisan, the Beth-Shan of the Bible, stands on a hill covered with the remains of a series of superposed cities, Philistine, Roman or Hellenistic, Byzantine, and Arab. At the level of the early Philistine Beth-Shan, an Egyptian fort was built by Pharaoh Seti I, and held by the Egyptians until the time of Rameses III (1198-1167 B. C.). About 1186 B. C. the latter sovereign visited Beth-Shan and erected a statue to himself, but a little later the Philistines from Crete and Anatolia captured the fort and held it till King David expelled them about 1000 B. C. Some twenty years earlier, the Philistines had defeated and killed King Saul of Israel and had hung his armor on the walls of the temple of the goddess Ashtaroth at Beth-Shan, as mentioned in *1 Samuel*, xxi, 10.

Mr. Alan Rowe, Field-Director of the expedition, says that this very temple of Ashtaroth has been found in this season's excavation, although King Saul's armor has not been seen. Within its precincts many curious baked clay objects of religion have come to light, such as shrines with figures of Ashtaroth, and many birds and serpents which were sacred to the goddess. Palestine has never been distinguished for excellence in the fine arts, and these objects are very crude in design and workmanship. Foundation-deposits, consisting of gold and electrum jewelry, etc., were found near the bases of two columns.



WE recently discussed the remarkable discoveries of the remains of highly developed men of the later Palaeolithic Age at the Moravian town of Predmost in Czechoslovakia, and further surprising evidence of the intelligence of some of these Old-Stone-Age men comes from the same country.

A number of statuettes made of baked clay — pottery — including a so-called 'Venus,' have been excavated at Vistonice in Southern Moravia by Professor D. K. Absolon, curator of the Museum at Brno, capital of Moravia. These come from the palaeolithic age, *at least* 25,000 years ago and probably far more. The significance of this is that "the

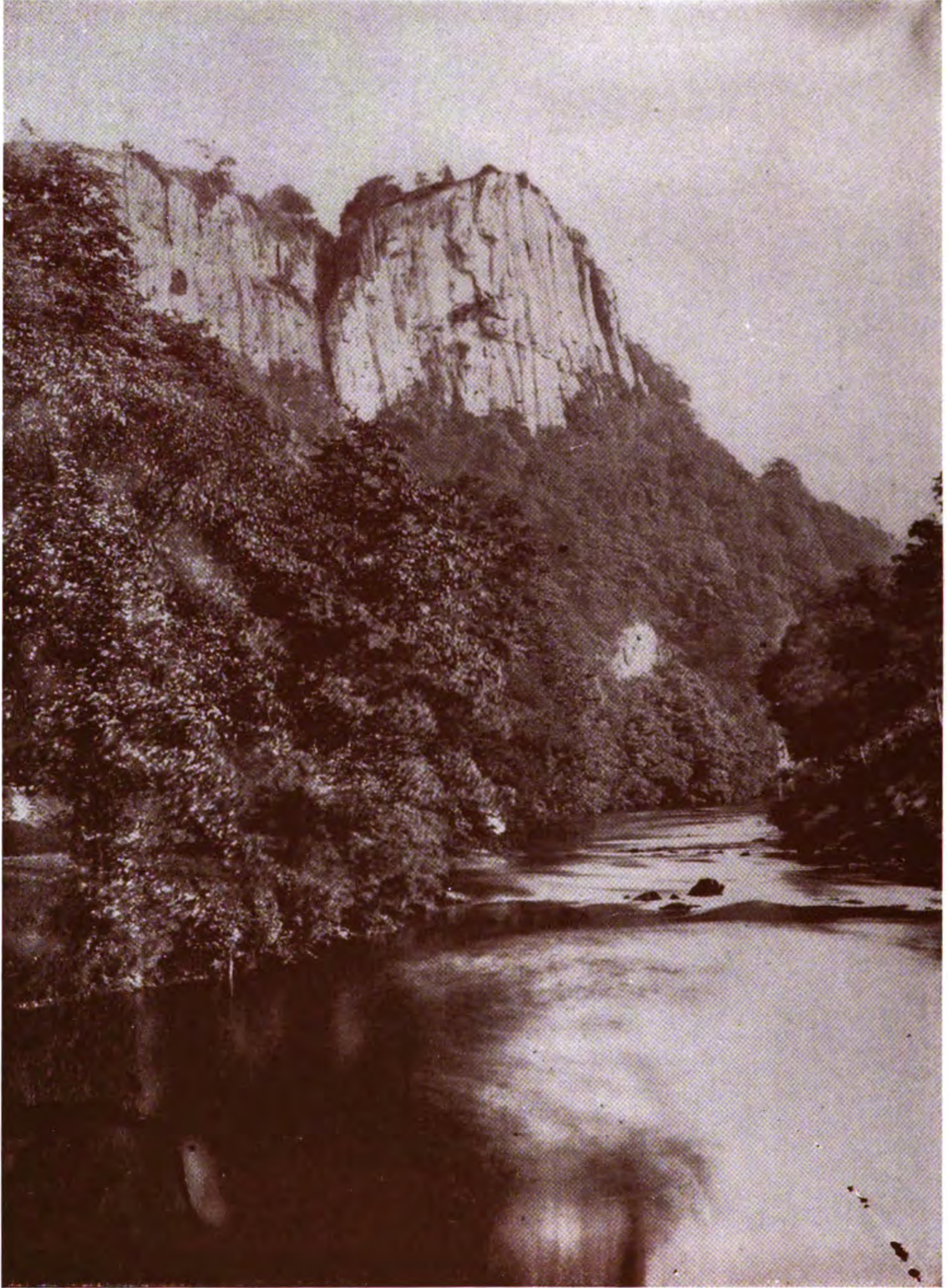




*Lomaland Photo & Engraving Dept.*

ADDISON'S WALK, OXFORD, ENGLAND





*Lomaland Photo & Engraving Dept.*

HIGH TOR, MATLOCK, DERBYSHIRE, ENGLAND

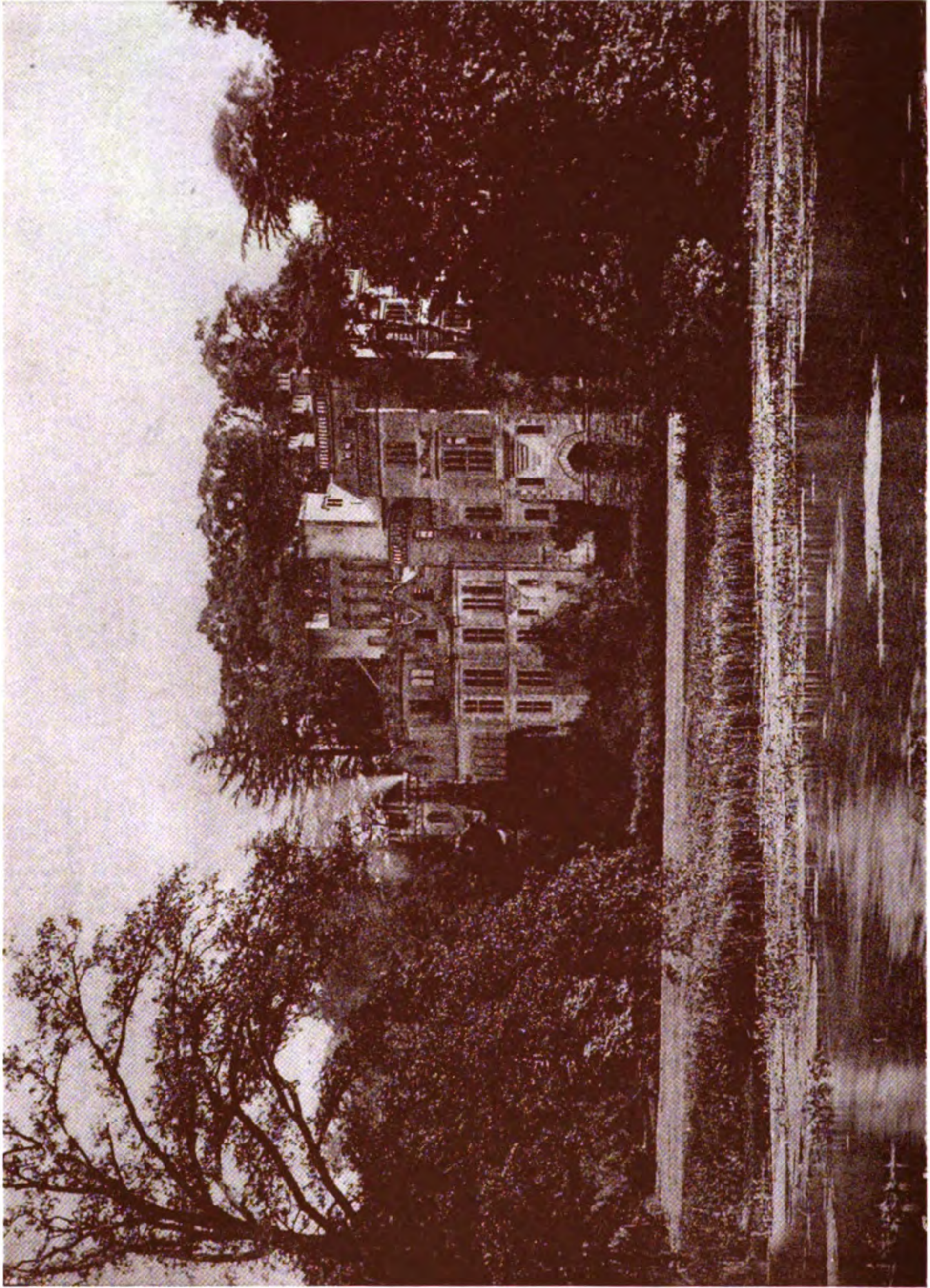




THE DEWERSTONE, BICKLEIGH, ENGLAND

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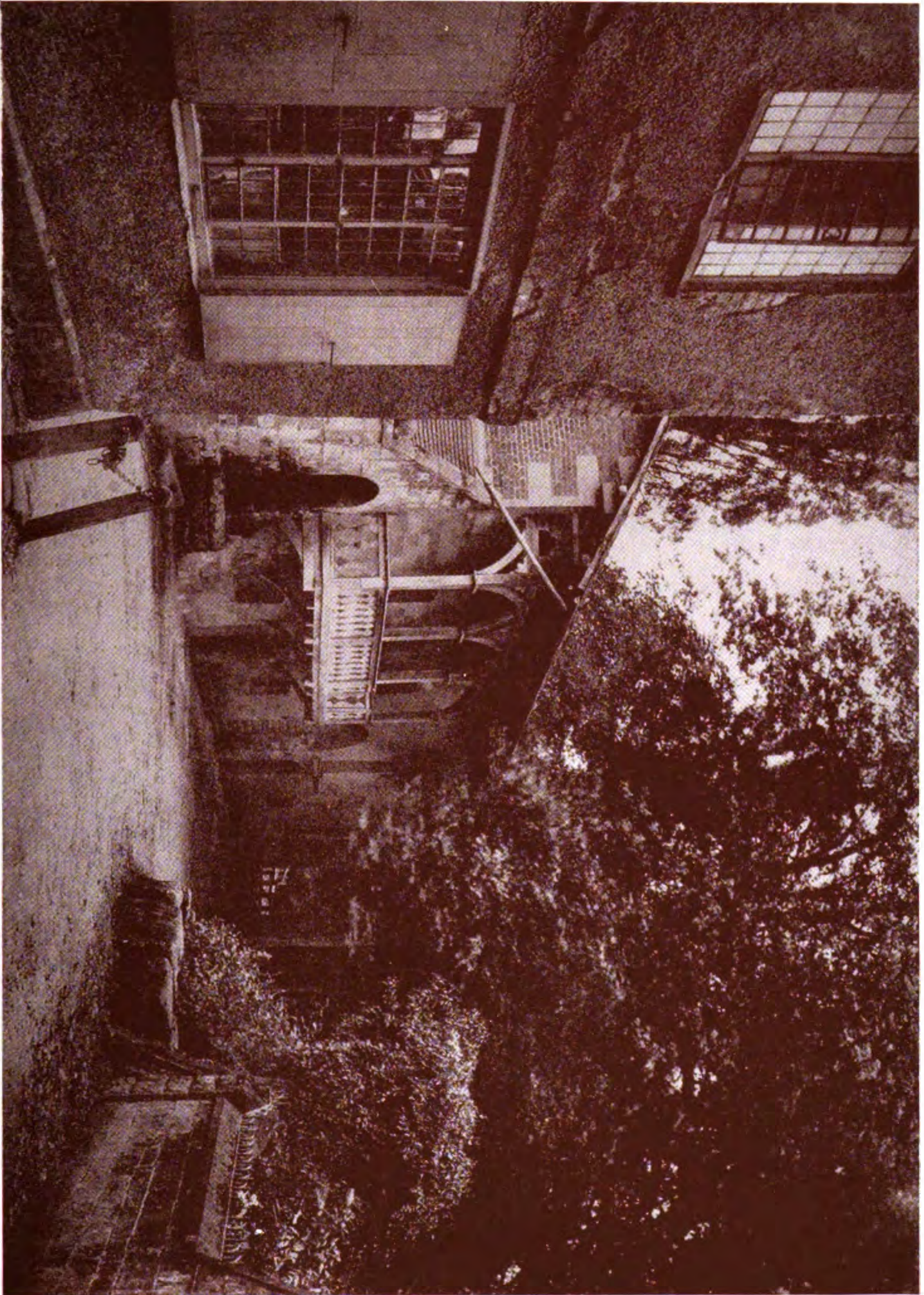




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GUY'S CLIFF HOUSE, WARWICK, ENGLAND

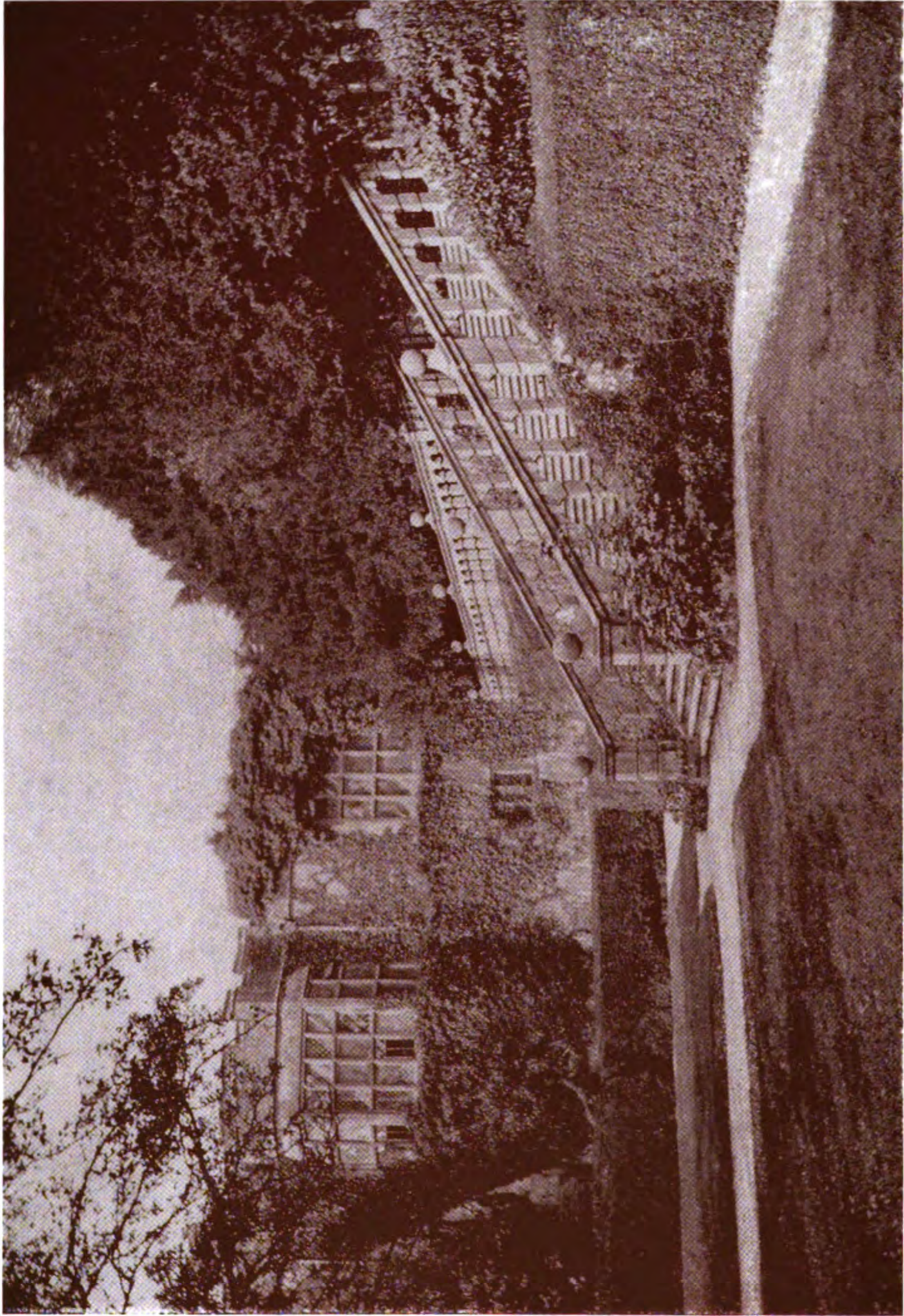




GUY'S CLIFF MILL, WARWICK, ENGLAND

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HADDON HALL, DERBYSHIRE, ENGLAND



## NEWS FROM THE ARCHAEOLOGICAL FIELD

earliest examples of burnt clay objects hitherto known are little more than 7000 years old," as they belong to the Neolithic, or New-Stone Age. At least that is what the archaeologists who give us the information about the new discoveries of 'Venus,' etc., state; but it should be borne in mind by the Theosophical student that Professor Petrie has proved the existence of 'Neolithic' people in a part of the Nile Valley *fourteen thousand years ago*, who not only wove linen but made pottery of better quality than that of the inhabitants of the same district today!



THE question of a submerged Pacific Continent is becoming a serious subject of discussion in the scientific world. There is much to say in favor of it, and yet there are difficulties not quite cleared up. According to Dr. G. D. Hanna of the California Academy of Sciences, reported in *Science*, for November 27, 1925, very strong evidence exists "which demonstrates almost beyond contention the existence to the westward of North America of a land-mass of probably continental size." This evidence consists partly in the demonstration by Dr. A. O. Woodford that the material composing an enormous thickness of sedimentary rock (8000 ft.) in California must have been brought from the west by streams flowing towards the (present) California coast. The minerals composing these beds "are such as are not found to the eastward in any place from which they could have been transported to their present position."

Another significant reason for a large Pacific land lies in the existence, here and there over a very wide area, of isolated 'islands' of granite, such as the Farallon Islands, Point Pinos near Monterey, Roca Partida Island far west of the Mexican coast, and many others. "Granite is generally considered to belong exclusively to the continental land-masses."

In the same number of *Science*, adverse opinions on the same subject are published. Dr. F. B. H. Brown, botanist of the Bishop Museum, Honolulu, claims that if the Hawaiian Islands had been part of a great continental area we should find a much larger proportion of vein-leaved plants there in common with the other Pacific islands. Dr. H. E. Gregory, of the same institution, declares that geological evidence gives no proof of a large area of land in the central Pacific, but he admits that —

"The only way that geologists will ever be able to make a real test of these theories will be by an extensive system of borings which must extend through the coral and the comparatively new levels of the islands, and also by a carefully planned sounding of the Pacific Ocean."



## THE THEOSOPHICAL PATH

According to the Theosophical teachings, derived from records from the East, vast territories existed in the Pacific at a very remote time. They were inhabited by human races, the knowledge of whose existence and culture has faded out of the world-consciousness. Our geologists are discussing the possibility of a much more recent Pacific Continent than this, a Miocene continent. According to Theosophy it is not impossible that quite extensive lands and archipelagoes rose from the depths after the great submergence (or were unsunken) and remained until the Miocene period, as Dr. Hanna suggests. The physical evidence left by the archaic continent and that of the more recently submerged lands would be difficult to disentangle and may explain why the problem is yet unanswered by science.



FROM the warm Pacific isles to the frozen lands of Spitzbergen in the Arctic is a long journey in space and a great contrast in conditions, yet not so many million years ago the polar lands had a delightful climate and semi-tropical vegetation abounded in the far North. A very remarkable statement is made in the *Geographical Journal* of recent date in a report of the Norwegian expedition to Spitzbergen and Bear Island under Dr. Hoel, last summer. At Van Mijen Bay, west Spitzbergen, "fossil trees of Tertiary age were examined. There were large trunks and smaller pieces not so well preserved, and it seemed as if regular lumbering had been carried on."

What can this mean? Intelligent men living in Spitzbergen, in the Tertiary period, three or four millions of years ago, and carrying on 'regular lumbering,' in the woods of that warm and sunny land, as it was then? Why not, except that it seems to play havoc with the accepted ape-ancestry theory, and to give strong support to the Theosophical teaching of the great antiquity of intelligent man!

Not long ago we heard of the palaeolithic wooden bridge found at Dortmund and calculated by Professor Gagel to be about 50,000 years old, but that was long ages after the Tertiary. We shall look forward with interest to further news from Spitzbergen, for such discoveries as that now reported are of great importance in corroborating the scientific accuracy of H. P. Blavatsky's teachings about man's evolution.



"THE best of men is he who loves all and does good to all without distinction, whether they be good or bad."— *Mohammed*



## THE SCHOOL OF ANTIQUITY: ITS MEANING PURPOSE, AND SCOPE

J. H. FUSSELL

**T**HE attention that is being given to education in the present day is surely one of the signs of the times. Many think indeed, that never before in the world's history has so much consideration been given to the subject. But how much of the world's history do those who take this position really know? The history of the Anglo-Saxon and the Teuton goes back only a few thousand years at most; their own known history shows that hardly two thousand years ago they were but just emerging from barbarism. Latin and Greek go further back; Egypt, India, China, further back still; and all show respect for and love of learning, and reverence for the Wise. The best of their literature and many of their monuments show it. The records of ancient Egypt, of India and of China, as well as of ancient Rome and Athens reveal the fact that in their brightest days, as known to us, the highest offices of state were open to the lowliest born. Merely to state the fact is sufficient here; yet this same fact, this same possibility, existing as it does in this great Western Republic of the United States of America, is taken as evidence of our modern wide-spread education. Are we not forced to make the same deduction in regard to the ancients?

But with perhaps a difference. Education perhaps with the ancients had a different signification from that which it has with us. Love of learning perhaps meant very much the same with them as with us, and love of learning may be a *sine qua non* of education; but does not true education imply something more? It will be our endeavor to show that it does, and perhaps we shall conclude that the ancients had a fuller conception of the meaning of education than the moderns have now — speaking generally of course.

One thing at least is clear, namely, that with all the attention that is being given to education today, the modern world is still experimenting, it is still in a transition stage, and there is no certainty either of method or aim. Let me quote from an announcement published a few years ago by the University of Chicago Press:

The course of instruction in schools is in constant process of enlargement and improvement. Methods of instruction are changing, and the subjects taught in classes must be enlarged so as to include all the suggestions that have been tried out and found to be of genuine value for the education of children. . . . For a period of years each department has been revising and re-revising its course of study.



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And to emphasize this point further it is not necessary to do more than mention what is doubtless well known to you all, namely, the uncertainty as to the value of the new systems of 'vocational training,' 'departmental study,' and the old and still unsettled question regarding the Classics — but why confine these to Latin and Greek: why not include or give an alternative of Indian, Persian, Chinese and other 'Classics.' And other questions arise, as: Shall all children, or even university students, be taught more than the merest rudiments of mathematics and the sciences, and which sciences are the most necessary for an all-round education? How far should the student be permitted latitude in specializing or in selecting his own line of study? What studies, if any, should be compulsory? — these are some of the undecided questions of the day. And then there are the fads, such as, to refer to one only, the latest, which claims that a child should be permitted to grow without any restraint, or 'naturally'; but the question as to what is 'natural' growth appears not to have had any serious consideration.

What then do we mean by education? Or better: what is the true education: What is Education? This is surely what should be determined first. There is great power in words, when rightly used, and much profit is often to be had from a consideration of their root-meaning. Now the words, 'educate,' 'education,' come from a Latin word, meaning 'to lead forth'; and we find the following definitions in Webster's Dictionary:

EDUCATE: to bring up or guide the powers of, as a child; to develop and cultivate, whether physically, mentally or morally, but more commonly limited to the mental activities or senses.

EDUCATION: properly a drawing forth, implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart.

And the following is quoted from Herbert Spencer:

To prepare us for complete living is the function which *education* has to discharge.

And one more definition, of the word 'educate,' taken from *The Concise Oxford Dictionary*:

EDUCATE: bring out, develop, from latent or potential existence.

It is one thing to define, but quite another to understand; and in order to understand, there are several questions that arise for consideration and answer. It is doubtless intended that the terms used in the above definitions shall be taken in a good sense, but it does not follow, necessarily, that this is always done. We have only to look at the conditions in the world today — not at the extreme conditions in Europe, but at the average conditions which prevail in any and all of the cities



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of the United States of America, to realize how far they belie the supposition that we are an educated people, in that good sense. True it is that there is the communication of — shall we say knowledge, or rather is it not mere information? There is some discipline of the intellect, but is it right discipline? As for “the establishment of the principles, and the regulation of the heart,” how much evidence is there of these in modern life?

And where shall we look for examples of “complete living,” which Herbert Spencer speaks of as that for which it is the function of education to prepare us? Indeed, by what criterion shall we judge of the completeness of a life? And what is it, we may ask, that is latent or potential within human nature that it is the province of education to bring out? And with no blame for, but indeed with much sympathy with, the efforts of teachers and members of Boards of Education, may we not, however, ask how often do these definitions or the underlying ideas contained in them come before their minds? And how often do they ask themselves the one supreme question that is involved in these definitions, a question that must be answered before ever the true meaning of education can be understood, namely, what are those latent faculties, those potentialities, which it is the province of education to bring out, to lead forth; what, in one word, is MAN: both potential and actual?

That is the crux of the whole matter, the one supreme question. Answer that, and the whole problem of education becomes clear; fail to answer it rightly, and education will continue as it is today, a blind groping, an experimentation.

There have been many attempts to define and explain man; but there is one dominant dogma that has seized hold upon the human mind of the present age and has insidiously affected every department of its activity, Science first of all (seeing that it is born of so-called science), but Philosophy also, and even Religion. This dogma, this assertion, is that man is an animal, and an evolution from the animal. And being so generally and ‘scientifically’ taught, it is inevitable that the mass of the people should hold the same general view, and that it should color the whole of their life — speaking generally, for there are exceptions. How else would it be possible for man to be defined, vulgarly and humorously, “as Swift has it,” says Carlyle in *Sartor Resartus*, “a forked straddling animal with bandy legs”; or “Man is a tool-using animal,” he makes Teufelsdröckh declare, adding himself that “this Definition of the Tool-using Animal appears to us, of all that animal sort, considerably the precisest and best”; but adding another definition, namely: “Man is called a laughing animal.” And are we in reality much better off, if we accept the more learned and elegant definition



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as given in some works on modern psychology, of man as a thinking reasoning animal which has developed the faculty of self-consciousness?

But there have been and are those, not scientists, and some who are scientists, but who also have something of the mystic or the poet in their nature, who like all true poets, all true mystics, have glimpsed the light as it streams from the radiant garments of Truth. And one such was Carlyle himself, for he clearly is speaking his own thought when to Swift's vulgarity he makes Teufelsdröckh say of man that he is "yet also a Spirit, and unutterable Mystery of Mysteries." And let me quote the following, which he also puts in the mouth of that strange Philosopher of Clothes. Man is —

A soul, a Spirit. . . . Round his mysterious ME, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in Union and Division; and sees and fashions for himself a Universe, with azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colors and Forms, as it were, swathed in, and inextricably overshadowed; yet it is skywoven, and worthy of a God. Stands he not thereby in the center of Immensities, in the conflux of Eternities? He feels; power has been given him to know, to believe; nay does not the spirit of Love, free in its celestial primeval brightness, even here, though but for moments look through? Well said Saint Chrysostom, with lips of gold, "the true SHEKINAH is Man": where else is the God's-Presence manifested, not to our eyes only, but to our hearts, as in our fellow-man?

Cannot we now answer the question: What is Education? Is it not the leading forth of the godlike qualities that are latent in every man, in every child? Is it not to bid the hidden God to come forth? This is the Theosophical idea of Education, which is also that of the School of Antiquity.

In the words of Katherine Tingley, the Foundress of the School of Antiquity, with reference to the Râja-Yoga system of education (the Râja-Yoga College being a department of the School of Antiquity, of which we shall speak later):

The truest and fairest thing of all, as regards education, is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja-Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring *out* rather than to bring *to*, the faculties of the child. The grander part is from within.

The basis of the Râja-Yoga education is the essential divinity of man, and the necessity for transmuting everything within his nature which is not divine. To do this no part can be neglected, and the physical nature must share to the full in the care and attention which are required. Neither can the most assiduous training of the intellect be passed over, but it must be made subservient to the forces of the heart. The intellect must be the servant and not the master, if order and equilibrium are to be attained and maintained. In such a system as this it is necessary that the teachers shall not only understand the principles of Theosophy, but that they shall apply those principles to their own lives.

True education is the power to live in harmony with our environment, the power to draw



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out from the recesses of our own nature all the potentialities of character. The Râja-Yoga system of education at Point Loma is therefore not confined to the receipt of information at certain stated hours of the day, and in a specified manner. It consists in the regulation of the whole life upon the highest ideal which must alike govern the most hidden thought as effectually as it does the mutual relationship of the students.

### II

Every great Institution, every Enterprise, worthy of the name, is founded upon and is the expression of an Idea, or group of Ideas, and is established for the fulfilment of some Purpose, whether or not such Idea and Purpose be clearly defined, and whatever be their real intrinsic value.

This is certainly true of the School of Antiquity; and Katherine Tingley, its Foundress and Directress, has many times stated to her students that this School is the outcome of a clearly defined Idea, and that it was and is established for a definite Purpose. It was founded in New York in 1897; it is incorporated under the laws of the State of West Virginia; and its home and center of activities and teachings and researches are at Point Loma, California, where is also situated the International Theosophical Headquarters. It is international in spirit and in fact; it is unsectarian, neither putting forward nor upholding any creeds or dogmas, nor being in any way concerned with politics. Its search is for Truth; its beacon the clear Light of Truth; and to its students it teaches Truth as and when they become duly and truly prepared, worthy and well qualified to receive it. Its officers, professors and teachers are all unsalaried and receive no financial recompense. They work only for the love of the work and for the joy of service.

Let us then inquire into the Idea and Purpose on which and for which this School is founded.

First, as to the Idea, an understanding of which will also give us the Meaning of the School, which is one of the main heads of our present inquiry. This Idea, this Meaning, are in part expressed in the title, The School of Antiquity, and are further elucidated in its Charter of incorporation, as we shall see when we inquire more specifically into the Purpose for which the School was founded. But as to the Idea contained in the title; briefly, it is that *Humanity is heir to the Wisdom of the Ages*; that, in fact, the expression "the Wisdom of the Ages" is no mere rhetorical phrase, but voices a fact, namely, that there has existed all down through the ages a primeval teaching, a body of doctrines, which are the basis of all the great world-religions; that this body of teaching has been known by various names in the past, such as the Wisdom-



## THE THEOSOPHICAL PATH

Religion, and is today known as Theosophy. Further, that it is not Religion alone, nor Philosophy alone, nor Science alone, but that it embraces and is the Synthesis of all three. As expressed by William Quan Judge, the second Leader of the Theosophical Movement:

Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science. It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man. . . . Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory, it grasps the facts of nature, both without and within. It is complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance. (*Ocean of Theosophy*, 1-2)

And Helena Petrovna Blavatsky, in *The Key to Theosophy*, declares:

The 'Wisdom-Religion' was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines taught to the Initiates during the MYSTERIES, an institution once universally diffused. As Dr. Wilder says:

All the old worships indicate the existence of a single Theosophy anterior to them.

The key that is to open one must open all; otherwise it cannot be the right key. (p. 5)

The WISDOM-RELIGION was ever one and the same, and being the last word of possible human knowledge, was therefore carefully preserved. (p. 9)

The above statements standing alone may appear to some critics as mere assertions, but before considering this let us pursue our inquiry further regarding the Idea which lies back of the School of Antiquity. We have said that Humanity is heir to the Wisdom of the Ages; we now make the further claim that however great may be, or appear to be, the scientific achievements of today along material and mechanical lines; however wonderful modern discoveries in physics, chemistry and astronomy, yet even in regard to these the most learned of modern scholars still stand upon the threshold of knowledge; while with still greater force does this apply to our knowledge of man, his nature and powers, potential and actual, his relation to the universe, his origin, evolution, and destiny.

Indeed, I believe there is not one among those truly worthy of the designation of scientist who does not echo Sir Isaac Newton's words, in which he likened himself to a child picking up pebbles on the shore of a limitless ocean.

A little over a century ago the vast treasure-house of Oriental literature was discovered and made accessible to the Occidental world. The influence of this literature on modern philosophy is freely acknowledged, and has marked an epoch in the mental life of Humanity; but as yet little attention, outside of that given by students of the School of Antiquity, and by students of Theosophy generally, has been directed to the scientific side of Oriental literature. Indeed it was not until H. P.



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Blavatsky published her monumental works, *Isis Unveiled*, in 1878, and *The Secret Doctrine*, in 1888, that attention was definitely called to the fact that the ancients had advanced as far in scientific research as they had in philosophy and metaphysics. One example will serve in evidence of this. Read No. 7 of the Papers of the School of Antiquity, on 'Ancient Astronomy in Egypt, and its Significance,' by Fred. J. Dick, M. INST. C. E., Professor of Astronomy and Mathematics, School of Antiquity. But the importance of this statement will doubtless appeal only to those who have made considerable study of the ancient teachings of the Orient, and it is well therefore to state clearly that the position taken by H. P. Blavatsky in the above-named works, of which actual proof is given, is that modern science is but touching the fringe of the knowledge possessed by the Sages of Antiquity.

Referring then to what was said above about possible criticism, it is not expected that such claims as just made will be accepted unsupported, and without strong evidence; but neither has anyone, however learned in modern science, the right to assert the contrary without first, impartially and thoroughly, studying the Ancient Wisdom and investigating for himself the proofs offered. And as said, such proofs are offered by H. P. Blavatsky in her two works above cited. A few quotations from these two works will help the reader to understand the position taken. Regarding *Isis Unveiled*, H. P. Blavatsky writes:

Its object is not to force upon the public the personal views or theories of its author; nor has it the pretensions of a scientific work, which aims at creating a revolution in some department of thought. It is rather a brief summary of the religions, philosophies, and universal traditions of human kind, and the exegesis of the same, in the spirit of those secret doctrines, of which none — thanks to prejudice and bigotry — have reached Christendom in so unmutilated a form as to secure them a fair judgment. . . .

. . . We have laid no charge against scientists that is not supported by their own published admissions, and if our citations from the records of antiquity rob some of what they have hitherto viewed as well-earned laurels, the fault is not ours but Truth's.—*Isis Unveiled* I, xlv-xlv

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work [*The Secret Doctrine*] is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole.—*The Secret Doctrine*, I, vii

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindû, the Zoroastrian, the Chaldaean, nor the Egyptian religion, neither to Buddhism, Islâm, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back to their original element, out of which every mystery and dogma has grown, developed, and become materialized.—*The Secret Doctrine*, I, vii



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The aim of this work may be thus stated: to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization. (*Op. cit.*, I, viii)

The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS. . . . Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. (*Op. cit.*, I, xxiii)

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic, or Turanian, who has *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. . . . Therefore is Confucius, . . . shown by Dr. Legge — who calls him "emphatically a *transmitter*, not a *maker*" — as saying: "I only hand on; I cannot create new things. I believe in the ancients and therefore I love them."

The writer loves them too, and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learned herself to all those who will accept it. . . . 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; and finally that its teachings antedate the Vedas.

To which H. P. Blavatsky adds a footnote.

This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far. (*Op. cit.*, I, xxxvii)

And one more brief quotation:

The Secret Doctrine is the accumulated Wisdom of the Ages. (*Op. cit.*, I, 272)

"Among many ideas brought forward through the Theosophical Movement," says William Q. Judge, "there are three which should never be lost sight of"; and as they express better than any words of mine the philosophic aspect of the Idea which it is my endeavor to show underlies and is the very foundation of the School of Antiquity, I quote them here. He says:

Not speech, but thought, really rules the world; so, if these three ideas are good, let them be rescued again and again from oblivion.

*The first idea* is, that there is a great Cause — in the sense of an Enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing.

*The second idea* is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, when he said that we must be perfect even as the Father in Heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

*The third idea* is the illustration, the proof, the high result of the others. It is, that the



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great. Helpers of Humanity — those who have reached up to what perfection this period of evolution will allow — are living, veritable facts, and not abstractions cold and distant. They are, as our old H. P. Blavatsky so often said, *living men*. These Helpers as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

There is another point that should be referred to in connexion with the Idea underlying the foundation of the School of Antiquity, and which further elucidates its Meaning, and is also in keeping with its name, seeing that it was one of the teachings of Antiquity. It is that true Education does not consist merely, nor mainly, in the training of the intellect, nor in the acquirement of knowledge, as the words 'intellect' and 'knowledge' are generally used. Katherine Tingley, the Foundress of this School holds and teaches that, in the first place, the terms 'intellect' and 'knowledge' have a far deeper significance than is given to them even by the advanced thinkers of the day; and that, in the second place, the right training of the one, and the acquisition of the other (in this deeper sense), depend not alone on book-study and laboratory experiment and investigation, though these have their place, but also and essentially upon right conduct, purity of life, self-control, and the following of high ideals. In fact, as expressed in the explanation given by her of the designation 'Râja-Yoga' — a term selected by her as best expressing in its real meaning the purpose of true education (the Râja-Yoga College, as said, being a department of the School of Antiquity for the education of the youth of both sexes), the etymological meaning of the term being 'Royal Union' — "true education consists in the harmonious development and balancing of all the faculties — physical, mental, moral and spiritual."

Or to express this phase of this Idea, in the words of William Q. Judge, Katherine Tingley's predecessor as Leader and Teacher in the Theosophical Movement:

The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word and thought; for that practice purifies the covers of the soul and permits its light to shine down into the brain-mind.

Or, as Katherine Tingley says:

Intellectualism has no lasting influence without the practice of the highest morality. To cater only to the mental demands is to forge another link on the lines of retrogression.

To sum up this brief exposition of the Idea underlying the foundation of the School of Antiquity: All knowledge is a sacred trust which has been handed down from time immemorial, from one great Teacher to another, as well as preserved in ancient writings, at one time lost to the world, at another time made known; and that the time has come when, in accordance with cyclic law, the opportunity can be again pre-



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sented to all seekers after Truth, and to all lovers of Humanity to enter the portals of the Temple of Wisdom. To all such the invitation is given: "Ask and it shall be given unto you: Seek and ye shall find: Knock and it shall be opened unto you."

*(To be continued)*

## THE HUMOROUS VEIN IN MAN

EMMETT SMALL, JR.

[Paper read before the William Quan Judge Theosophical Club, International Theosophical Headquarters, Point Loma, California]

UPPOSE your three sisters and stepmother had all gone off to the ball where the Prince might dance with them, and had left you alone in the bleak deserted house — to clean up and wash the dishes and sweep the mats and straighten the rooms too, — and suddenly there appeared before you a wee, dainty, old-young-looking little woman with a wonderful smile and eyes like two stars and sparkling pearls in her hair and ears and a magic wand in her right hand — yes, none other than your fairy godmother whose very existence twenty years ago you pooh-poohed — and that she, wanting to cheer you up, told you that any two wishes that you wished would come true,— what would they be? Ah, there I have the advantage over you; for maybe right away you don't know just what you want most; but I've been thinking of it a long time and I have my wishes all ready: Grant me the gift of Humor and a stout philosophy — and all else can go to the winds; and if I have to choose between the two, grant me, O fairy Godmother, the gift of Humor.

Yes, that's what I would say, and this is why: with the gift of humor and a sound sturdy philosophy one may be set adrift anywhere in the world and never be soured. He may be set in the slums, the very breeding-places of despair and crime, and he shall see the sunshine, and he shall bridle that flitsome thing called Happiness and make life joy. That is all one needs — a sound understanding of life, a philosophy, and the gift of Humor.

And I put humor first because it is itself a philosophy — difficult to define, I admit, but as testworthy as elusive of definition. And you cannot throw it aside; there is nothing fickle about it; always it will be there to aid you. It is like a rubber ball: you may be angry and throw it with all your might against that brick wall, wishing to be done with it; but you find that before you can uncurl your fingers almost, it is back again with you and none the worse for the ill-treatment.



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There is that in a humorsome mind that is going to see the laughter in being tarred and feathered or being burned alive. It just cannot help itself. It isn't only that the affair is disagreeable, tragic, and must be taken in as brave a manner as possible, since taken it must be; it is not resignation, not calmness in the face of direness, not bizarrerie, nor superhuman courage, nor fortitude; but it's — well, it's like a wink of a last-century school-boy, who having been caught sucking peppermints when he should have been conning his 'Collar and Daniell,' has been standing on a form waiting for the written reprimand from the headmaster and the thrashing it is sure to evoke from his daddy; when despite his terror and the tears that tremble on his lashes, he gives his chum Dick a wink as he passes before him with the rest of the boys at recess hour. Only a wink — but as much as to say — there's something awfully funny in it after all. For a school-boy's humor is quite as great if not greater, than any other human creature's: he is alive to the humorous at that age even more than when he oldens into maturity and conventionality.

Humor is not something you acquire like a beard or mustache when you reach a certain number of years; but something you are born with; and if the deities left it out of your luck-bag when you condescended to this earth, you'll go begging for it to the end of your days. To me it is an innate philosophy that well-nigh defies description. There is something 'Peter Pan-y' about it that eludes shackling by any amount of words; but a real humorist is one who lives a great deal within his better self, a man of more than usual vision. He is one that has a charm of his own and whenever anything happens, generally anything serious or overwhelming, he invokes this charm and transforms all the difficulties of the occasion into shingles protecting the house of his gladness.

Humor is not funniness. A funny thing is something that you are expected to and do laugh at, if you are in the mood for it: a circus clown is very funny. *Humor is the understanding of the hidden opposite, and very often of the truth, behind the outer veil of action.* If you see a man sitting serious and passive when all around him people are in roars, keep an eye on him, for he is likely to have some humor; if you see that same man wanting to laugh — though not unkindly — when something sad or pathetic is being acted or something tragic, know for a surety he has a mine of humor; for Humor is the appreciation of a laughing beyondness in all acts of human life.

And it is the frailties in human nature, the foibles in our fellow-men, which some act or circumstance sets a scene to, that touch the vital spot within us where our humor resides and cause the stream of our risibility to overflow. If a man were acting the role of Hamlet and were



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solemnly propounding the famous 'to be' part, there would be nothing remarkable in that; but if he should forget a line, and if he were in the habit of caressing his ear whenever he was trying to remember a thing, and should at that critical moment quietly and seriously but unconsciously start performing that operation, the action would undoubtedly be humor-provoking.

Or if a professor had been impressing on the pupils of his class the value and necessity of neatness in all work, and should then mop his brow with his handkerchief, which unfortunately he had used to clean his pipe with the previous night, and should thereby draw a huge smear across his visage, the result among the class would be unquestionable. For it is these little vagaries, these little lackings or rather variations in the strict mathematics of a man that call to our real humor; but what strengthens it is that beneath it all there is within ourselves a background of great solidity, of sound facts, and staunch truths and great philosophy; and it is the tremendous difference between the impermanencies in man and the eternal permanencies in nature that gives flow to our deeper laughter. It is the seesaw between these lightsome drolleries and the mountain-looming immensities of Being which makes the humorous well into our eyes.

But if one asks where the organ of humor is situated, whether in the brain, the stomach or the thorax, I could not answer, though I think, if I may be permitted the fancy and if there be any such thing, it could well be a duct or wire or a vein, between the heart and the eye. For though the mind must grasp the situation, there is no intellectual feel about it: the mind immediately transfers all its thought to the heart and the heart feels the humor and sends it rippling to the eyes, often causing, if it is felt very keenly, an overflow of the humorous liquid which we call tears. And I believe that is how the word came into our language — from the Latin *humeo*, to be moist, as when one's eyes become moist with seeing something funny or laugh-inciting.

But to be blessed with humor a person need not be a *bon vivant*, nor a sociable fellow or even outwardly of a sunny disposition. Many a seemingly dry old man whose face was like corrugated cardboard and seemed sealed of all feeling, has had this gift, and I have seen his eyes alight with the humor of a situation and his lips give just a little twitch, almost as though they thought that to give a full smile might lessen the true appreciation of the moment, the eyes telling nearly all.

And it is a true thing that those whom we associate with the keenest sense of humor are as a rule very quiet and philosophic — always there seems a basis of philosophy. So maybe I am not far wrong in calling



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humor a philosophy which propagates a deeper philosophy, or maybe it is the other way around, and a philosophy put into practice gives birth to an abundant humor. Call this philosophy the essence of all religion, call it truth in action, call it Theosophy — and bless a man with these two gifts and what has he not?

There are a thousand humorous situations in life we meet every day and undoubtedly one of the most humorous is to be misunderstood: to be thought evil of, or good of, or even lukewarm toward a thing, is worthy an inside chuckle, provided that your real nature entertains dissimilar sentiments. If people would only look upon others' opinions of themselves as something whimsical or humorous the world would be saved from a great waste of intellect-oil in breaking down or padding up this virtue or that fault with caustic clatter and stinging insinuation.

It is really a very laughable affair. I know but little of friend Jack's doings, especially what goes on inside him, and I dare say he is in the same position in relation to me; and if he wishes to make me out an equivocator or a slanderer or a man without honor or even a murderer, it all savors quaintly of the most humorous: for if I am these things I will certainly know about it long before Jack, and his telling me of them could not make me angry or make me retort with retributive criticism: and if I am not these things, what recks it that others think so; the joke is on them.

What a humor-full thing life is after all if we keep watch on all the acts and scenes and by-plays of it with the eye of enlightenment! That is what I think humor is, the eye-enlightener, the perspective-giver, the balance-bringer, the sanity-bestower, the mind-leveler, the heart-heartener, the soul-sympathizer. If we are princes, lolling at ease on palace-divans with treasure of the rarest getting about us and a thousand servants to do our bidding, we will remember that yesterday — or last life — we were in overalls and bare feet selling the Evening Tribune, and that shall sober us accordingly.

And if we are a poor old street-sweeper that can hardly pull in enough pennies to eke out an existence, we shall look back on the Tyrants, or Generals, or Kings, or Grand Geniuses that we were, with our costly robes and great power, and we shall laugh at our plight and bring some of the courtliness of old into our jobbings. And through all the relative steps between these two degrees Humor can press. What a cheerer, what a destroyer of will-lessness and apathy and indifference, what a torch-bearer of untold realms of light hidden within man, and what a dear old handy workaday companion it is!

And so I think that when we have a nation of humorists we shall have a nation from whom we can expect marvelous things. What they cannot



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fashion I would not have my imagination try to soar to, and what they cannot dare shall be nothing; for they shall have untold resources at their command. Hope shall be a living power with them. So-called failure shall be but experience to greater achievement. They shall be undaunted through all trial and tribulation.

O, you God of Humor, I'd pluck you from out the million million gems of the sky and set you down in the midst of the earth to be the guiding star of man in the age of darkness upon us! For with you in our midst not far behind will come that other star which is truly but a bigger you — that star of an abiding philosophy that shall fill the soul of every man so that he shall know the whys and wherefores of what he is floundering through now — that star of the ancient Wisdom-Religion that shall breathe universal brotherhood into the hearts of men.

But until that time let us enshrine in our hearts this lesser Star of Humor and his wisdom instilled into the veins of man shall make the world a worthier abode, a more understanding place of learning, a more lovesome place of voyaging; for then there will be more shoutings in the wee hearts of the children, more joy and courage in the hearts of men, and more loveliness in the hearts of women, and in the aged more of an inner light of happiness that shall glow like beryl light from a thousand beryls; and then I think there will be new meanings when the flames of Aurora shall fire the mountaintops, and new meanings in the twinklings of the stars at night.

Will you choose now your gifts, alone and cold, but with your fairy godmother; and will you forget the gift of Humor and of Philosophy?

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KURT REINEMAN

[Read at a meeting of the William Quan Judge Theosophical Club, July 24, 1925]



HEY were discussing moral standards.

*Theosophist:* "But surely you must admit that for one who stands before the world as a religious teacher, morality is of the first importance?"

*Pseudo-Theosophist:* "Not at all. I care nothing about such a person's moral character: that is his own private concern, not mine. So long as he serves as a channel for the spreading of the truth, he is in my opinion, doing good work and I must support him."

*Theosophist:* "But tell me this: Do you really believe that the pure



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waters of truth can possibly flow through a foul channel without being in their turn contaminated?"

An expressive shrug of the shoulders was the only reply. . . .

This incident, which occurred some years ago, illustrates a curious and most unfortunate mental twist that is not as unusual as one might think. Indeed, probably the majority of educated westerners, if brought to the test, would be found to subscribe to a similar view, thanks to centuries of perverted religious teaching. And they are undoubtedly even more ready to accept the converse proposition, that is, that a man may be a true lover of the race, a great benefactor of nations, a Light-Bringer to the world, a devoted champion of human rights — a splendid 'channel,' in other words, 'for the spreading of truth' — and still in his private life be of evil moral character. Witness what the world was made to believe of that Companion of the great-hearted Blavatsky, who came in the previous century: Thomas Paine.

Companion, yes, and Fellow-Messenger from the White Lodge. If anyone doubt this, let him read carefully, and with the history of the recognised Messengers in mind, Moncure Conway's splendid vindication of Thomas Paine. Almost every page of the book gives some indication of it, although the biographer himself perhaps never imagined such a thing. The proofs are altogether too numerous to mention. One can but indicate a few of them in passing.

Paine's life shows a wonderful capacity for growth. He himself declared: "Indeed, I have seldom passed five minutes of my life, however circumstanced, in which I did not acquire some knowledge." There seems to have been a continuous inner unfolding. When a crisis came and some message to the people — whether it were in America, France, or England — was needed to save the situation, Thomas Paine, "however circumstanced" (one has to read his life to understand the tragedy of these two words), always found access to the light of his Higher Self, always could be depended upon to utter just the right word. Yet this was the man who for a hundred years was universally thought to have been an atheist, a drunkard, and worse!

Even his worst enemies never called in question his utter devotion to principle nor his love for humanity. For him, a Cause was all in all. He writes, speaking of his services to America:

"It was neither the place nor the people, but the Cause itself that irresistibly engaged me in its support; for I should have acted the same part in any other country could the same circumstances have arisen that have happened here. I have often been obliged to form this



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distinction to myself by way of smoothing over some disagreeable ingratitude which have been shown me from a certain quarter."

When some one declared: "Where liberty is, there is my country," Paine replied: "Where liberty is *not*, there is mine."

With him, devotion to such a Cause had no limits. Personal safety, comfort, reputation, friends, life itself were offered up. He could never sell his services to the Cause; half a million copies of his pamphlet *Common Sense* were sold, and every cent, except for what a dishonest publisher appropriated to himself, Paine turned over to the struggling colonists. The same thing happened with all the many succeeding pamphlets. During most of his life he seems to have lived in the greatest want, content to be able to satisfy simply his barest necessities.

At one time, being reduced to utter penury by the neglect of the Americans, he is granted some sixteen hundred dollars by the State of Pennsylvania for unpaid past services, and he at once heads with five hundred dollars a subscription destined to save Washington's starving army! Sent to France as secretary to an envoy asking for financial aid from that country, he obtains what his bungling chief fails to get. Both return home; his chief is given the credit, Paine is promptly forgotten and left without a cent. And this is not due to any lack of tact on his part: it was only that his complete devotion to the Cause kept his own personal affairs so far in the background that when necessity drove him to consider them, he too often found that others had acquired the habit of never considering them either. It was always a puzzle to him, how he could go about among his numerous friends and among the common people and find nothing but gratitude and recognition of his services, while at the same time no one ever seemed to remember that he too had his human necessities.

Paine was to an almost unbelievable degree a pioneer in the realm of ideas. Shortly after coming to America from his native England, in the fall of 1774, he became editor of an excellent magazine: the *Pennsylvania Magazine*. Moncure Conway says that at this time

"it was a seed-bag from which this sower scattered the seeds of great reforms ripening with the progress of civilization. Through the more popular press he sowed also. Events selected his seeds of American independence, of republican equality, freedom from royal, ecclesiastical, and hereditary privilege, for a swifter and more imposing harvest; but the whole circle of human ideas and principles was recognised by this lone wayfaring man. The first to urge extension of the principles of independence to the enslaved negro; the first to arraign monarchy, and to point out the danger of its survival in presidency; the first to propose articles of a more thorough nationality to the new-born States; the first to advocate international arbitration; the first to expose the absurdity and criminality of duelling; the first to suggest more rational ideas of marriage and divorce; the first to advocate national and international copyright; the first to plead for the animals; the first to demand justice for woman; what brilliants would



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not our modern reformers have contributed to a coronet for that man's brow, had he not presently worshiped the God of his fathers after the way the theologians called heresy!"

Surely this was no common man, but one greater than he himself knew, one sent because the times demanded it; it being the last quarter of a century and western civilization at so low a point that the enemies to progress must have considered their victory all but won. No wonder that the man who single-handed thwarted them should have had to share the fate of all his predecessors and successors!

At least one of Paine's biographers states several times that he was a Freemason. Conway finds nothing against the claim, though Paine himself seems to have kept silent on the subject. Or did he? For it is positively known that he wrote an extensive autobiography, to be published after his death. The manuscript came into the hands of a French-American family who, apparently for religious reasons, never published it. Later it is said to have been lost. Without impugning in any way the good faith of those who say this, it must be permitted us, in view of similar cases in the past, to wonder whether a further search would not reveal the whereabouts of the manuscript. What a flood of light it must have held ready to pour on those times! For Paine, during his long and eventful life, probably knew more of the great men of England, France, and America and was more fully acquainted with the inner movements of which the outer were but the surface-ripples, than any other man of his day. There might well be more reasons than one for the suppression of it, especially in consideration of the absolute truthfulness and candor of the author.

Like H. P. Blavatsky, Paine came "to break the molds of mind." While political freedom was, by force of circumstances, his first great Cause in point of time, religious and mental and moral freedom still remained to be attained. Political liberty was for him but a means to a greater end. Practically all the great American ideals that took shape during the early days of the nation had their birth in Paine's consciousness — which in itself is a beautiful example of the way in which the Helpers of the Race work for its salvation. In a hundred or two hundred years from today it will be generally recognised that our Point Loma was the cradle, at the beginning of the twentieth century and after, of the great ideas that gradually 'leavened the thought-life of the race' until they left their mark for all time on the civilization then taking shape.

Finding that his work in America was done and that Europe needed him, Paine turned his face eastward. What he did for France is well known. What he *tried to do* — for France and for the whole world, is not so well known. For publishing his *Rights of Man*, which inside of



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three months had been translated into half a dozen languages, he had been outlawed from England and barely escaped in safety. France welcomed him and elected him to the National Assembly. But here was no fresh, virgin soil in which to implant new and divine ideals, as in America. No wonder, then, that the fruit should at last have turned to poison and that Paine should find himself, by order of his former friends, a prisoner and be saved from the guillotine only by 'accident.' Again one must be permitted to wonder; could it have been that his incarceration (without his being charged with anything except being a foreigner) was really for the purpose of keeping him safe from the hands of the Paris mob? And was it indeed an 'accident' that caused his door to be chalk-marked while opened outward, so that after it was closed the mark remained on the inside of the room and so escaped the jailer's eye?

It is not generally known that Paine was deeply interested in scientific research, and especially in mechanics. He invented an iron bridge that elicited the warmest praise in all three countries where the models were shown. It is said that a projected iron bridge of this type over the Schuylkill river was not built owing to the imperfect state of iron manufacture in this country. Paine realized that to facilitate communication between peoples was to work for world peace and brotherhood, and he was greatly interested in steam-engines and steam-boats, in transportation generally, and in electricity. Benjamin Franklin was a life-long friend and intellectual companion of his.

There is so very much that suggests itself in a study of such a character, that the most one can do in a short paper like this is to open up lines of thought for others to follow up more fully. But one cannot close without paying a tribute of deep gratitude to the brave and honest biographer whose large work *The Life of Thomas Paine*, published in the early nineties of last century, served to remove the coat of filth with which the very name of Thomas Paine had been loaded: Moncure Daniel Conway.

What a pity that, with all his scholarship, keenness of insight and love of justice, Conway should nevertheless have failed to grasp the whole significance of Thomas Paine's life! Had he been capable of recognising in him one of the great ones, one of those wise Messengers who are sent to us during the last quarter of each century to save us from ourselves, he would also have been able to do justice to H. P. Blavatsky. Her he met personally; but the very intellectual gifts which otherwise stood him in such good stead were here an impediment, and he failed utterly to understand her. Truly, unless a man have something of the mystic in him — unless his Soul has begun to bring into his consciousness the feeling of the reality of the spiritual world, the feeling that there is possible to man quite



## THEOSOPHICAL ITEMS OF INTEREST

another kind of life here on earth than that which he ordinarily lives — he can never rightly estimate the heralds from that world, the exponents of such a manner of life.

And as one's mind returns again to H. P. Blavatsky one hopes that the day is near at hand when *her* true biography — which has already been written — will be published, so that a deluded world may see that once again it has committed the great crime of moral assassination on the person of a great-souled Messenger of Truth, Light and Liberation.

## THEOSOPHICAL ITEMS OF INTEREST

### For Members of the Universal Brotherhood and Theosophical Society

THE following extract from a letter written by Katherine Tingley, the Leader and Official Head of the Universal Brotherhood and Theosophical Society throughout the world, sets a keynote for the first Item of Interest of the Spring season:

“The air is sweet with the fragrance of the pine-trees and the earth-touch, and the air, when the sun rests on it, gives real life to everyone. Our dear old ocean looks more blue this day, and there is truly gladness in the air. Just think what it would be, if we could have the inner ears, so that we could hear all the wonderful harmonies of life! If we had reached that point, we would be above hearing the disharmonies; and it is just this touch that the world's children need; for they are so wrapt up in appearances and the non-essentials, that they make their own misery and sound their own death-knells. I grow desperate, knowing how all the world is awry. And then there are so many superficially seeking the truth, and some hesitate to make the effort!

**Theosophical  
Headquarters  
Staff, “Most  
United Body in  
the world”**

“But it is not so with us here at Headquarters. We certainly are alive, alert, willing, ready, and determined! Probably there is no place in the world where a body of people is so united as we are; because you see, we have the real basic truths of life. . . . A big effort is being made to lift the burdens from the people, from all who suffer. There had to be a beginning. Thank the Gods that we found Theosophy, so that we can do our little! But we do it understandingly, trustingly, and with an optimism that ought to make the whole world change for the better.”

It will be of interest to members to hear that there is a possibility that Katherine Tingley will again go to Europe this year, visiting England, Sweden, Germany, and Holland, but nothing definite can be stated yet.



## THE THEOSOPHICAL PATH

In the published report of Katherine Tingley's address delivered in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, California, February 4, 1926, she was correctly quoted as saying:

**Real and Counter-  
feit Theosophy** "The real followers of Madame Blavatsky are not ready to talk about a 'coming Christ,' which the newspapers have been discussing recently — a 'coming Christ' heralded by certain so-called Theosophists. That is the most absurd thing in the world; and if you wish to find a good collection of lunatics, you will probably find them among those pseudo-Theosophists, who are talking such sensational nonsense. It is shocking! Please remember that the teachings these strange people advocate are diametrically opposed to the teachings of the Universal Brotherhood and Theosophical Society, which is the original society founded by Madame Blavatsky."



A regular reader of THE THEOSOPHICAL PATH writes the following words of appreciation:

**Appreciations of  
"The Theosophical  
Path"** "I find the 'Path' very helpful in working with my boy. . . . The more one sees of this magazine, the more is the magnificence of its work borne in on one. By it a deliberate but sure wedge is gradually being worked from Point Loma into the outer world. Everywhere one sees evidences of the coming results born of the workers there — the people who are really living Theosophy. I think that now, more than ever before, the 'Path' is giving people just the help they are crying out for. It is full of every-day working material — stuff that can be applied and used 'right off the bat,' as they say.

An English M. A., editor of a large weekly newspaper, writes to Katherine Tingley:

"I wish to thank you for the great joy and profit I have derived from THE THEOSOPHICAL PATH. It has been an education and an influence. I greatly and deeply appreciate the fact that this periodical is sent me. The articles on Evolution and Past Civilizations particularly appeal to me, while of course the ethical teaching is always most welcome. May I congratulate you on the high tone and the beauty of your work?"



Among the many fine letters received at Headquarters since the Leader's last visit to Holland, only a few extracts can be republished in the space allotted to 'Items.' The first is from Madame Ana Maria de Lange-Gouda, who spent some years in Lomaland both before and after the passing away of her distinguished husband, Professor Daniel de Lange, one of the foremost musicians and critics in Europe before he came to Point Loma to become one of the directors of the Isis Conservatory. A few years ago Madame de



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Lange was called by family duties back to Holland. In a recent letter to the Leader she says:

"I sincerely hope that all the loving thoughts and expectations you left in Europe, during your four months' visit, may give you satisfaction, and that the seeds sown in all these countries may increase as the years go by.

"Sitting at my desk, I see from my window a glorious winter-landscape: the snow-covered fir-trees on the hilly dunes show the most brilliant display; they are a true symbol of purity and silence; and yet it is a bright and sunny picture under a spotless azure dome, and the earth glittering as if it were strewn all over with diamonds. I hear a chorus of merry children's voices, enjoying their winter-sport — no sledge nor skates out of use; and those who personally do not join the games are just as eager to watch and see the happy faces of their comrades."

Brother Jan Goud, whose two children spent some time as Râja-Yoga pupils at Point Loma and returned to their country last year, writes to the Leader:

"Many times my thoughts go to you, to Point Loma and the Comrades there, and I regret very, very much, that the children are not there. . . . I hope, that you may soon start a Râja-Yoga School in Europe that we may send the children there, because I feel that they receive there something that cannot be described. As soon as I saw the children in Göteborg and I had been five minutes with them, I felt that they brought with them an atmosphere of purity and soul-life, that cannot be found in other schools or institutions."

Mr. Goud was prevented by the new U. S. immigration laws from sending his children back to Point Loma to continue their studies, as they were both under the age at which minors are admitted to this country for educational purposes.

Comrade F. A. Lindemans, for nearly twenty years an active member of the Rotterdam Center of the Universal Brotherhood and Theosophical Society writes with enthusiasm of Katherine Tnigley's last visit to the Netherlands:

"We remember with joy those splendid days the Leader was in Holland, the uplifting and encouraging spirit of which still warms our hearts; and with admiring love we recollect the indefatigable, patient perseverance that she and her co-workers left us as an example to overcome inertia in all forms. The prospect of her coming to Rotterdam if possible next year has called forth an eager wish to be ready and to make the most of it. . . . As a beginning, we are practising English by carrying on our business discussions in that tongue at our Members' meetings. . . . The Boys' and Girls' Clubs are going on very well. We have also started a dramatic club



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in answer to a suggestion from our friends that we get a deeper understanding of the Leader's activities on this line. . . .

"After many difficulties, we have arranged to conduct our public meetings in the fine building of the 'Rotterdam Circle' of arts. This building is situated on one of the finest canals of our City. Some of its halls are most tastefully furnished and painted. . . . And so we hope, working on, to become more and more in harmony with our great Center at Point Loma, by catching the keynote of Universal Brotherhood, true comradeship."

A new Dutch Comrade, writing with appreciation for the receipt of his membership diploma, speaks with enthusiasm of the work being carried on at our International Headquarters and also by the Director of our Organization in Holland, Comrade Arie Goud and his brothers, Jan and Meinte, who are such devoted workers there. The writer laments the fact that intellectualism has in a large degree stifled the heart-life of brotherhood in his country, and adds:

"Theosophy has brought much joy into my life and set me free from materialism. Therefore am I happy to be a co-worker and to serve to the best of my ability. I shall continue helping to translate THE THEOSOPHICAL PATH into Dutch for our Comrades and friends."

Brother Arie Goud writes from Utrecht:

"The Lotus Groups and Boys' and Girls' Clubs here have grown very large. We are moving into larger quarters for our meetings, where we shall have more rooms and also a big hall — all quite new and well furnished."

Miss Willemine Pleijsier, one of the most devoted and efficient of the younger members at The Hague, where she co-operates admirably with Mr. and Mrs. J. H. Venema, the directors of our activities there, writes with enthusiasm of the way the Lotus Groups and Boys' and Girls' Clubs are growing in the Dutch Capital. She has recently been appointed Directress of the Junior Group of the Girls' Club, and has entered upon her duties with a fine spirit of unselfish devotion.



A faithful member living in Tacoma, Washington, who has remained true and loyal to the Cause of Theosophy and our Leader, in spite of much opposition from family and 'friends,' writes:

"Katherine Tingley's last 'Crusade' to Europe must have been full of hard work, perplexities and actual danger. But she had the joy of accomplishment, and perhaps did far more even than she herself dreamed of. For Europe is more peaceful now — its problems are getting solved. The presence there of a great, powerful force for human brotherhood had *something to do with it*, I am sure. Even as I believe that that same force has helped to avert from the United States the danger of trouble with Japan. Just a little *friendliness*, a little courteous appreciation,

**Echoes of the  
Leader's Euro-  
pean 'Crusade'**



## THEOSOPHICAL ITEMS OF INTEREST

from one true American woman — that was all. But it was enough. And so there is peace where there might have been war.”

A Russian member of the Headquarters staff at Point Loma writes:

“I just received a most friendly letter from Dr. Kraus, the Dutch Senator and Minister of Public Work in Holland. He could not attend the Leader’s lecture at The Hague, as he was in Belgium at that time. But he sent his secretary, who delivered him a most enthusiastic report about everything. I sent Dr. Kraus *The Wine of Life*. He says it is *a glorious book*; and it lies on his desk for further reading; and he adds: ‘The Theosophical Leader is a Queen among women.’”

A retired major-general of the United States Army writes from Washington, D. C.:

“Katherine Tingley has built up in this age of doubt a remarkable organization, which is evidence of her ability and sincerity. I am Unitarian in belief; but I stand in favor of any religion in these days of doubt which makes any man or any woman better.”



The following brief extracts are taken from several recent letters written by our beloved Brother, Dr. Erik Bogren, of Hälsingborg, President of the Universal Brotherhood and Theosophical Society in Sweden and Finland:

“Here in Hälsingborg and in all the Centers throughout Sweden and Finland, everything is fine and harmonious. **News from Sweden** Our meetings for inquirers are splendid. We had one yesterday and it was attended by a large crowd. The number of those present increases every time. Our regular public meetings are also attended by fine audiences.

“We always read something from *The Wine of Life* and *Theosophy: the Path of the Mystic*. These books are filled with the spirit of helpfulness, love and compassion. They bring deep peace to the heart. They are just the wonderful books that all the people of the world need. Their appeal is not primarily intellectual, but spiritual. When one reads them with a longing for spiritual knowledge in his heart, in order to help humanity, they are completely satisfying. They are like concentrated, rare food, of which only a very little can be taken at a time. Read in this way, they will open the gate to the heart. At our members’ meetings we read extracts also from the *Theosophical Manuals*, *The Key to Theosophy*, *The Ocean of Theosophy*, and *The Secret Doctrine*. The *Manuals* contain real instruction. And of course we always use the *Bhagavad-Gîtâ*, *The Voice of the Silence* and *Light on the Path*. All these books contain food for centuries for those who seek the light and long to know themselves as souls. Many people are eagerly awaiting the Swedish edition of *The Wine of Life*. . . .



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"Yesterday I was invited to lecture in Malmö. We had a very good meeting. One noted a really spiritual atmosphere. . . .

"In a few days I shall send the applications for membership of seven of the young ladies in Malmö, who were formerly members of the Girls' Club.

"December was a very busy month for the members of the Universal Brotherhood and Theosophical Society in Hälsingborg, with two public meetings, members' meetings and private meetings, besides two Christmas entertainments. The first of these included all the members in Hälsingborg and Höganäs, the members of the Girls' Clubs and all the Lotus children. It was very fine and produced a feeling of still closer comradeship and unity than ever before. The second was a festival for the poor people. It was a real 'Brotherhood Supper' such as the Leader inaugurated years ago in Dublin. We had a fine program of music, speeches, refreshments, gifts and a little money to each of the poor people. We were all so happy to have had the opportunity to spread a little joy amongst them, and many of them said it was the happiest Christmas they had had for many years.

"Everything here in Sweden is in good shape. Everyone appears happy and hoping that the Leader will be with us again next summer. Every time she has been in Sweden, she has left spiritual gifts behind her, which have been a great help for everyone. It has united us in a higher degree than ever before, and has given us a deeper understanding of our duty. Year by year we see how the Theosophical ideas are permeating people who are open-minded and looking for better things for the soul than they had had heretofore.

"We are entering into the new year with its new opportunities to work more and serve more and love more. No one knows when we will be called upon to leave; so we must be prepared and with peace and joy meet the call when it comes. For my part, my whole heart is overflowing with gratitude to our dear H. P. Blavatsky, to William Q. Judge, and to our present beloved Leader and friend."

From Hälsingborg in southern Sweden, to Gävle on the east coast, north of Stockholm, is a long journey; but not very different from the spirit of Dr. Bogren's communications is that of our dear Comrade, Miss Nanny Öhman, who writes from the Northern City:

"It is with wonder and happy feelings that I look back at the marvelous week at Visingsö last summer, and at the Leader's wonderful kindness in making it possible for me to come and take part in the work there. I do look forward to next summer, hoping against seeming difficulties, that I may be allowed to be there also during the third session of the Râja-Yoga Summer-School."



Members and friends throughout the world will regret to learn of the passing away at his home in Malmö, Sweden, on December 21st last,



## THEOSOPHICAL ITEMS OF INTEREST

of John Gustav Christensén, Managing Editor of *Skånska Aftonbladet*. From the time he met Katherine Tingley in 1922 until his passing, he was a loyal friend to our Leader and the Theosophical Movement — always ready to defend the right, no matter how unpopular it might be nor how strong the opposing forces, and frequently opening his columns to lengthy articles giving the truth about our Work when attacked.

Although we have lost a true friend, Sweden a splendid citizen, and Humanity a brave warrior on the side of right, the work he did can never be forgotten and his name will be cherished for all time by Theosophists who appreciate the sterling qualities which he (and a few men like him) exemplify.



A grateful mother in Los Angeles writes:

“My heart is always so full of love and gratitude to the dear ones at Point Loma for all they did for me and my dear boy. He certainly is a son to be very proud of and I owe his life and great success to Katherine Tingley and the Râja-Yoga School, who took him at a time when life was slowly ebbing out of his frail body and I, the mother, almost distracted to know what to do. I never can express to the dear Teachers at Point Loma my deep love and sincere gratitude for all they did for us both. George is now a man of success and has the confidence of the financial world of San Francisco, and is very happy in his family life.”

### Grateful Messages Received

A similar message comes from far-off Santiago de Cuba — from Sra. Octavia Franco de Boudet, who received a free education at the Râja-Yoga School at Point Loma, returned to her native land, became a successful teacher, and later married a trusted official of the Banco Nacional de Cuba. Before his death, her husband, a prominent Mason, also joined the Universal Brotherhood and Theosophical Society. Sra. de Boudet writes to Katherine Tingley:

“How very grateful I am to you for the great preparation you gave me. This has saved me and has given me energy and determination to educate my little girl. I read your *Wine of Life* and it has certainly strengthened my body and soul.”



The following report submitted to the Leader by Professor Kurt Reineman, Director of the Râja-Yoga College Band, speaks for itself and gives just a slight glimpse of the kind of practical brotherhood work carried on by Katherine Tingley and her helpers in the County Jail of San Diego:



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**Good Cheer for  
the Men Behind  
the Bars**

“Pursuant to instructions, the members of the Râja-Yoga College Band, visited the County Jail yesterday morning, bearing your message of Christmas cheer and goodwill to the officials and inmates of that institution.

We were welcomed as old friends by those in charge, who always seem to feel that, as the matron ‘Mother’ Chambers put it yesterday, ‘it wouldn’t be Christmas at the jail unless the Râja-Yoga boys came down.’

“Our program, which consisted of band numbers, Yuletide songs for male chorus, and Italian and Spanish folk-songs for male quartet, aroused great enthusiasm. Some of the prisoners showed the keenest interest and appreciation, and were visibly lifted out of their ordinary selves, so that the masks of indifference, of weakness, or even of hard brutality fell away, revealing something of the real man beneath. To see this going on before our eyes while playing or singing is always an inspiration, an experience for which we are indeed grateful.

“Under the direction of the warden, the boxes of candy you sent were distributed by some of the boys, each man receiving his box personally, together with your good wishes. ‘Mother’ Chambers took charge of those for the women prisoners. It was like seeing lines of overgrown Sunday-School boys stepping up to Santa Claus for their Christmas candy! The whole atmosphere of the place seemed to change, and we left the jail a much happier place than it was when we came there.

“What appears to affect the men most is the sincerity of the goodwill that runs through our efforts to make them happy. They see at once that what we do and say ‘has no strings to it,’ as they would phrase it. No one is trying to convert them, nor to take advantage of their situation to influence their minds this way or that; nor do we indulge in any sentimental sympathy for them. Much less do we attempt to pose as superior beings who condescend on an occasion to come there as benefactors! They know that your helpful interest goes on from week to week and from month to month and that nothing is ever asked of them in return. So it is easy to understand why they are so glad to see the boys each year. And on behalf of the latter I wish to thank you for the privilege you give us.”



In the April ‘Items of Interest,’ members all over the world may expect to learn news of dynamic import for our work in Germany and indeed throughout Europe. At present the announcement would be premature.

**News from  
Germany**

Regular readers of THE THEOSOPHICAL PATH will remember that in the Spring of 1924, Count Harry Kessler, a true humanitarian, former German Minister to Poland, and an active factor in the readjustment of Germany, delivered a public address in the Isis Theater in San Diego, under the auspices of the Universal Brotherhood and Theosophical Society, on the subject of



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'The Future of Europe.' (See reports in our issue of May, 1924, Vol. XXVI, No. 5, pages 451 and 508.) Owing to ill health and official duties at the Locarno Peace Conference, Count Kessler was unable to meet Katherine Tingley on her last visit to Berlin. But he writes:

"I always think of Point Loma and the splendid work there as one of the brightest spots in this rather dark world. I only hope that the spirit permeating all the publications emanating therefrom may develop and bring forth more and more fruits."

A regular contributor to some of the largest Berlin newspapers writes:

"From press-clippings received from Point Loma, I see with thankful joy that Germany's friends in California stand true to her and believe in her strength and power to regain once more the mastery of her own destiny and to change her miseries. My whole being is filled with gratitude. The work at Pt. Loma must be indeed a glorious oasis of peace and happiness."

Another Berlin correspondent, a member of the Lyceum Club and a well-known journalist, writes:

"People here in Berlin are still talking of Katherine Tingley's address, and the whole program given in the Beethovensaal has made a deep impression."

Brother J. Th. Heller, director of the Theosophical Propaganda Center at Nürnberg, writes with great enthusiasm of what Katherine Tingley accomplished for the Universal Brotherhood and Theosophical Society in Germany on her last tour and what she did for the country itself; but adds:

"There is an economic crisis in Germany at present, and the situation becomes more and more critical. Owing to the scarcity of money, many industrial establishments must close and dismiss their workmen and officials. And we are having a hard winter, much snow and great cold. But oh! what a great privilege it is to have Theosophy and to be able to meet the many questions of those who awaken in this time of sorrows and troubles from the deep sleep of ignorance to a newer and better Life. In one sense it is a very bad time; but in another sense it is full of hope and trust for all those who turn their hearts to Theosophy with its message of Brotherhood and Peace!"

Comrade Alois Heidrich, Director of the Fürth Center of the Universal Brotherhood and Theosophical Society, writes of the devoted loyalty with which the members there carry on their work both publicly and privately, and adds:

"We are all very happy over the successes won by our Leader during her stay in our Fatherland. During 1926 we shall all try 'to turn our faces to the Light, and to unite our hearts and voices in one great anthem of Brotherly Love, of Peace and Good-will to all Creatures.'"

Brother Georg Saalfrank, Director of the new Center of the Uni-



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versal Brotherhood and Theosophical Society at Cottbus, writes:

“We will never forget the wonderful spirit that the Leader’s presence aroused in all the members, during her last stay in Germany. We are very grateful for having received a touch of the real spirit of Lomaland — the spirit of true brotherhood. I for my part strive at all times to maintain this spirit in my family and business affairs, knowing that this is the best one can do for his brothers’ benefit.”

A hopeful sign of better conditions in prison, for which the Universal Brotherhood and Theosophical Society has long striven, is found in the following report concerning the work of Director Koch of the prison in Hamburg, Germany. This man reorganized the penitentiaries of Hamburg, housing four thousand prisoners. The ‘shut-ins’ are now allowed to decorate their quarters with flowers and pictures, to have light until ten o’clock at night, to read and study, learn a trade, listen to lectures, music and an orchestra. Over the door wherein the prisoners enter the penitentiary is inscribed the following hopeful sentiment:

“You are in need. Your mistake has brought you here. But we do not intend to oppress you or to break your spirit: we would rather uplift and strengthen you. This institution will help you. Be willing to receive help. Co-operate with the officials of this institution — your helpers. Have confidence. You will find open ears and hearts and true advisers. But they can help you only if they really understand your situation. Therefore be true. Have the courage to be so for your own sake. Then it will be said when you are released: He is on the upward path.” — RECORDER



F. J. Dick, *Editor*

### MIRROR OF THE MOVEMENT

#### SUNDAY SERVICES IN THE MEMORIAL TEMPLE OF PEACE

MME. TINGLEY DEALS WITH RELIGIOUS THOUGHT IN LIGHT OF THEOSOPHY

**T**HE Memorial Temple of Peace was filled to capacity yesterday afternoon and extra seats were brought in to accommodate the overflow crowd which attended the Sunday public services of the Universal Brotherhood and Theosophical Society at the Organization’s international Headquarters, Point Loma. Besides the address of the afternoon by Katherine



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Tingley there was a musical program consisting of songs by the little children of the Râja-Yoga School, a Beethoven string quartet played by teachers of the Isis Conservatory in a manner that was highly praised by many music-lovers and critics present on account of its finished artistry, and a closing song by the late Daniel de Lange, 'In an Old World Garden,' sung by the full mixed choir of the Isis Conservatory, of which the composer was formerly the director.

For the benefit of the out-of-town visitors present the Theosophical Leader in her address touched upon many phases of philosophic and religious thought in the light of Theosophy. The following are brief extracts from the stenographic report of Katherine Tingley's extemporaneous address:

"Can you not conceive what a lift it would be to the great human family if each and all, from the lowest to the highest, could be absolutely assured of the essential divinity of man? With this key in their hands and in their hearts, what a great step forward humanity could take!

"Again, if we could accentuate to every human being on the face of the earth the teaching that man was not born in sin, this would be another revelation to many. I hold that no man can understand the true dignity of his own character so long as he accepts the old dogma that he was born in sin.

### NOT PERSONAL

"How can we satisfy ourselves that the all-knowing, all-loving, eternal Deity guiding our lives — God or the Divine Spirit — can be anything but love? To say that He is a punishing, jealous and revengeful God is blasphemous, especially when we admit that humanity comes on to the earth not at all from its own choice. We must come to the point where we accept the infinite as infinite, and not as finite, personal, jealous or revengeful.

"My experience for many years in New York brought me into contact with the most unfortunate and the most despairing and degraded — and the most condemned. And I found it impossible to accept the idea that their sins were so great that they should be punished any more in an imaginary hell after death than they were being punished already by the mere fact of their miserable existence on this earth. Instead of this heart-crushing doctrine my Theosophical co-workers and myself tell the unfortunate, with all the intensity of our feelings and our convictions, that they have another chance, just as all humans have, in another life on earth, in repeated rebirths, until all the lessons of earth-life have been learned.

"I think it is wonderful that humanity does even as well as it does, under the pressure of the erroneous teachings that it has received for so long, and its lack of knowledge as to the real meanings of life. I put myself in the position of the people with whom I have worked — the most degraded and the most depraved, one might say — and I realize that, if I had had the same environment they had, and if I had not had the oppor-



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tunities which have been mine, I might have been just as they were. This thought breathes a wonderful spirit of tolerance and patience and forgiveness. And one cannot strike one true chord in one's heart without setting into vibration another and another and another *ad infinitum*.

“A man may possess much knowledge; he may have much faith in himself; he may to a degree accept the divine laws; but if he is not aware of his own spiritual will, its power and its majesty, he finds himself out of place, awry.

### FUNDAMENTAL TEACHINGS

“We make no effort to convert you to Theosophy. We leave you to go your own way, to do your own thinking and acting. But you cannot get very far away from Theosophy, once you have accepted these few fundamental teachings which I have hurriedly sketched. The royal blessings of spiritual truths are yours; but it is you who must find them for yourselves. And there can be no dilly-dallying with the spiritual life. We cannot play saint and angel on Sunday and then waste our time during the week.

“We must be absolutely true and faithful in our acquisition of spiritual powers and have no time to throw away on non-essentials. To know the doctrine, we must live the life. And when we live the spiritual life, then that horrible shadow of death that has haunted so many of us from childhood will have its revelation for us, its beauty and its charm. Where can those who grieve for their loved ones find that warm, rich, powerful, inspiring force needed to sustain them except in Theosophy?

“Who is to blame for the failure of so many of our children? Humanity is to blame. The children have not been given the key to the knowledge of their own lives. Most of them know not one thing of their spiritual natures. And what examples have they not had in this world of ours from people who just manage to keep outside the jail — thousands and thousands of them!

“Let us open up our minds to the fact that life is joy; that is, the real spiritual life, and that the disarrangements, the failures, the discouragements, the heavy, tearing, heart-shadows that we must face in life are our own to readjust. We have an opportunity, even in the ordinary lines of daily activity, to think a little more, to let our souls break through into something better, and to find ourselves out under the great blue sky in our aspirations, in touch with nature's wonderful lessons and its silent and marvelous beauty.

“If there is any power in the world that can be legitimately used to prevent so many children coming into the world under present conditions, I pray that such power may be used; for there is too much suffering, too much ignorance, too much sickness, and there are too many deathly horrible things facing us all the time to inflict them on our little ones.



## MIRROR OF THE MOVEMENT

### HIGHER LAW

"We must challenge ourselves, as we are challenged all the time by the higher law. We must face ourselves in our weakness, in our timidity, in our indifference, in our unbrotherliness, in our cold-heartedness. If we could tear these things out of our lives and be like little children at the feet of the Master we would find something of the real meaning of life. We might find something of the glory of living and share in the wonderful revelation that comes from a knowledge of the self. At best, of course, our knowledge is limited. Seventy years is very little in the ages that we shall see before we reach that state of perfectibility where we 'shall go no more out.'

"This is our heritage. It is impossible for me to think of any other way to adjust myself to humanity. I cannot truly love my fellow-man unless I have this inner heart-fire burning with me all the time, that I may do more and more, that I may become sufficiently evolved to walk the path with others and to help them.

"This is the charm of Theosophy. It warms the whole nature. It satisfies the mind, the heart and the soul. It brings peace such as you have never had in your lives before. It gives you a new interpretation of the meaning of life.

"A full life must be expressed spiritually as well as materially. At the present day the material life is much looked after and of course in many ways it has to be; but, on the other hand, there are so many non-essentials in most lives today. If we can throw these overboard and begin anew to climb the mountains of spiritual aspiration and serve and aim to reach the top and there see the great vision of universal life, then we shall be glorified in our manhood and womanhood, glorified in our love of the true and the beautiful and the just. I thank you.'

— *The San Diego Union*, January 18, 1926

ON Sunday afternoon, January 24th, at the regular public services of the Universal Brotherhood and Theosophical Society, held in the Memorial Temple of Peace at the International Theosophical Headquarters, Point Loma, Mrs. E. A. Neresheimer, a member of the headquarters staff, who accompanied the Theosophical Leader on her recent European lecture-tour, spoke in Katherine Tingley's place. Her address was listened to with close attention.

Preceding the lecture there was a symposium on 'Reincarnation,' which subject has attracted much attention in the press lately. Citations from the world's great philosophers and religious teachers were given, and numerous references were made to a book entitled, *Reincarnation, a Study of Forgotten Truth*, by E. D. Walker, an early member of the Theosophical Society in New York, which has recently been republished by the Aryan Theosophical Press at Point Loma, with many valuable additions. In it are collated the views of scholars, philosophers, metaphysicians, poets and



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other writers on the subject from many lands and many ages.

The musical program was rendered by teachers and students of the Isis Conservatory. It consisted of a violin solo, 'Largo' and 'Allegro Comodo' from Sonata in G-minor (Tartini); a string quartet, 'Allegro,' First Movement of Quartet in A-major (Mozart), and a choral number, 'The Hills of Caersalem' with English words by the Welsh poet of Lomaland, Kenneth Morris.

Mrs. Neresheimer began her address by referring briefly to the life of Helena Petrovna Blavatsky, the Foundress of the modern Theosophical Movement. She then outlined some of the basic teachings emphasized by Mme. Blavatsky: Karma, Reincarnation, the divinity of man, the duality of human nature, human perfectibility, and the necessity for putting these teachings into practice in the daily life. She said in part:

"We shall see that these keys will open the doors to a new understanding of life. They make life so much bigger and grander and more all-inclusive than anything we have been able to think of before. They make us look upon our small difficulties and even our larger troubles in an entirely new light. They give us a new sense of proportion, a new feeling for the real things in distinction from the unreal or non-essentials of life, with which we often occupy so much time.

"One of the most distinctive things about Theosophy is that it teaches, in Katherine Tingley's words, that 'Life is joy.' In my childhood, religion was always looked upon as something rather doleful. We were always being told how wicked and sinful we were, and that we must continuously do penance for our sins. Religion then was sort of a skeleton in the cupboard warning us that we must not do the things we liked to do, because they were bad, and that we must be repentant all the time of the evil we had already done.

"But Theosophy gives us an entirely new outlook on life. It shows us that life is eternal and that the aim and goal of life is perfection. It is a constant looking forward to that which is beautiful, and noble, and ideal; and it is this which brings joy to our hearts."

THE rain-storm Sunday afternoon did not prevent San Diegans and visiting friends from attending the regular services of the Universal Brotherhood and Theosophical Society held in the Memorial Temple of Peace at the International Theosophical Headquarters, Point Loma, on January 31st. Two short addresses were given by Professor Lars Eek of the Theosophical University and Joseph H. Fussell, Secretary of the Organization. Professor Eek's theme was 'True Religion, Man's Greatest Need' and Mr. Fussell spoke on 'Universal Brotherhood, a Fundamental Fact in Nature.' Both addresses were well received.

A program of classical music was furnished by teachers and students of the Isis Conservatory, and elicited many expressions of keen appreciation



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for its excellence. The numbers were: String Quartet, 'Andante Cantabile' and 'Minuet' from Beethoven's Quartet in A-major, Op. 18, No. 5; Violin Solo, 'Andantino' (Martini-Kreisler); Piano Solo, 'Song of the Athenians' (Sibelius); and 'Cello Solo, 'Song of India' (Rimsky-Korsakow).

At the opening of the meeting it was announced that Dr. Rolf Hoffmann, Founder and Vice-President of the International Academy of Philosophy at Erlangen, Germany (who is a doctor of medicine as well as of philosophy) would arrive in San Diego this week with his wife and family to accept the chair of Germanic literature in the Theosophical University at Point Loma, and to give his four children the advantages of a Râja-Yoga education.

Dr. Hoffmann visited California last year and was so delighted with what he saw and heard, especially with Katherine Tingley's work at Point Loma, that he has severed all connexion with his Philosophical Academy in Germany and is uniting his forces with those of the Theosophical Leader. He says, "Katherine Tingley has already accomplished what I had only dreamed of."

### KATHERINE TINGLEY SPEAKS ON 'THE SACREDNESS OF MARRIAGE'

'THE Sacredness of Marriage' was Katherine Tingley's theme at the public services of the Universal Brotherhood and Theosophical Society held in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, yesterday afternoon. The Theosophical Leader's address was preceded and followed as usual by a program of classical music by teachers and students of the Isis Conservatory. The following are brief extracts from the stenographic report of Katherine Tingley's extemporaneous address:

"If this subject were rightly considered, we should not have such a dismal story to tell of the failures in married life — the disasters, the mistakes and the sorrow. In our modern life, with all its reading and study and mental acquisitions, humanity seems to have lost sight of the fact that a real marriage is a divine institution. When marriage is accepted as a sacred sanction, a sacred gift, and a sacred power, and it is entered into understandingly by both man and woman, we shall have no more divorces. There are surely enough divorces today to compel us to take another view of marriage.

"For marriage there should be great preparation, just as there is for everything else of a serious nature that is accomplished in life. This preparation should begin in rightly forming the character of the children. If children were rightly educated, the sacredness of all life would creep almost imperceptibly into their hearts. We need not talk to them of marriage, but we can give them, even before they are ten years old, some slight conception of why they are here, and what is the meaning of life.



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### LAW AND ORDER

“No man who has any respect for law and order should have the audacity to assume a position of responsibility, which he knows very little about. It is the same with women. If this rule were followed in marriage, we should have true marriages and there would be no divorces. But marriage is taken up so lightly nowadays, that the disasters that follow its many failures are pathetic; they bring heart-ache, sorrow and disappointment; and one never knows how far the effects may reach of a marriage entered into without a full consciousness of its sacredness.

“Our duty compels us so to fashion our children that before they are sixteen they can feel so deeply and profoundly the seriousness of life, that there is no room in their minds for them to absorb the errors and weaknesses and the insinuations and the innuendoes of false teachings and bad examples. We must educate our children on such a high key of morality, of honor, and of justice, that they will have a firm anchorage in the great vortex of human life. How can you expect your boys and girls to build their homes spiritually, and splendidly, and royally and justly, if they have no foundation of character on which to build?

“Coupled with all the good intellectual training that we give our children, we must give them primarily the moral education. We must teach them in their tender years, before they move too far away from us, what it means to live, to love, and to serve. We must imbue them with the idea of the greatness of human life, showing them so plainly and so clearly that they will accept it, that life is precious, sacred, divine; and that being divine, it is a part of eternity.

“Boys and girls brought up in this way, with their thoughts rooted in the spiritual realities, will grow as the flowers grow, and by the time they have reached a point of decision, of selection of their life-companions, they will act slowly and understandingly, thoughtfully and wisely and rightly. They will realize that human life, rightly understood and rightly lived is joy; and that this joy to be lasting, must be built on high principles. Such children would become the teachers of the race.

### SERVICE TO HUMANITY

“Our power of service to humanity, our real joy, happiness, depend upon the education of the spiritual side of man — especially of the child. The children in the Râja-Yoga School at Point Loma begin in their tender years to find themselves in their efforts, in their mistakes, in their disappointments, without fear of punishment. They begin to find that knowledge is within; that the glory of God is within; that the divine life is within; and, in the simplest, possible way they move towards it, just as they would towards a flower in the garden.



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“Why can we not make the whole world sing of the joy of living, the joy of loving, and above all, the joy of serving? Why can we not live out our highest aspirations? Because we have been for ages psychologized with the fear of punishment, and the fear of that awful hell, wherein we were to be burning for all eternity. We do not hear so much about it now as we did fifty years ago; but if it were true then, it is true now. Fortunately for me, I did not accept it even as a child. There is no spirit of condemnation in saying this; for there is a very great tolerance among Theosophists for those who do not share our conceptions. This is a great incentive for us to work more and to feel our responsibilities more, and to love more and to try to serve more. As long as one human being is unhappy, I cannot conceive that I could be completely happy.

“The Theosophical teaching of Karma, that ‘as ye sow, so must ye also reap,’ does not condemn you to eternal punishment; it merely means that you shall reap the consequences of your own actions, until you have learned your lessons therefrom, until you have canceled your indebtedness.

“This brings me back to the subject of the sacredness of marriage. I was reading in *The Union* yesterday of the ‘trial reconciliation’ of the Stillmans. I was absolutely thrilled with Mrs. Stillman’s statement that for the sake of the children, she proposed to stand by her husband. In her desire to do her duty to her children and to her husband, she found her heart and she found herself; and so she forgot herself and forgot all the wrongs that had been done her. She swept aside the barriers of personal grievances and found her God, her knowledge, her heart-life, her integrity and her womanhood — the kind of womanhood that we should have everywhere.

### SPIRIT OF FORGIVENESS

“We cannot get away from the spirit of forgiveness, because it comes right out of our divine natures; it breathes the Christos spirit; it takes us away from our personality and our selfishness, and we have no more time to think of our wrongs.

“I can never testify as to what people are going to do in the future; but if Mr. and Mrs. Stillman carry out the intentions they have expressed in the newspapers, and continue to do right, they are going to make a living example to humanity which will challenge all thinking people to a deeper and more profound conception of life. It is to remember that they themselves are divine. Splendid qualities are sleeping within them. No matter how great the worldly success of the scholastic attainment, there must come that inward consciousness of divinity, best expressed in the spirit of loving and forgiving. When this is done, we shall know the meaning of eternal love, of eternal justice, and the sacredness of marriage.”

— *The San Diego Union*, February 8, 1926



## AN INTERESTING LETTER FROM LATVIA

THE following are extracts from a letter received by Katherine Tingley from a recently interested investigator into Theosophy living in far-away Riga, in the new Republic of Latvia. The writer was formerly a teacher in the Russian governmental schools before the first revolution. When women were admitted to the universities there, she matriculated at the St. Petersburg University and became a lawyer. Escaping from Russia during the revolution and having some knowledge of the Letton language, she again took up the teaching profession in the new republic.

“The beautiful and enlightening book, *The Wine of Life*, reached me a few weeks ago. I was so much absorbed by its reading that I could hardly leave off after I had once begun; and thus the book became my daily companion. Its inspiring pages convey so much to the soul! I do not know how to express my profound gratitude for this book as well as for the Theosophical periodicals which I get regularly. Thanks to this reading, the Theosophical standpoint becomes day by day more predominant in my mental attitude towards the events of my personal life, past and present, and those of humanity, as far as I am aware of the latter. And finding Theosophy such a help for myself, I become ever more interested in the propagation of Theosophical principles.

“I think some work in this direction would give good results in our country. Theosophy, as you teach it, is a thing unknown here up to the present. There have been and there are still some ‘circles’ accepting the teachings of the so-called ‘Indian School,’ which, because of their extravagance, do not appeal to the local population. There are many people with religious feeling, that are not satisfied with the existing teachings. . . . Many are the seekers after truth, that have not yet found what they long for, and to many of whom, I am sure, the principles of Theosophy, as they are taught by the Universal Brotherhood and Theosophical Society, would deeply appeal. . . .

“Would it not be possible for one of your able speakers to come over to Riga during your next ‘Crusade’ in order to deliver a few lectures on the fundamental teachings of Theosophy, its attitude towards Christianity (spirit and dogma) and — last but not least,— its difference from the so-called ‘Indian Theosophy.’ If you could be instrumental in forming a nucleus of internationalists in the noble sense of the word in these border countries, so sorely torn by mutual national intolerance! . . . We need a voice forcefully proclaiming peace, brotherhood, unity!

“The other day one of my pupils, a Letton student, came to her lesson in a rather oppressed state of mind. She told me, she had just lost her friend, a fellow-student, by a sudden death, and was so crushed with grief that she was quite unable to do any kind of work. She had sought, but had not found any solace in the religious teachings which she wished, but could not believe in. I had her read some pages of *The Wine of Life*, some of the beautiful poems and quotations; and as she went away, she was



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much more herself and asked me to lend her the book, which, of course, I gladly did. And there must be many of her kind, especially among the younger generation. Materialism has outlived itself; to speak with Tennyson they 'cling to faith beyond the forms of faith'; they must be taught what to believe."

### KATHERINE TINGLEY'S VISIT TO BERLIN

[Translation of beautifully illustrated article published in the German fortnightly travel magazine, *Europa auf Reisen* (Berlin), 'A Guide for the Elegant World of Travel.']

ON Sunday evening, October 11th, Katherine Tingley, Official Head of the Universal Brotherhood and Theosophical Society (International Headquarters, Point Loma, California), also foundress-directress of the Râja-Yoga System of Education, spoke at Beethovensaal, Berlin, on the subject: "Germany's Mission."

Those who attended Katherine Tingley's inspiring extemporaneous addresses at Beethovensaal in 1922 and 1925, and at the Twenty-third World Peace-Congress in 1924, will recall the heart-felt appeal which she made for greater consideration to the German people — an appeal which began as far back as the spring of 1919 at the Aeolian Hall in New York. There, in the face of strong opposition brought about by the allied propaganda against Germany during the War, she pleaded that a fifteenth point, expressing a deeper spirit of justice and brotherhood in dealing with the German people, should be added to Wilson's 'Fourteen points.'

But Katherine Tingley's work is entirely non-political in nature. She is pre-eminently a worker for International Peace and Universal Brotherhood — an Educator and a Theosophist — but not in any way affiliated with pseudo-theosophical 'occultism.' Katherine Tingley maintains that politics should in no way be associated with a spiritual movement. In her address at the Oberlichtsaal der Philharmonie in Berlin, September 27, 1924, the stenographic report of which has recently been translated and published in German, she said:

"With due respect to the sincere followers of all religions, I firmly believe that what Germany needs today is a new religion — a religion of Brotherhood lived and enacted throughout the country. It is a religion that will convince the whole world, if the world will turn towards the truth, that there is a panacea for the suffering and wrongs of human life.

"I know there are great thinkers, great statesmen, trying to serve your country. But have you ever stopped to think of the differences there are among you? There is this political party and that party and the other — all pulling in different directions! There is this system of teaching with one class of people, and its antithesis with others — separateness everywhere.



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“Yet the people of all nations today, with the possibilities of advancing civilization open to them, should be united — united in a wonderful, sacred tie of brotherhood. The German people should be so united that peace will be theirs for all time.

“We must educate the youth even in his childhood to a recognition of his essential divinity, of his power to control his lower nature. We must give him a larger vision. We must make him realize that every moment is precious and cannot come again — that every moment is an opportunity. With all the scholarship and thoroughness along technical lines with which you educate your children, if you can add this spiritual element that I am speaking of, you can make of Germany a new nation — a beacon-light to the world.”

Abundant literature on Theosophical subjects is available in many different languages. Katherine Tingley's book, *Theosophy: the Path of the Mystic*, is already translated into German, Dutch, Swedish, French, Spanish, and Russian. Her latest work, *The Wine of Life*, has been or is being translated into these and several other tongues.

In Berlin Madame Tingley intends to expand her work, from which she hopes great blessings for Germany. All interested in co-operating in this work may address themselves to International Theosophical Headquarters, Point Loma, California, U. S. A.

### THEOSOPHICAL LEADER SEES NEW WOMAN AT BEST IN NOTED CASE

**E**ditor *San Diego Union*: Thinking people of America have been awakened to a new conception of the self-forgetful spiritual powers lying in the human heart, and of the nobler possibilities of true womanhood, by reading the press dispatches announcing the 'Trial Reconciliation' of James A. Stillman and his wife, Mrs. Anne U. Stillman, after years of differences, separation, and legal actions.

According to a Universal Service dispatch published in today's *San Diego Union*:

“Mr. and Mrs. Stillman have both agreed to forget the dark agonizing days of the past, for the sake of their children. Mr. Stillman recognises the child, Guy Stillman, now seven years old, as his lawful son, and Mrs. Stillman on her part has promised to do everything in her power to aid her husband in an attempt to rehabilitate himself in the worlds of finance and society. She is quoted as saying that she will fight at his side, and expresses a determination in hope and trust that they may mend the shattered fragments of their romance!”

So rare indeed are the cases where the finer powers of the soul are



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allowed to knit together the breaking bonds of marriage, that one can do no otherwise than rejoice at this case, for it is really a glorious victory for both man and wife. It is said to have been brought about by the magic power of these words: "I love you! I have always loved you! Will you come back to me?" In the answer of Mrs. Stillman — the "new woman" at her best — shines forth a new hope, a beautiful example for all other women who may be suffering under harassing domestic difficulties; for if similar motives govern in other cases, and there are so many, so pitifully many in the land, the way lies open for bringing harmony, peace, and enduring happiness into families where there has been or is discord, ill-will and heart-suffering and perhaps humiliation.

Great suffering chastens the heart; great suffering renders one forgiving and merciful to others; great suffering nobly borne makes one self-forgetful and full of pity for the weaknesses or mistakes of others.

Do we not see the working of this in the present reported reconciliation of Mr. and Mrs. Stillman? Through their suffering, through their instinctive love of justice and of right overriding selfish personal equation, these two have found the path of happiness and peace and, in particular, Mrs. Stillman has found the better way for women, "new," perhaps, in our hectic and self-seeking age, but actually older than the lasting hills: the way of true love and self-forgetfulness.

Mrs. Stillman is quoted as saying: "Life and love are not fairy-tales. They are bitter as death sometimes, and as splendid as God, if there is one. For me, this is hard — somewhat bigger than myself — so I am uncomfortable. I will have to grow somewhat more fit. And so, as Briggs would say, far into the night."

Those whom true love hath joined together, no man can put asunder! I positively feel that in this really splendid example of womanly self-forgetfulness on the part of Mrs. Stillman, and of high manly resolve on the part of Mr. Stillman, a higher and better note has been sounded in our national life as concerns conjugal rights and especially duties, that will inevitably tend to raise moral standards in those respects; and all religious teachers and leaders know that some such regeneration is all too often sorely needed.

If nothing more, at least, this case will have a tremendous moral influence for good in the thousands of cases of marital difficulties and disagreements, because it opens a newer and better way than the sad journey to the divorce-courts. For men and women do differ, but for those who in their hearts desire justice and right, and to do them, there now stands this splendid example for them to follow.

Finally: when the divine nature of man is the directing power in his life, then all problems whatsoever solve themselves naturally, without injustice or pain. This is the teaching of Theosophy.— KATHERINE TINGLEY

— *The San Diego Union*, February 7, 1926



## THEOSOPHISTS ARE MARRIED AT POINT LOMA

**T**WO members of the International Headquarters Staff, Universal Brotherhood and Theosophical Society, Point Loma, were married last evening. They were Ernest J. Dadd, who is manager of the Aryan Theosophical Press, and Miss Frances M. Savage, of the faculty of both the Râja-Yoga Academy, and Isis Conservatory of Music. The ceremony was private, Judge C. N. Andrews officiating.

Mr. Dadd is an Australian, and was active in Theosophical work in Sydney, before coming to Point Loma. Mrs. Dadd is the eldest daughter of Mr. and Mrs. Harry Milton Savage, who came to Point Loma in 1900 for the purpose of educating their five children in the Râja-Yoga School, then just established by Katherine Tingley. Mr. and Mrs. Dadd will remain at Point Loma.— *The San Diego Union*, January 9, 1926

**M**ISS Christine Wright and Frederic McAlpin were united in marriage yesterday at a private ceremony performed by the Hon. C. N. Andrews, Judge of the San Diego Superior Court. Both bride and bridegroom are student-teachers at the Theosophical University, Point Loma.

Mr. McAlpin is one of Katherine Tingley's most trusted helpers among the younger members of her headquarter's staff. Mrs. McAlpin has recently been appointed a member of the teaching-staff of the Isis Conservatory of Music, in which she has been a student for a number of years.

Mr. McAlpin's mother is an active member of the Universal Brotherhood and Theosophical Society and has resided at Point Loma for many years. The bride is the daughter of Dr. and Mrs. Herbert E. Wright of Boston. Mr. and Mrs. McAlpin will continue to reside at Point Loma.

— *The San Diego Union*, January 14, 1926

## PRISONERS GET CHRISTMAS GIFTS

THEOSOPHICAL ORCHESTRA PLAYS AT COUNTY JAIL; FINE HOLIDAY  
DINNER SERVED

**C**HRISTMAS day — that one festival of the year in which the destitute and the unfortunate put forth their greatest claim to the compassion and charity of their fellow-men — was observed yesterday at the county jail in the same spirit and with the same traditional accompaniments of the season which came to all the world outside the cold gray walls.

At 9.30 o'clock yesterday morning Christmas for the inmates of the jail became a reality when the orchestra of the Universal Brotherhood and Theosophical Society, Point Loma, came to the jail and with a number of vocalists gave an elaborate program of music and song. This is the annual Christmas gift of Katherine Tingley, Leader of the Society, to the prisoners in the county jail. This gift was accompanied by Christmas boxes from Madame Tingley to every prisoner.

The chaplain of the jail, Rev. Thomas Nowell, played Santa Claus also



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to the prisoners when he gave to each one a box of home-made candy.

At 1.30 p.m. the Christmas dinner was served. This dinner, which has been under the direction of Mrs. Olive B. Chambers, jail matron, for twenty-eight years, was more than a dinner — it came close to being a banquet. The meal was served in a definite Christmas atmosphere, and, with the other activities of the day, made the county jail a place of happiness.

— *The San Diego Union*, December 26, 1925

### SHOULD MEN BE HANGED? LABOR SAYS "NO"

#### ABOLISHING THE DEATH SENTENCE

If a measure that came before the Legislative Assembly yesterday becomes law — as it will — it is highly probable that no one will ever be hanged in N. S. W.

**T**HE Government is solidly behind the bill to abolish capital punishment, and some Opposition members also support it.

The Attorney-General (Mr. M'Tiernan), in moving the second reading, said that in New South Wales the sentence of death was provided for over a dozen offenses, while in Britain it was provided for only four offenses — murder, treason, piracy, and offenses against the Dockyard Protection Act. Only two of these counts really were observed — murder, and in rare cases treason.

As to the ethics of the question, the Attorney-General said that Labor recognised that courts were not infallible, and cases were known where innocent men had been sacrificed.

The reluctance of juries to convict prisoners on capital charges was dwelt upon by the Minister, who declared also that the carrying out of the death sentence had a bad effect on the public mind.

Mr. Scott Fell: What about the public safety?

#### NO DETERRENT

The Attorney-General declared also that the death penalty was in no way a deterrent of crime.

The Minister denied that any consolation could be gained by relatives of a victim by knowing that the murderer had been hanged. The death sentence was merely a barbarous survival, and its abolition had never increased crime in the slightest degree.

#### "BLOOD-CURDLING RITUAL"

"It is the object of this Government," added the Attorney-General, "to free justice in New South Wales from the blood-curdling ritual now associated with it."

Mr. Bruntnell (ex-Minister for Education) suggested that the importance



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of this matter demanded an adjournment in order to allow members to study the bill.

Failing to secure this — it was then 5.20 p.m.— Mr. Bruntnell went on to say that the thing to do was to steer a course between brutal vindictiveness on the one hand and mawkish sentimentality on the other. In his opinion, persons who deliberately took human life for gain or other motive should forfeit their own lives.

Mr. Bruntnell had not concluded when the debate was adjourned until today.— *Press Clipping*, Sydney, New South Wales, Australia

### NO MORE WAR

**S**IR,— A few days ago certain members of the Federal Parliament admitted what methods would be employed in a future war — viz., the wholesale use of death-dealing gases (the extermination of people en masse). Our representatives even went so far as to suggest sending officers abroad to study these methods, and possibly they will make it, if it is not already, part of our military outfit.

Then again, within a few days of this discussion, we find the National Defense Organization (so-called), composed of many military officers, urging longer training for the boys serving under our conscription system.

What is the use of compulsory training, as drilled in our youths, if the deadly gas plan is to be the method of warfare? If such preparation increased our chance of victory, so-called, it greatly increases the chances of war, which the people do not want again.

We need, therefore, to counteract these war suggestions and to curtail these preparations by a 'No More War' movement; otherwise what is to become of our so-called Christian or civilized world? — Yours, etc., **STANLEY F. ALLEN**— *Press Clipping*, Sydney, New South Wales, Australia

### Theosophical University Meteorological Station

#### Point Loma, California

#### Summary for January, 1926

TEMPERATURE		SUNSHINE	
Mean highest	62.80	Number hours actual sunshine	267.00
Mean lowest	48.00	Number hours possible	318.00
Mean	55.40	Percentage of possible	84.00
Highest	73.00	Average number hours per day	8.61
Lowest	38.00		
Greatest daily range	22.00	WIND	
		Movement in miles	3130.00
PRECIPITATION		Average hourly velocity	4.21
Inches	0.41	Maximum velocity	24.00
Total from July 1, 1925	6.85		



# 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

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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.

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## OBJECTS

**T**HIS 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

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# The Theosophical Path

KATHERINE TINGLEY, EDITOR



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## THE PATH

**T**HE 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."





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An International Magazine

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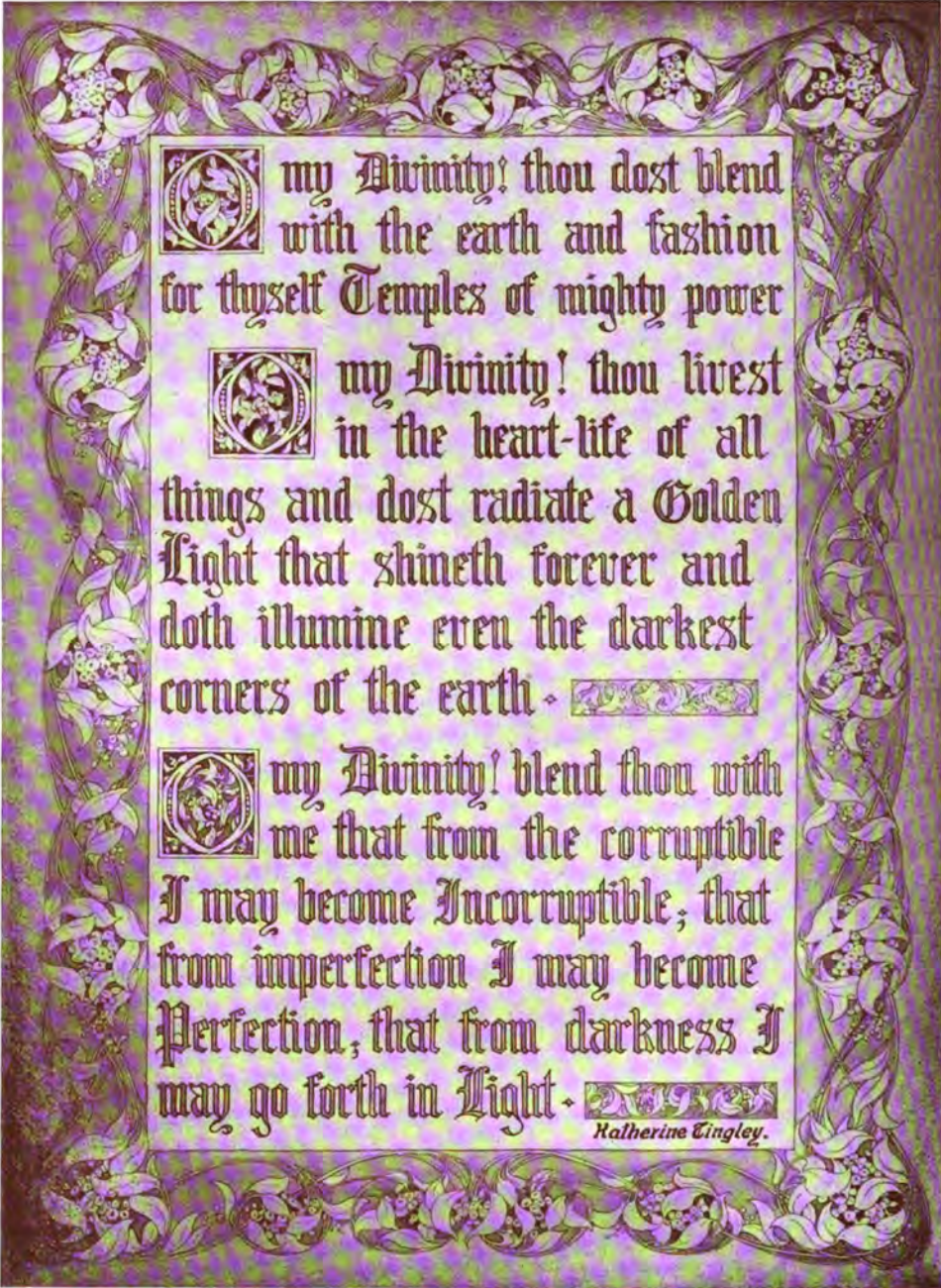
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---

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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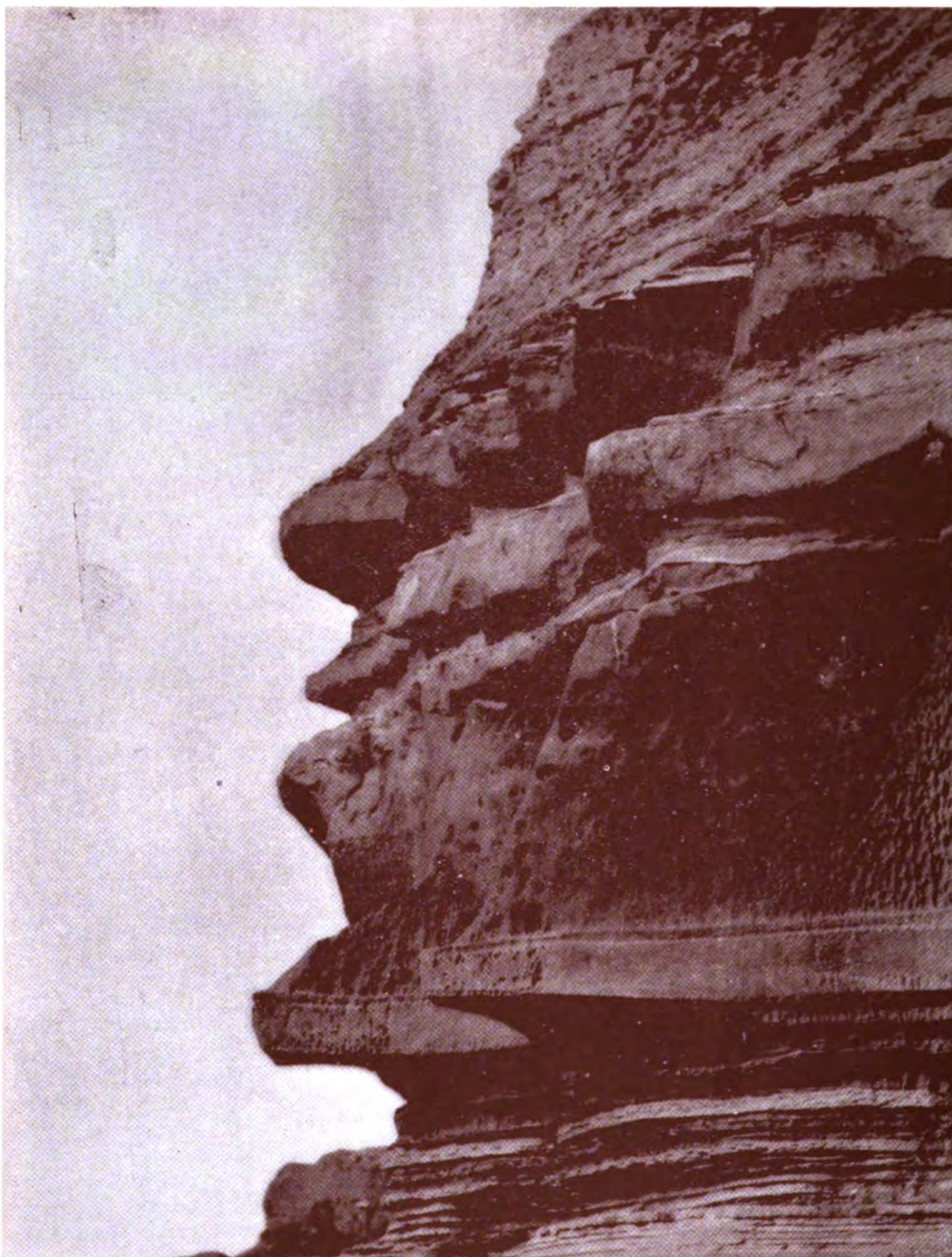
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# THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXX, NO. 4

APRIL 1926


"DIMENSIONS are limitless; time is endless. Conditions are not invariable; terms are not final. Thus, the wise man looks into space, and does not regard the small as too little, nor the great as too much; for he knows that there is no limit. . . . He looks back into the past, and does not grieve over what is far off, nor rejoice over what is near; for he knows that time is without end."—CHUANG-TZE: *Autumn Floods*

## UNIVERSAL BROTHERHOOD — A FACT IN NATURE

JOSEPH H. FUSSELL

*"This organization declares that Brotherhood is a fact in Nature. The principal purpose of this organization is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity."*

— *Constitution of the Universal Brotherhood and Theosophical Society*

UCH a declaration, one would think, would be plain enough even to the man in the street, as the saying goes. Certainly one could expect no quibble from a supposedly intelligent man, even though he might deny it; but would not such denial argue his non-intelligence? And yet there is probably no statement, not the simplest, most self-evident, that some men would not seek to twist and try to make out that it had some hidden meaning, something mysterious, suspicious, if only such a course might appear to serve their purpose.

Ask a man regarding his relationship to another, born in the same family of the same parents, and because he says of him, 'he is my brother'; and because, again, he says, 'it is so, it is a fact' — and you would have as much reason to quibble, to suppose something suspicious, mysterious, as you would in regard to the statement: 'Universal Brotherhood is a fact in Nature.'

And as, according to this declaration, even the stupid, the non-intelligent, are our brothers; and as, if we accept the principles of Theosophy as true, as indeed we do, we have a responsibility at least *to try*



## THE THEOSOPHICAL PATH

to enlighten the unenlightened; let us explain as far as we can, and examine what are the foundations for such a statement. Perhaps a thankless task! but then, if we are true to our highest ideals, it will be Truth we are seeking, not thanks.

If it were a child asking for explanation — but no! a child has intuition; but a grown man, who has some knowledge, or at least the appearance of it in regard to the meaning of words, and has had some experience of life — that is a different matter. Surely there are none so blind as those who will not see.

Universal Brotherhood, the Brotherhood of all men, of all mankind; the whole of Humanity of one kith and kin; — as an idea, surely it is not untenable, and it is ages old. Even from the standpoint of orthodox Christianity, we are all descendants of one first pair, Adam and Eve, if we accept the Biblical story literally. But then, of course, and here the quibble comes in, we are not all *brothers* and *sisters*, but cousins and uncles and aunts and nephews and nieces to the *nth* remove. So, of course, to speak of Universal *Brotherhood* as a fact is absurd. But what of that other teaching of orthodox Christianity, so glibly professed, so lightly ignored, that “we are all children of One, our Father”?

Is there, then, no Universal Brotherhood as a fact, a supreme fact in Nature? Or is it a mere sentiment, or a theological dogma?

For those who do *not* believe in Divinity as the origin and supreme goal of all, or do *not* recognise the deeper implications of science, or follow to their logical conclusion the everyday experiences of life, both individual and collective, the Brotherhood of all men may be a mere sentiment. So too for others is it merely a theological dogma, a religious belief, and consequently as such having no real meaning, no power; so lightly do some men wear their religion as a cloak to help them to pass, in the eyes of the world, for something which, in their heart and life, they are not. There is little need to call to mind the fable of the wolf in the sheep's skin.

But to meet the unbelievers — honest indeed, many of them, and as such worthy of respect, compared with the hypocrites, — let us see if we cannot put the matter before them from another standpoint; for even they will hardly deny Nature, and the facts and operations of Nature in her physical aspect at least. And the declaration is that Universal Brotherhood is a fact in Nature.

We must first of all, however, determine what we mean by Nature, for evidently only by carefully defining and explaining our terms can we expect to avoid misunderstanding.



## UNIVERSAL BROTHERHOOD — A FACT IN NATURE

By Nature, then, we mean the sum-total of the manifested life around us; and by physical Nature, the whole of the physical, material universe. As Goethe so beautifully expresses it:

“And thus, at the roaring loom of Time I ply,  
And weave for God the garment thou seest Him by.”

Literally, of course, Nature means that which is born, that which has come forth into manifestation; and, for the moment, we will not inquire whence. And of this sum-total we, men and women and all Humanity, are part. This we assume as a self-evident fact. The ancient Egyptians, and all other ancient peoples, even as most people do today, used to regard Nature as the Great Mother. Isis, in one aspect, was Nature, the Mother of all living. Helena Petrovna Blavatsky says, in *The Secret Doctrine*:

“And it is easy to see that *Ad-Argat* (or *Aster't*, the Syrian goddess . . .) and Venus, Isis, Ister, Mylitta, Eve, etc., etc., are identical with the *Aditi* and *Vâch* of the Hindûs. They are all the ‘Mothers of all living,’ and ‘of the gods.’ ”— II, 43

This plainly has a mystical and spiritual meaning, but we quote it merely to show the universal belief in regard to Nature, thus personified, as the Mother of all. At present we are concerned only with Nature in its physical, material aspect; and if we were to go no further, if we could accept this as a fact, not as a mere poetic fancy, or in any mystical sense, but as a demonstrable fact, then are we all, indeed, kith and kin,— brothers and sisters,— born “of One Sweet Mother.”

But what do we find? As H. P. Blavatsky, in *The Key to Theosophy*, declares:

“All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit-oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations. ‘An eye for an eye, and a tooth for a tooth’ has come to be the first maxim of your law. Now, I state openly and fearlessly that the perversity of this doctrine and of so many others *Theosophy alone* can eradicate.

“How?”

“Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that: (a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate and eternal, whether we call it God or Nature — nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein.”

Let us then question science, and ask, what has she to tell us? And the answer of science is that we all are born in the same fashion, made of the same materials, live in general on the same kinds of food; that our loves, our hates, passions and desires, all have much in common; that underneath what is with most people but a veneer of what we are



## THE THEOSOPHICAL PATH

pleased to call civilization, is the same primitive, unregenerate animal nature — *animal*, not *human* nature, which, as all students of Theosophy know, has another, a divine origin. And I speak of the generality of humankind, not of those great souls who have transmuted all the lower forces of the animal nature, who have achieved self-conquest, self-knowledge, and all of whose powers are used in the service of Humanity.

Then, too, there is a marvelous similarity in our thought-life, though the ideals of one race or people may differ somewhat from those of another; yet this often happens in the case of two brothers born of the same father and mother, and such differences provide no argument against the fact of their relationship. In very truth, all goes to show that the differences between races and peoples are in general no wider than those between brothers and sisters in the same family. Is it a far-fetched idea, then,— that of regarding all nations and peoples and races as belonging to one human family; and are we going too far afield when speaking of all mankind as brothers *in fact*?

Let us look a little further. A few hundred years ago the people of Europe knew nothing of this vast continent, or rather double continent of the two Americas, the New World; and the majority of them knew but little or nothing of the Orient or of Africa or Australia. Modern scientific research, however, is not only presenting it as a theory, but actually proving, that far, far back in the past, there were connexions between the peoples of those continents and between them and these; that the Europeans are first cousins, aye, brothers, younger perhaps, but brothers nevertheless, of the Hindûs; in fact that both belong to the same Aryan Race.

Some assert, too, that there is a relationship between the ancient Egyptians and the Maories of New Zealand, and some even find traces of the Mongols in America. But whether these latter two assertions are theories based on fact or not; whether or not we accept a dividing line between the Mongol or Turanian, the Aryan, the Red Man or American Indian, and the Black Man or Negro; there still exists that relationship between us all as children of our one Universal Mother — Nature.

Considering now some of the present-day facts, however, not theories, whether we regard the latter as truly scientific or as mere speculation, we find much food for serious thought. In our own day, no longer is there that separation between different countries which existed a few hundred years ago, of which we have just spoken, as for instance before Columbus and those before him made their epoch-making discoveries. Today, what goes on in Europe, or America, or India, or China, is known tomorrow over practically the whole world.



## UNIVERSAL BROTHERHOOD — A FACT IN NATURE

Within a month or less after the outbreak of the Great War, the commerce and finance of the whole world was shaken, not sentimentally, but actually and in fact; while today, after the terrible wastage of both natural and manufactured resources, there is no nation on earth which does not have to bear part of the burden of the war.

If we study the problem from the standpoint of the principles of economics, even the U. S. A., whose great cities are glutted with gold, while apparently profiting so enormously in certain respects from the war, gained nothing in true wealth; but, like the nations of Europe, suffered impoverishment. The apparent riches which many of its people have acquired are fictitious only; they are the price only of wastage, and as such inevitably carry with them the impress and characteristics of that which they represent. And who can say but that as they have come, so shall they also go?

It is not out of place to recall the trite simile which likens Humanity to the human body. There is much practical wisdom in Paul's description in *1 Corinthians*, xii, from which the following is quoted:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body. . . . If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it. . . ."

— verses 12-26

And the still older fable of which Paul's illustration is an adaptation, the fable of the quarrel between the different members and organs of the body, shows how futile and indeed ruinous is their dissension. In the childhood of the race, the greatest truths were oftentimes veiled in allegory, or told in simple fable; today we, at least many of us, flatter ourselves that we look at Truth unveiled; that we are no longer children to be beguiled with fairy-tales or childish fables, but men and women demanding facts and scientific demonstration.

Well, so be it, and hence instead of profiting by the fable of interdependence between the organs of the body: that the stomach, for instance, cannot live independently and for itself alone (albeit many people act as though it could, or at least crown it, metaphorically speaking, as the king-organ of the body), we flatter ourselves we are so much wiser than the ancients because modern physiology demonstrates scientifically that the proper functioning of the stomach depends upon the blood-supply, and that the blood-supply depends upon the digestion; and that, in fact, heart and lungs and stomach and brain and all the organs of the body are interdependent, each upon all, and all upon each,



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for the general health of the whole physical organism, the body of man.

But are we much or any wiser than the ancients for all our 'scientific' knowledge? How do we know they did not possess scientific knowledge which may not have come down to us as such, or which may not yet have been rediscovered? Fables and folk-tales live on in the common consciousness of the race; but the very fact that so many of them are true to science, are simple popular expressions of scientific truths, surely is evidence that scientific knowledge, as such, and beyond a doubt scientifically expressed, was possessed by the wise ones in those days.

And perhaps many of the great truths concerning man and Nature were put in the form of fable, or folk-tale, or fairy-story, not so much in order to teach the people, though perhaps that was one of their purposes, but to prevent the people from forgetting and losing sight of these truths. Today we have rediscovered some of them. We have learned again through physiology the scientific fact of the interdependence of the organs of the human body, but we have not profited therefrom in the application of our knowledge to the human race *as an organism*.

The teaching of Paul, "now are ye members one of another," which was but the expression of a far, far older teaching which we shall quote later, is today little more than a dead letter, and men and nations think, in spite of all the spiritual teachings to the contrary, and in spite of all practical experience demonstrating the opposite, that one can benefit by and from the misfortunes of another.

But Nature's law is not to be so cheated — Nature's law of Brotherhood, Brotherhood as a fact in Nature! And if this holds good from the consideration of man as a physical being, still more does it hold from a consideration of him as a thinking spiritual being. The ties on those inner planes of thought and spirituality are immeasurably closer, and the interaction more potent for the weal or woe of all humanity.

And from the standpoint of Brotherhood what shall we say of war? For war, some will say, is the negation of Brotherhood. Aye, but in the end Brotherhood exists and is manifested *even in spite of it*; for when war is over, they who have fought one against another shall find they are brothers still, and have been fighting but against their brothers. And oh! the horror, the despair, the remorse, when they shall awake, as awake they must, sometime, to the realization that they have been slaughtering their brothers, making homeless their own kith and kin. May the Divine Law bring to pass that, out of that horror, that despair, when the warring nations realize the hurt they have done to the soul of Humanity, to their own soul, may be born the sense of brotherliness, a recognition of the need of one another, mutual service, co-operation.



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For it is not enough to recognise that Brotherhood is a fact in Nature, and that Brotherhood is Nature's law. This is indeed the first step, but man who would really be man must go further; he must make Brotherhood a living power in his own life and so help to make it a living power in the life of Humanity. Something more is required than the recognition of a fact; it must be acted upon; for, in a sense, such recognition, until acted upon, is negative. Man cannot rest there, he must act. There is no standing still in life. Life demands action; it is action. Stagnation is death. And man's action must be either with the law, in accordance with the fact, or against it; but the fact still stands. Brotherhood still stands as a fact in spite of unbrotherliness.

Are two brothers, born of the same father and mother, less brothers in fact because they contend against one another, perhaps hate one another? Brothers they still remain, albeit brotherliness is absent.

"Unbrotherliness," says Katherine Tingley, "is the insanity of the age." And it is rightly called insanity, seeing that insanity primarily is inability or refusal to recognise and act in accord with the facts of life, and to fashion one's life in accordance with those facts.

It is an appalling fact, but a fact nevertheless, that hatred binds as fast as love; unbrotherliness as closely as brotherliness. In reality, it is the thought that binds; thought itself is the connecting link. Whatever a man thinks of, that in a measure does he become; he assimilates to himself the object of his thought, binds himself to it. William Q. Judge says:

"Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind."— *The Path*, Vol. X

And elsewhere, he says:

"Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ or sense or mental center, by which it comes before him. These thoughts may be words, ideas, or pictures."— *The Path*, Vol. VIII

Hatred and love both depend upon thought and feed upon it. We think we wish to get away from that which we hate, but so long as it occupies our thoughts, that is, so long as the hatred continues, we do but bind ourselves more and more closely to it.

From this it might appear that to get away from that which, or those whom, we hate, we need only to cease to think of it or of them, but this is only partly true; for there are other ties that bind us and them together in indissoluble bonds. In truth there is no cure for hate



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but love, compassion, brotherliness,— that is, mutual good feeling, friendship, helpfulness — and it is a law of the Universe that we shall come together again and again until love and compassion and sympathy and friendship take the place of hatred. For, as Gautama, the Buddha, declared: “Hatred never ceases by hatred at any time; hatred ceases only by love.”

A great Teacher once said that “we are continually peopling our current in space” by every thought that goes out from us. We are too apt to regard ourselves as limited within the boundaries of our physical bodies, or to regard our influence as extending no farther than our immediate surroundings, the sound of our voices, the visible example of our lives, the destination of a letter or the circulation of our thoughts in a printed book.

But if we consider further we shall realize that this is by no means a complete statement of the facts, though we are too prone to act as though it were. Each one of the many or the few who comes under the influence of our voice, our example, or the expression of our thought, is himself a center from which radiates the influence of his life; and through the influence of our lives, our thoughts, our example, his life has become modified, in however small, infinitesimal a degree, it may seem to us, or perhaps in some great degree; and through that modification his influence on the lives of all others whom he may contact is modified also and so on and on in ever widening circles.

But there is a still deeper basis for the statement, “Brotherhood is a fact in Nature”; namely that it is based in that which is the origin of Nature. For while Nature, as said, is that which is manifested, that which is born; its origin, that from which it comes, is Divinity itself. Nature is but the garment of Divinity, not Divinity itself; it is the veil of Isis, not Isis, though Isis is ‘the mother of all living,’ ‘the one that is and was and shall be,’ ‘whose veil no mortal has raised.’ Indeed, to stand in the presence of Divinity, to gaze upon Isis unveiled — speaking allegorically, of course,— one must have undertaken the supreme task of self-conquest, self-knowledge, and not only undertaken the task but completed it; he must have conquered self, he must have achieved self-knowledge, attained immortality, and become one with Divinity.

It is one of the fundamental teachings of Theosophy that all Nature, all life, is spiritual in essence and origin. H. P. Blavatsky declares in *The Secret Doctrine* (I, 8-9):

“There is no difference between the Christian Apostle’s ‘In Him we live and move and have our being,’ and the Hindû Rishi’s ‘The Universe lives in, proceeds from, and will return to, Brahma.’”



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To help us to understand this more clearly, let us turn to “the few fundamental conceptions which underlie and pervade the entire system of thought” which is presented in the epoch-marking work to which we have just referred:

“The Secret Doctrine establishes three fundamental propositions:—

“(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of *Māndūkya*, ‘unthinkable and unspeakable.’ . . .

“(b) . . . This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

“Moreover, the Secret Doctrine teaches:—

“(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root [that which is referred to above in (a)]; and the obligatory pilgrimage for every soul — a spark of the former — through the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term. . . . The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of . . . reincarnations. This is why the Hindūs say that the Universe is Brahma and Brahmā, for Brahma is in every atom of the universe, the six principles in Nature [that is, the whole of manifested Nature] being all the outcome . . . of the SEVENTH and ONE, the only reality in the Universe. . . .”— I, 14-17

“In whom,” the Initiate, Paul, declares, “we live and move and have our being.” It is this fact, this “identity of all souls with the Universal Over-Soul,” that is the spiritual basis of the statement that ‘Universal Brotherhood is a fact in Nature.’ And how beautifully the same teaching is expressed in the following dialog (*The Secret Doctrine*, I, 120), which ages ago was part of the instruction of those who sought the higher knowledge. It is a dialog between a Teacher and his pupil:

“Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul.’”

This teaching of Universal Brotherhood as a fact, not a mere sentiment, but an *inescapable* fact in Nature, one of the supreme facts of Life, this teaching of the essential Divinity and of the identity of the inner, real natures of all men — just as the same sun is mirrored in a thousand mirrors — this teaching of the interdependence of all men, and



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that all are governed by the same immutable and universal laws of life; this it is which is the heart of Theosophy, and to teach and demonstrate which the Theosophical Society was formed.

Were but this teaching, this fact of Universal Brotherhood accepted, could there be war? Were it but accepted and acted upon by those whom men generally regard as the enlightened, the leaders of the people, could there be war?

In one of the oldest of the sacred scriptures of the world, the *Bhagavad-Gîtâ*, it is said:

“Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set.”

Why is there war? Because there is unbrotherliness. Why is there so much unbrotherliness in the world? Because ‘the most excellent men’ — those whom the world in general regards so — are not brotherly and do not practise Brotherhood, do not realize that Universal Brotherhood is a fact in Nature.

A great Teacher, whom millions in the world profess to follow, once said: “Love one another.” He also said: “Thou shalt not kill.” Why? Because Brotherhood is a fact in Nature; because the hurt is not only to another, but to oneself also; for that other is oneself. Of what value is the teaching of the Nazarene? Of what value the millions of Bibles printed and distributed throughout the whole world, said to contain and to be ‘the Word of God’? Did Jesus and the other great Teachers speak from knowledge; did they mean what they said?

There are two great commandments which Jesus is said to have given: “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength”; and “thou shalt love thy neighbor as thyself.” And he said “On these two commandments hang all the law and the prophets.” And the Golden Rule: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” Brotherhood is the law; the Divine Law.

Did Jesus mean what he said? Of what value to profess to follow him, if his commandments be disregarded? Must it be acknowledged that the ‘V. S. L.,’ the ‘Word of God,’ is but a collection of platitudes to be disregarded whenever its dictates do not fit in with our ambitions, our loves and hates? Yet the commandment, “Thou shalt love thy neighbor as thy self,” is based on the fundamental law of our being, on the law of Brotherhood as a fact in Nature. Some day we must wake up to the truth of this. Why not now; why delay?



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Jesus said: "A new commandment give I unto you, that ye love one another." In one sense it was not new, for it had been taught in all ages past by all the great teachers of Humanity; and yet were he here today, he would say the same, "A *new* commandment give I unto you" for it would indeed be new to this day and generation. We know the words well enough, but as a commandment we do not know it; it has no force, no power. Is there not need of Theosophy then, with its teaching that Universal Brotherhood is *a fact in Nature*, and to demonstrate it as *a law of life*?

In his *Jean Christophe*, the great French writer Romain Rolland declares:

"To save the light of intelligence; that is our rôle. We must not let it grow dim in the midst of your blind struggles. Who will hold the light if we let it fall?"

And in his *Au dessus de la Mêlée* (After the War), he says:

"Try to forget your ideas [those ideas which *separate* one from another] and look into each other's eyes. 'Don't you see that you are me?' — said old Hugo to one of his enemies."

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## THE MESSAGE OF EASTER

H. T. EDGE, M. A.



ALLLES geht vorbei! sings the poet. All things pass: love, faith, fidelity. But Easter brings the message of renewal, rebirth, resurrection.

Yet we are far from preaching a crude optimism, which runs from pain and follows pleasure; mourns its losses, and seeks consolation in the anticipation of regain. The immortal Soul, which is our true essence, knows something sublimer than such a restless mood, something deeper than these shallows. Else why should sorrow and loss be such a theme for poetry, such an inspiration for our grandest music? We find one poet writing:

"Regarding, then, Beauty as my province, my next question referred to the *tone* of its highest manifestation — and all experience has shown that this tone is one of *sadness*. Beauty, of whatever kind, in its supreme development, invariably excites the sensitive soul to tears. Melancholy is thus the most legitimate of all the poetical tones."— POE

We can imagine, then, that Heine, however pessimistic he may



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have thought himself, or other people might think him, indulged his deeper feelings by the exquisite expression of such a tone of solemn beauty. He must have realized, in feeling if not in thought, that experiences must be contemplated not only in their possession but in their loss; not only at hand but in the far distance; that neither possession nor loss comprehends the entirety of that which the Soul desires; in a word, that the wheel turns ever onward, bringing us into ever varying aspects of our sublime destiny, despite the petty clingings and longings of mere mortality.

All nature speaks of resurrection. That word has been turned into a particular dogma, but it expresses a universal truth. Not a cycle but falls to rise again, whether it be the day and night or the summer and winter. Man's span of life is rounded out by a sleep, only to be renewed, as his Soul, if not his mind, assures him. The symbol is the egg or the seed. Many peoples have exchanged eggs at Easter, or used eggs in some ceremonial of the year's renewal. In our darkness we mourn the leafless boughs but forget the fertile seed.

But rebirth is taking place all the time, every moment. Every thought is a seed. A false picture of life inclines us to relax efforts when we grow older, on the ground that it is no use. But this is not in accordance with our better inclinations; it happens when we *think*; and often, when we stop thinking, we act as though we knew life is continuous and old age only a particular phase of it. An animal, unaware of the approach of death, would not have the prospect of it interfering with his actions. Even a human being, any one of us, may be on the very verge of death, unknowingly; and then we plan and act, just as though we expected to live a long time.

How absurd this seems, if we suppose that a sudden death would cut us off for ever from all prospects and plans! Many old people, following their inclinations, which in this case are a better guide than their ideas, will start new enterprises or studies at the end of life. They are but carrying out the universal law of seed-sowing and harvest; and death may interrupt, but cannot prevent the reaping.

When weighed down and compassed all around by the burden of our thoughts and emotions — a tangle from which there seems no possible way of escape — we can always snatch a quiet moment in which to dwell on the thought that we are not actually bound by this coil, and that we can sow a seed of hope and faith in our imagination, which will bide its time and come to maturity as a ready helper in time of need. This is a practical application of the doctrine of resurrection



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which the least of us can use. We can regenerate ourselves; we can give ourselves a rebirth.

The world has long been hypnotized with ideas that we are helpless: religious dogmatism, which represents man as being born in sin and in need of special grace for his salvation; and scientific materialism, which has strived to reduce will and intelligence into attributes of matter. Both these influences are on the wane, and both religion and science are reforming their ideas; but the effect of past influences persists as a habit of thought. People have sought relief in various cults of new thought and mind-culture. But the Theosophical teachings, the gathered wisdom of the ages, show the great natural truths upon which the science of self-culture rests. These teachings also enable us to avoid the mistakes and pitfalls due to a heedless dabbling in forces which we do not understand. We are so likely, in striving to cultivate the higher nature, to feed the lower instead. The forces which we evoke by mental practices may turn out to be monsters that will devour us.

It will be discovered sooner or later by every aspirant to wisdom that the only way to escape the whirl of thoughts and emotions is to take our stand outside the personality and to will only that which is right, instead of that which we desire. For it is the desire for personal possession that constitutes the root of evil for man; and this desire, when merely lopped off, reappears in some other form, so long as the root is not destroyed. Under these circumstances, death must be regarded as a savior, dissolving what we have built around ourselves in one life, and giving us a new start. But it is not necessary to wait for death to bring us release, if we have faith enough and strength enough to grapple with the problem of self while we still live on earth. This is the true meaning of resurrection.

We have said that Theosophy is the collected wisdom of ages; and it is surely proved by reference to this mighty truth of resurrection. Everywhere and in all times this has been venerated and celebrated and symbolized. Clever antiquarians have been pleased to call this kind of symbology by the name of 'solar myths'; that is, they say that all the ancient classical and other allegories merely celebrate the return of spring and the death of winter. Would the whole world conspire to create such elaborate allegories for the sole purpose of symbolizing common natural phenomena? Is it not perfectly obvious that the death of winter and the rebirth of the sun in spring *are themselves symbols* of the great truth of resurrection as applying to man and indeed to all creation? It is this that the ancient nations celebrated — a worthy theme indeed. But see how that very word 'resurrection' has



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been transmogrified and diminished into an ecclesiastical dogma, so that man has been disinherited of the wisdom to which he is the rightful heir.

The scenes of life may pass and fade, but that which is eternal abides ever with us; and love, faith, fidelity, in their true essence, are always at the center of our being, ready to germinate into newer and grander fruitage in due season. May thy Easter be blessed!

## THE DOVE OF PEACE

R. LANESDALE



**B**UT why a dove? Is peace a pretty, soft, cooing thing? Peace is the greatest power in the universe: the sovereign power, that binds invisibly all warring elements in a mighty harmony. Peace is the consciousness of Unity, that underlies all modes of individual existence. Peace is the essence of that unity. But why the dove?

It seems that there was once a time when symbolism was a language, fully intelligible perhaps only to such experts as heralds and the lords they served, but also broadly legible by the illiterate masses of the people. Indeed, it was counted one of the duties of the bards to inspect and to correct heraldic devices, and to be able to emblazon coats of arms with records of events, or personal achievements in such a way 'as to be understood of the people.' The heralds' college in England, for instance, still exists, but heraldry has lost its meaning for the generality even of educated people. It has outlived its usefulness.

But emblems still are used; though it is noticeable that our cartoonists and draughtsmen for the comic papers seldom rely upon the understanding of a symbol, but generally take the precaution to attach a descriptive tag or label bearing the explanation of the symbol or the name of the person in words: for now all can read, though few can decipher symbolism.

And so, not being deeply versed in heraldry or symbolism, I ask myself why should a dove be chosen as the representative of peace. Peace is divine, her presence is majestic, more powerful than law, more beautiful than justice, more impersonal than love. She does not rule, she issues no commands, she judges none, nor punishes. She is the



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Soul of the Silence and the source of Wisdom. Her radiance sustains the universe.

And what is war? 'The howling of wolves against the moon.' The raging of men maddened by hunger for gold and fear of one another.

An eagle might serve as a symbol for war, but an eagle kills for food; men kill for power, for wealth, or for a dream of honor, and more than all from fear. No! The symbol for war is man — or flame. War is a fire that wastes and devastates the world.

How shall we symbolize Peace? What emblem can we use to suggest the power and the dignity, the fostering love and universal motherhood, of Peace? The inoffensive dove? The fruitful olive branch? What hint is there in these of the great spiritual power that is the Soul of things? Before Peace can be fitly symbolized it must first be understood.

Certainly there is a kind of peace that all can understand, the peace that follows war as night the day, and, like the night, is but an interval of rest and preparation for the morrow: but this is not the peace that puts an end to war; this is not permanent nor is it universal; for as the globe revolves unceasingly the night and day divide the earth continually; so wars die down in one place and break out anew elsewhere. Is there then no such thing as permanent and universal peace?

Upon the surface of the earth day follows night and night succeeds the day; and so it is with war and with the peace that follows war and that prepares new wars. The earth revolves unceasingly upon its axis; but the axis is at rest as long as the revolving globe endures. The night succeeds the day infallibly; but yet the sun shines on unchangeably. Must we then never cease from war?

So long as man is satisfied to live upon the surface of the earth he must submit to alternation as a necessary condition of his life upon the surface of this globe. He must have periods of rest as well as of activity: he must be born and die: but life goes on unceasingly although the form of things must change. And there is always peace at the heart of things no matter what the discord in the outer spheres of life.

So long as man believes that discord is his foreordered destiny, so long will war continue among men. So long as each man thinks of himself as separate from the rest, with separate rights of individual possession, so long will he endeavor to enforce his fancied rights by violence.

But when men learn the truth that lies behind the principle of Universal Brotherhood, when they can venture to believe that Brotherhood is actually a fact in Nature, and not merely an amiable aspira-



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tion, then they will know that human warfare is unnecessary, that there is nothing gained by war that could not better be accomplished by cooperation, and that it is emphatically not futile to appeal to the power of love that now lies buried in the heart of man.

The heart of man is of like nature with the heart of all things in this universe: and at the heart of things is Peace. Peace is the foundation of the universe. Peace is the source of life: and those who look inward into their own hearts in time will find it possible to live in peace. Then they will understand that war is unworthy of mankind, that war is always suicidal to nations as to individuals, that it is quite unnecessary, and unprofitable.

War is inevitable only so long as man will have it so: and when he understands that he is really fighting against himself, surely he will begin to look for peace there where alone it can be found; then war will cease as darkness ceases when the sun shines, or as sickness ceases when health is re-established.

What emblem is there fit to symbolize Peace in her universal sovereignty, in her all-fostering guardianship, in her supremacy, and in her absolute impersonality?

So many symbols have been used in lands where peace was known and revered. The 'jewel in the heart of the lotus,' so full of suggestion to an Asiatic mind, is almost meaningless to Europeans and Americans. Yet Buddhism evolved a symbol that in its best days suggested fully what no other religion so much as approached. I allude to the statues of Buddhas and Bodhisattvas seated in meditation. There still remain examples in which the whole figure and even the enveloping draperies exhale an atmosphere of peace that is absolutely convincing. These statues (at their best) speak peace in the silence and testify to an attainment of interior illumination or spiritual wisdom whose essence is that peace 'that passeth understanding,' and that is the soul of things. They speak not of aspiration towards the infinite, but of attainment. They have no need of words to voice their message of "Peace to all beings." In some of the best, one feels that the artist must have been himself a master who had attained to perfection in his art and who knew the truth.

Perhaps as man is also a fit symbol for war and discord so too is man the only symbol of the perfect peace that only he can reach, and he only when in his heart awakes the fire of Universal Brotherhood. Peace is not dead nor has it flown away. Peace is not only Love and Wisdom; it is the source of life and the sustainer of the Universe. And the supreme symbol of Peace is enlightened Man — the perfect Man.

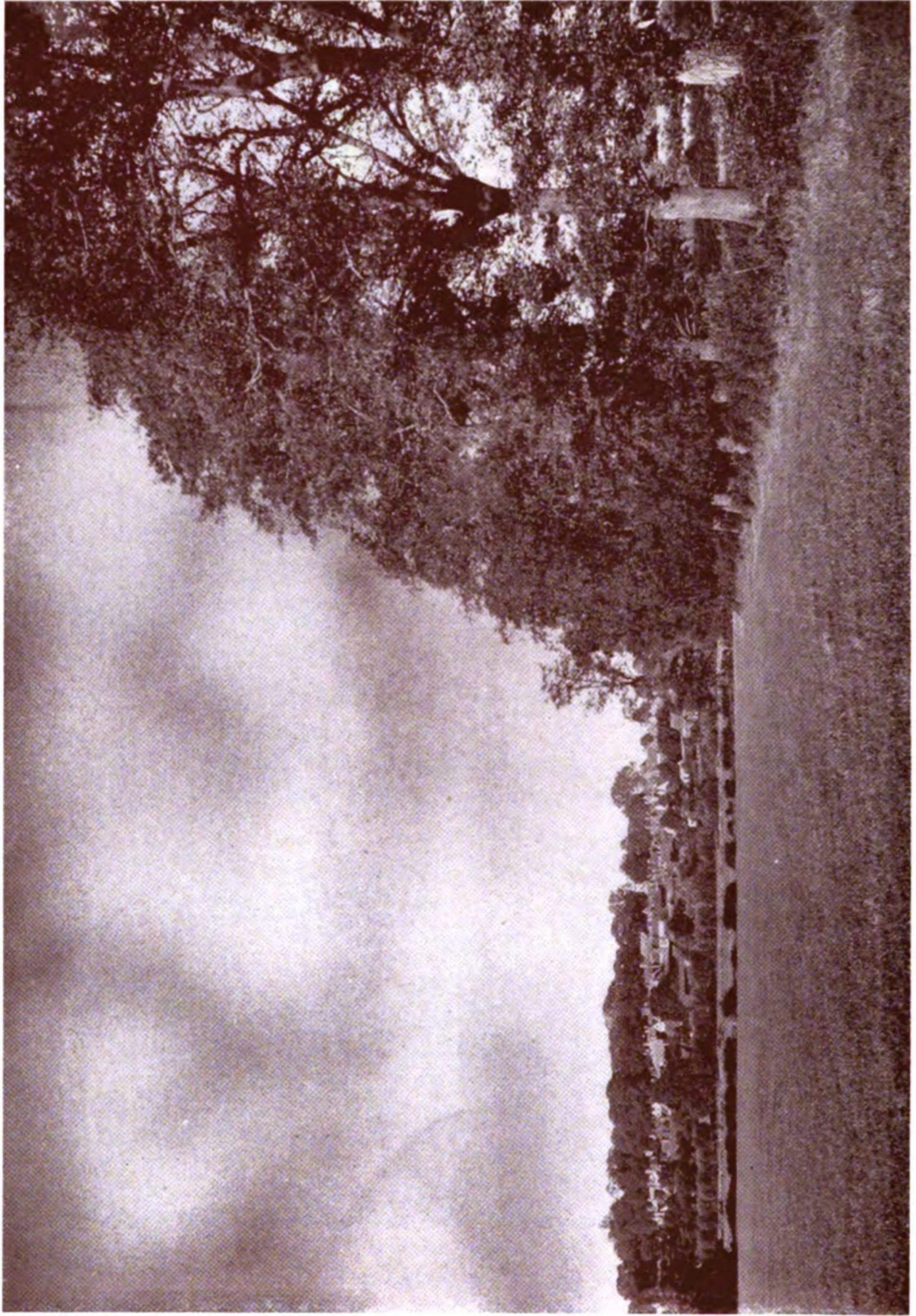




*Lomaland Photo & Engraving Dept.*

'THE VALLEY FARM,' FROM THE PAINTING BY CONSTABLE

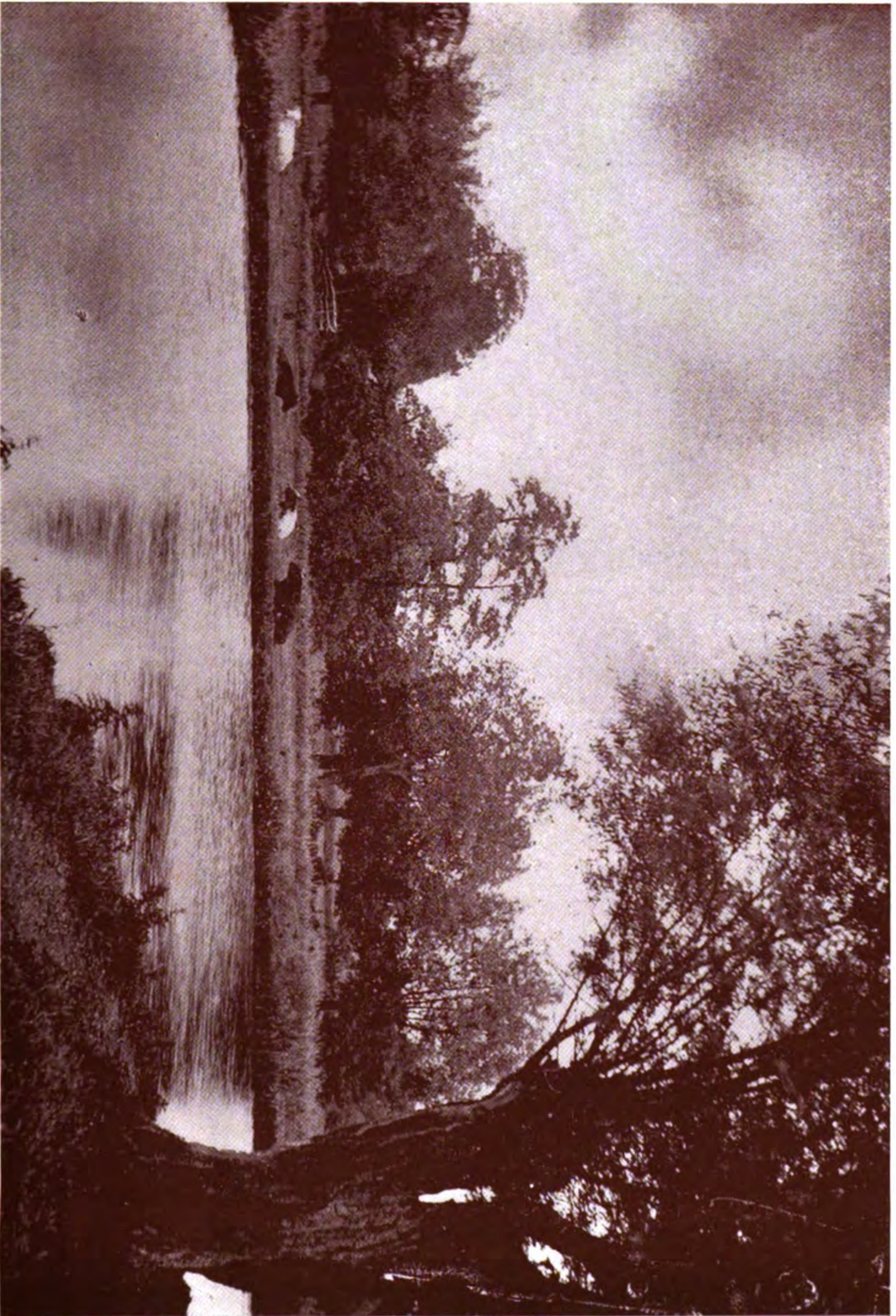




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THE TOWN OF DEDHAM FROM THE MEADOWS, ENGLAND





A PASTORAL SCENE NEAR FLATFORD, ENGLAND

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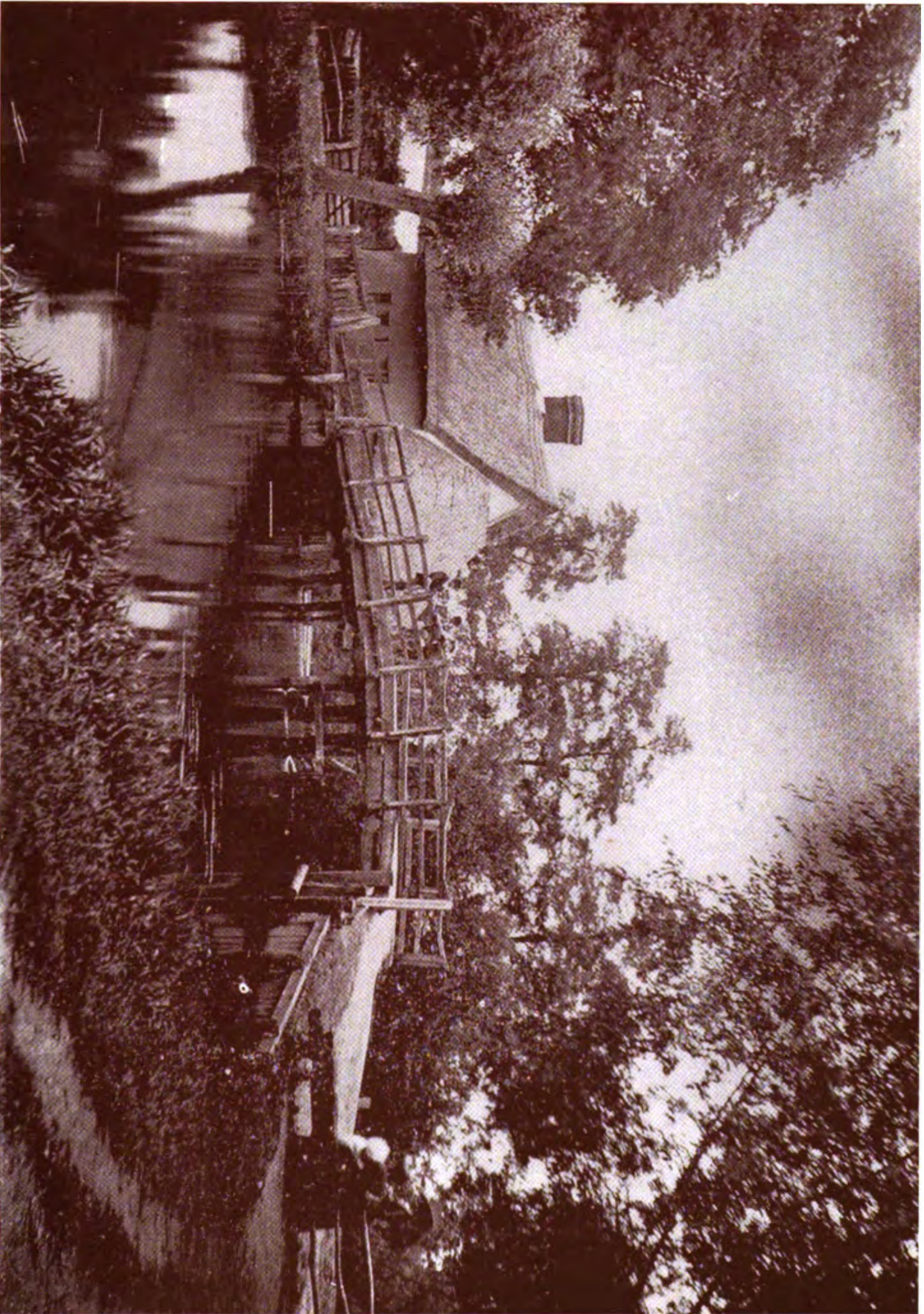




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‘FLATFORD MILL,’ FROM THE PAINTING BY CONSTABLE





FLATFORD BRIDGE, ENGLAND

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AT HIGHAM ON STOUR, ENGLAND



## IN CONSTABLE'S COUNTRY

JAMES GRAHAM, F. R. P. S.

N the northern borders of the county of Essex, some seventy miles northeast of London, and ten miles west of Harwich, is that part of the valley of the Stour known as Constable's country. It is a most typical example of English countryside, which was so lovingly construed by the painter John Constable.

Here a sluggish river meanders through lush meadows, its bed rank with aquatic growths and teeming with life. There are coarse fish in plenty, bream, roach, and many varieties of the eel-family. Tall trees flourish among the hedgerows, while the tow-path is lined with pollard willows. The pastures are filled with comfortable cattle, and sheep roam over the rougher grazing land. An occasional barge is slowly brought through the locks by a sturdy horse, who knows how to jump over the low styles placed across the path for the protection of the cattle. The woodwork about the river is of a kind unlike that found elsewhere, and is constructed to last many generations.

The town of Dedham, not much more than a village, was at one time a center of the worsted industry, but was left high and dry by the commercialism of the railway era, which kept too far from this secluded spot for it to benefit. The church-tower of the town figures in the background of many of Constable's pictures, often in topographically impossible positions.

The farmer-folk of the Stour country have little use for the automobile. There is good grazing for a horse, and a horse can jog-trot through the narrow lanes with little concern for the mechanical age. While grass grows green, and cows are well fed and contented and nature smiles, what need to scurry with machinery?

In spring, this restful pasture-land is glorious enough in the sunshine, but it is even more beautiful in the rain. Then all is quiet, save for the swish of the falling water and the rustle of the new foliage. The full leaves drip their quota of moisture to the ready earth, the grass breathes a scent of heaven. When the sky smiles again young birds are hopping about as they laboriously gain their first lessons in aviation; the parents circle round, to scream their alarm at the intrusion of the human. The cattle are taking their rest by the opposite bank, and fish



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are drifting about among the weeds. Here and there is a breach in the river-bank which will be mended some day, and the growths will be thinned out when need arises. In the evening the sun will sink behind the trees amid the clouds, a hush comes over the land, and all is peace.

## THE DRUIDS

KENNETH MORRIS

I OLO told me there were men of old  
Who fashioned harps of flowers and faery gold.  
The hills of eve, the dew-cool vales of morn,  
He said they wandered singing, gathering bloom —  
Pale cuckoo-flowers, wood-sorrel, elfin-thorn,  
Dewed mountain-field cowslips, and yellow broom,  
The ragged-robin bloom, the daffodil —  
And would with song distil  
All the virtues of these mountain-flowers  
To gold, and fashion harps of such strange powers,  
In them would be tunes wherewith at will  
They could cure every ill.

Iolo told me, too, they were so wise  
Little escaped them in the night-blue skies:  
They could interpret all Ophiuchus' moods  
Ever and ever round the Pole who swings  
His solemn stars. The oaks' imaginings,  
And what the wild bee, clover-drunken, broods,  
And what the morning dew,  
Iolo said, the gentle Druids knew,  
Because they were still-hearted as deep noon  
In a green, bee-loved glade where ringdoves croon —  
Still as the mirrored sudden jewel gleam  
Of kingfisher wings on a dark-pooled forest stream. . . .

*International Theosophical Headquarters  
Point Loma, California*



## BROTHERHOOD

LYDIA ROSS, M. D.



WEET are the uses of adversity" is the optimistic verdict of the banished Duke in the Forest of Arden. The erstwhile pomp and circumstance of ambitious court-life have fallen away like a garment of glamor. The artificial fever of it all has died out in the veins. Health and serenity have replaced confiscated position and possessions.

These amateur foresters expand to the intimate touch of Mother-Nature, somewhat as sick children feel after vivid dreams of delirium fade out, and they awake in the dear old homeland of reality. The simple wholesome forest-life puts new glow and strength into clean, rich blood. The clear, calm mind reads new meaning in —

. . . "tongues in trees, books in the running brooks,  
Sermons in stones and good in everything."

It is no pampered body or flattered brain which reacts so freely to the primitive challenge of things and feels

"The season's differences, as the icy fang  
And churlish chidings of the winter's wind,  
Which, when it bites and blows upon my body,  
Even till I shrink with cold, I smile and say,  
This is no flattery: these are counsellors  
That feelingly persuade me what I am."

Ah, now we know the secret of the Duke's strange content! He has tasted the charmed draught of self-knowledge,— that original lure that led our adventurous first parents out of an Eden of ignorance and confined delights. The Duke is taught by the untempered blast how unstable were his old luxurious defenses of soft warmth and feastful board and ruddy wine, flanked by trained servitors and smooth-tongued courtiers.

The wintry wind that sweeps away the last dry leaf of a gay summer's show, reveals the strength of sturdy trunk and waving branches. 'Tis then the bared tree's vital forces, centered deep within, turn a seeming rout into a hidden rally for a still braver summer showing. The Duke has lost his gay equipment: but his body even while shrinking at the challenge of cold, has found a citadel of reaction. As the blood is driven from the shivering skin, the sturdy heart sends it back again, tingling through every vein with warm vital strength and buoyant courage.



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The onslaught of cold, benumbing to a sheltered body, is routed by this new-found warmth within him.

The Duke, freed from the swaddling-bands of circumstance, is persuaded by the 'liberating counsellors' of adversity that he is something more than a mere favorite child of Fortune. As the Real Man is driven in upon himself, the strain of true nobility in his blood arouses the hidden resources of human nature. Outwardly poor, his heart beats with more royal currents of outgoing thought and impulse, radiating a glow of buoyant good-will. He sees the false colors of 'painted pomp' revealed by contrast with Nature's fidelity to simple truth and beauty. This is the outspread form of the sound sweetness at the very heart of human nature. Finding himself, gives the clue to the less conscious world of things around him. An aroused humanity within argues the native rights of four-footed denizens of the woods. Still more, he expands into a larger selfhood, that breathes a unity of feeling for "co-mates and brothers in exile."

Shakespeare puts so much simple natural humanity into the play that the selfish characters are made to serve as useful shadows and background for the bright, living pictures. Duke Frederick's harshness with his niece quarrels with his vain affection for his daughter. His conflicting feelings make his authority too lame and incomplete to withstand the whole-hearted devotion between the two cousins. There is a generous sweetness in Celia's giving of first place to Rosalind's beauty and popularity and plans that shows the large unselfishness in the little woman. Her self-forgetting heart turned exile into freedom, with the thought —

"Now go we in content  
To liberty and not to banishment."

Rosalind and Orlando take you into their confidence with naïve candor in their delightful by-play of finding each other. You quite forget that it is not your own romance, and you play both parts with them, feeling it is all just as it should be, for you loved them both at 'first sight.'

You trust the lovers to round out the future together. Rosalind's tender heart and rare womanliness will temper her sparkling wit and joyous spirit of banter and frolic. Nor will she pall upon the pure manhood and noble strength of devoted Orlando. His gentleness and gratitude toward old Adam argue for a loyalty to this closer tie that will enrich, inspire, and comfort, will charm and elude and awe him without end. He will want more than one life to understand the Rosalind womanhood that unites the hummingbird's dazzling flights on invisible wings with the demurest ideal of steadfast devotion to the home-nest.



## THE END OF THE WORLD


In the pessimistic shadows the sentimental Jacques suffers from the recoil of true sentiment upon the self-betrayed. He has sought to rob every hive he passed of the honey of life: and the cloying sweetness of excess has fermented a liquor that renders him maudlin with melancholy philosophy. His over-wrought liver colors his skin and his jaundiced views of an 'infected world' which he is more willing to cleanse with clownish wisdom than to take his own medicine. Jacques somehow gets an uncanny grip upon every one's sympathy — at least he has something akin to all of us who are not perfect, or who have never tried to cover the bitter taste of regret by a brave mouthful of words.

There is something in the humanitarian teaching of old Adam's life of devotion worthy the tribute of silence and uncovered head. To give his all and then to give himself to his cherished master, goes beyond definitions of charity or sympathy. That goes back, indeed, to the "constant service of the antique world," in the Age of Gold: and it confidently reaches forward, beyond all fear of helpless age and death, and draws upon the very sense of being. It makes immortality itself serve as handmaiden for love that is entangled in a little mesh of time.

Only the soul could have drawn so freely upon the innate richness of its own nature, and seem to be the gainer because of the giving. Old Adam showed how simply and naturally the incarnating spirit of true Brotherhood can work through peace and unity to change the unsatisfying world so that it all henceforth will be 'As You Like It.'

## THE END OF THE WORLD

RONALD MELVILLE

OME audacious people have been rash enough to prophesy the end of the world for a certain definite date, and now that date is past and the world's end seems no nearer than before. This should not worry the prophets, if they had but a little more imagination or a smattering of philosophy. One day a prophet will arise and say that the prophecy was actually fulfilled, and that the world we see about us is a new creation in which the old order no longer holds sway and a new law has come into existence. Then terrible things will happen; for the whole social order rests on the people's faith in the continuity of natural law.

As a matter of fact the ordinary mind cannot imagine the end of things except as the beginning of something else linked up with the past by the 'elect,' who escape destruction. Those who talk about the



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end of the world can hardly be supposed to mean anything more than the end of the present order of things in the world, which is to be brought about or at least heralded by the coming of a 'Messiah,' an event which has been predicted in all ages and in almost all countries.

The Messianic idea is in no way irrational or unphilosophical; indeed it would be hard to imagine the introduction of a new social or political system in any other manner than by the active agency of a superior being; though his advent might well be accompanied by no great psychopyrotechnical display.

The existence of superior beings capable of guiding the evolution of the human race is not unreasonable in itself: though there is no reason to invent unusual conditions of birth for a Messiah, nor to expect that his advent will be heralded in any miraculous way: on the contrary, experience should teach us that superior men too often are not recognised till they have left the world. They do their work most generally in the face of bitter opposition; they are personally slandered and attacked during life, and after death their reputation is blackened: but their work is done, and the course of human evolution has been influenced.

In the religious Orient the legend still persists of the periodical appearance among men of a divine ruler or King of the world, who is at once recognised and acknowledged as the 'Messiah.' But he can do no more than show himself and pass: for no spiritual ruler can exist for long in the mephitic atmosphere of *Kali-Yuga*. His periodical appearances serve only to revive the people's faith and to confirm their hopes of the eventual arrival of the Golden Age.

But in the Occident the white man as a race has lost his faith in spiritual rulers of the world where man replaces god by a machine man-made and man-directed. The Golden Age has ceased to be even so much as a dream for him; and he can imagine no change in the materialism of his concepts of life on earth except at the cost of a total destruction of the world he has so long defiled by his system of so-called civilization.

In view of the fact that everything in nature is in a state of ceaseless change, subject to growth and to disintegration, to birth, decay, and death, rebirth and reproduction of its species; it should be easy to accept the law of cycles which governs the periodical appearances and disappearances of the universe and all that it contains. As the 'laws of Nature' are simply the natural expression of the forces inherent in the universe it would perhaps be more correct to speak of the law of cycles explaining rather than governing the periodicity observable in natural phenomena.

If this periodicity were more generally recognised the 'end of the



## THE END OF THE WORLD

world' would cease to be regarded as the doom pronounced upon the human race by an implacable god, and would appear as no more catastrophic than the coming of winter, the fall of the leaf, or the occurrence of an eclipse of the sun.

And yet it is unreasonable to expect irrational men to look more philosophically on the recurrence of the death of the world so long as they continue to regard the death of a man as a preventable calamity. We all know that we must die, but nobody believes it. And yet we are dying all the time. The immortality of man does not imply the immortality of his physical body. The most fanatical religionist will hardly in our day deny the perishable nature of the fleshly form of man; even if he should believe that at the day of judgment the bodies of the elect will be miraculously reassembled in some recognisable form.

It may be said that, on this plane of Nature, death is the law of life; for as the appearance of a living organism here on earth necessitates some sort of birth followed by growth, which in its turn gives place to disintegration and decay; so death is a necessary preliminary to rebirth. Without death there can be no birth. If the world had a beginning it must also have an end, but both the end and the beginning may be indefinitely drawn out. So much so as to justify the old motto of the Dyers' Co.: "We live by dyeing."

We may smile at the ignorance of the too literal religionist who blunders into the error of prophesying definitely the day and hour of the destruction of the world: but let us beware of laughing overmuch at his credulity while nursing in some corner of our mind a faith as foolish in the eternal duration of our world and its inhabitants. "*Tout lasse, tout casse, tout passe,*" and yet we are immortal, for we are souls of spiritual origin who can smile at Death as at the opening of a door that seems to block our way.

What need to fear the ending of the world? Are there not plenty more where that one came from? Where one world ends, another begins.



"LET us disown whatever is unworthy of our name and of our history, whatever will hide from us the ideals of our own national birth, whatever will drag us from the heights of our attainment. Let us be assured, too, that there is no nation too mighty to stand in silence before the Judgment Bar of history, and that from the verdict of time there can be no appeal."

— *Katherine Tingley*



## THE YOUTH OF COUNT TOLSTOY

BORIS DE ZIRKOFF

"And we know that we come from death to life, as soon as we begin to love our brother. He who does not love his brother has no immortal life; only he who loves his brother has *that immortal life which is in him.*"—TOLSTOY



HERE is no human being on earth, there is no thinking man or woman, who has not experienced at some crucial point of existence a moment of questioning and doubt before the great riddle of life, and who, face to face with the suffering, the misery and pain of humankind, has not felt the problem of the Universe arise in the very depths of their souls and overwhelm them with the mystery of the Great Unknown.

And yet how many among these same men and women have been swept away by the current of life, drawn into the turmoil of every-day existence, into the whirlwind of trivial banalities, and, forgetful of these rare and precious moments of innerquestioning in the springtime of their life, have lived after all but for the gratification of their personal ambitions, of their selfish desires, and have finally ended in the blind nothingness of a useless worldly life!

It is not to that category of human beings that belonged Count Tolstoy, the brilliant writer, the reformer, the so-called apostle of a new generation, so often misunderstood, so often misrepresented by foes and friends. He was one of those searchers for Truth who find death less terrible than life if they have not solved the mystery of the latter and have not grasped the hidden meaning of its potentialities. He was one of those indefatigable souls who cannot be satisfied with the superficial illusions they meet at every step of life, and are bound to enter into the deeps of every riddle, in order to bring forth the inner essence, the underlying unity, of all and everything.

And it is only if we take the life and the person of Count Tolstoy from the standpoint of a reformer on spiritual lines and a lover of Truth, that we shall be able to understand more clearly the tremendous importance and greatness of his individuality in the civilization of the last fifty years, and especially in the national growth and cultural development of Russia.

The life of Count Tolstoy could be divided into two parts diametrically opposed to each other: the years between 1870 and 1880 form the transition-period which separates these two epochs of his inner growth and evolution. During these years a profound revolution on lines



## THE YOUTH OF COUNT TOLSTOY

of moral, mental, and spiritual development had taken place in the soul and the entire being of Tolstoy; it had transformed all the conceptions, the ideas, the fundamental notions of his heart and mind; it had changed the character of his artistic productions and was the keynote of his future greatness as a teacher and reformer.

In the first half of his life we see before our eyes a great, famous writer, the literary activity of whom was already then well known to the world. We can appreciate in him the traits that outline a grand personality, a man of genius on such and such lines, but still a man of the world, so to speak; he is in the midst of his fellow-creatures, like them full of passions, of sufferings, of vague beliefs, of weaknesses, of human failures, and of all the sad mistakes so dear to the Russian people in particular.

In the second period of his life Tolstoy is an entity beyond the laws which govern the historical and evolutionary growth of what is called 'society.' He is a Force, a Power, a kind of Karmic tool destined to accomplish some well-determined and definite work for the benefit of a race, nay, of humanity itself.

No matter for the present what were the numerous and contradictory opinions about the Tolstoy of that second period; he might have been everything that the wounded vanity and selfishness of his contemporary generation wished to make out of him; he might have been a fanatic, an atheist, a Christian, a sage illumined by the light of some unknown world, the founder of a new religion. Suffice it to say that he was an unusual appearance on the scene of history and civilization, and a man who changed the direction of thought and the trend of mind for several generations of his own country, and who also influenced the world at large by the set of new ideals and conceptions he has infused into the mental and moral atmosphere of it.

Count Lev Nikolaevich Tolstoy was born on the 28th of August, 1828, in the estate of *Yasnaya Polyana*, in the government of Tula. His mother was Princess Mary Nikolaevna Wolkonsky, sole heiress to the tremendous wealth of that old and famous Russian family. She died in 1831, and her death was soon followed by that of her husband, the father of the great writer, which occurred in 1837. At nine years of age, Tolstoy became thus an orphan. He was taken care of by his aunt on his father's side, Countess Osten-Sacken, and Madame Ergolskaya, a somewhat distant relative.

While the oldest brother of the family, Nikolas, remained in Moscow, in order to study in the University, the three youngest children, Lev, the future author, Dmitri, and their sister Mary, went to *Yasnaya*



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Polyana, where they stayed more than three years. The life on the large estate, amidst the glorious beauties of Nature, in freedom and childish happiness, had an important influence upon the mind of Tolstoy; and later on when the burden of existence seemed too heavy for him to bear any longer in the dull *milieu* of social life, he went again and again to that same surrounding of peace and natural grandeur, where he spent his early youth, in order to drink at the source of the primordial life which springs forth from the eternal depths of Nature.

The children were under the care of Russian tutors and a German teacher (the famous Karl Ivanovich, immortalized later on in *Youth*). When, three years later, Countess Osten-Sacken died, the children went to live in Kazan' with their aunt, P. J. Yushkov. Already at that time, according to the testimony of Madame Yushkov, Tolstoy was entirely different from his brothers and his sister; he had a peculiar character, harsh manners, and an inclination towards everything that was contrary to the usual way of living in the midst of his comrades and friends.

It was in 1844 that the young Tolstoy entered the University of Kazan'. He took the resolution to start the study of Oriental philology, as this branch of knowledge was at that time in great renown at the said University. Although Tolstoy had had the help of such prominent men of learning as Professor Sboyeff, and the Frenchman, St. Thomas (of whom he tells the reader in his memoirs, under the name of M. Jérôme), the young student had a hard time in following his studies; the examination for admission into the University had not been very successful in many ways, but this would have been only a matter of little importance if Tolstoy had been able to continue his studies with due carefulness and patience.

The worst was that Tolstoy had been drawn more or less into the whirlwind of social life, that vain illusion under which lie so many evils which destroy and help to annihilate the good tendencies of men. Being a member of one of the oldest Russian families of noblemen, his position in the social *milieu* would have been the more brilliant; he was tempted by the rôle of being one of the leading actors in the comedy of worldly life, and it is probably owing to these very interests which drew him away from the study and research-work of the University that he experienced failure in the examinations of 1845, and was left in the same position for a year more.

The failure just mentioned had a pernicious influence upon his strange character. Instead of trying to take up his studies with more energy and care, Tolstoy found himself utterly discouraged and soon after left the Faculty of Oriental Philology in order to take up the Faculty



## THE YOUTH OF COUNT TOLSTOY

of Law. Alas! The Faculty of Law at the Kazan' University was known much more for its social meetings, its gatherings — where the cream of the society of that town was supposed to assemble so many times a month, — its interest in all the futile happenings of the aristocratic circles, and its absence of interest in the study of anything that had relation to Law! No wonder that the Principal of the University, Count Moussin-Pushkin, expressed himself in the following words: "We have not one student of Law who is not an imbecile," — sad, but rather true to facts!

Under the maddening influence of that worldly life, Tolstoy, like every other one of his comrades, did not care a bit for the coming examinations, and spent the year in the surroundings of his friends, taking part in every social affair of the city, and in all the indescribable foolishness and scandals that occurred in the aristocratic circles of the town.

But this was not the kind of life his soul was striving for. It was not the occupation which could satisfy the needs of a man like Tolstoy, even in his nineteenth year.

After the first period of pleasure and selfish satisfaction, the reaction came very soon. Like so many who have later on understood the emptiness and folly of worldly life, Tolstoy had been drawn into its current, had tasted all the vain pleasures of it, and, after having felt disgusted with its allurements and apparent purpose, under which were hiding the grimacing faces of crass immorality, pride, ambition, and selfish satisfaction, he began to feel uneasy in the midst of his so-called 'friends.' He began to think that the kind of life which was customary then in the highest educational establishments of Russia, and especially in the universities, would not contribute to make of him a man in the real sense of the word. He had the sincere desire to be 'good,' but, as he says himself, the social *milieu* in which he lived paralysed his good will.

After a disastrous examination at the close of his studies in the University, he left it in 1847. The certificate delivered to him stated, among other things, that he was "not capable, extremely lazy, and failed to come to the lessons."

Tolstoy went to Yasnaya Polyana, which now belonged to him, after the death of his father, and spent two years there. The change of atmosphere, the beneficent influence of the great, infinite space of the Russian country, made an indelible impression on him after the city-life. He came to hate the worldly existence, the circumstances which surrounded him until now; that life, which, as he said later on in his *Confession*, "empties the spirit, the heart, and the soul of youth."

Tolstoy felt, perhaps for the first time in his life, that the real life



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of freedom, the life of quiet happiness and inner contentment, was more closely associated than he had ever believed it before with the simple, agricultural population of the country, with the customs and habits of that sane and healthy body of men who reside far away from the turmoil of the large towns. Tolstoy began to study agriculture and the needs of the peasant-class of Russia. In a charming story, *The Morning of a Landowner*, he speaks of himself in the following terms:

"I leave the University in order to take up the life of the fields, for I feel that I am born for it. The principal evil is the miserable condition of the peasant, and that is an evil which can be destroyed only by work and patience. Is it not my primeval and sacred duty to occupy myself with the happiness of those seven hundred men, of whom I have the responsibility? . . . I have taken a strange but nevertheless good path, and which, I feel it, will lead me to happiness."

Here is the end of a whole chapter in the life of the young Tolstoy. Here is a new page of the book which contains his deeds and actions, his thoughts and inmost feelings.

But it would be false to believe that the chapter which treats of his early growth and evolution consists only of one side, namely, the tendency towards the vain, ambitious, and selfish life of the world, to the moment when an inner revolution had taken place in his soul, and forced him to retire for a while to the peaceful surroundings of country-life. The second part of Tolstoy's being, the better side of his nature, was present all the time, although dimly outlined and vague.

If we wish to know the inner soul-life of the future great writer and philosopher, we ought to turn to his work entitled *Childhood, Adolescence, Youth*, written when he was twenty years of age. There he tells us his memories; he recounts his deeds and inner experiences, in the years of his early youth. Speaking of the thoughts that troubled him when he was fourteen, or fifteen, of the vague conceptions he had about the true meaning of life, he says:

"During a whole year, I lived in a state of concentration and moral retirement, in the midst of which my childish mind was already haunted by the most ardent problems, by the problems of the destiny of man, of the after-life, of the immortality of the soul. With all the ardor of my inexperience, I sought for a solution to those problems. . . ."

Once in a while he felt the pleasure and the satisfaction of having made a sacrifice. His ideas were often directed to the most abstract conceptions of the Universe, but he also tried to find some *easy way* to reform humanity, and to change all its failures into so many successes and victories. As we see, the whirlwind of his childish imagination was associated with the inner urge of the higher part of his nature and resulted in a more or less dim comprehension or rather presentiment of some-



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thing grand and real hidden beyond the banalities of every-day life, and which he could not grasp as yet with his own mind.

Already as a boy of fifteen, Tolstoy took the resolution to "trace a program for life, to write down its aim and purpose, to define his duties and his task, and never more to deviate from it." He went into his room, took some paper, and wrote down a scheme of his obligations towards himself, his fellow-men, and God; after that he began to accomplish the task he had imposed on himself.

His memoirs tell the reader about *the 'strange' sensation he had during his youth of being a creature with two hearts, and also of being two men in one.* The idea of death haunted his imagination and troubled his mind. The conception of pain and suffering had something of a pleasure for him. Once he "seized a large dictionary and, in order to grow accustomed to suffering, held it during five minutes with outstretched hands, notwithstanding the horrible pain of that trial." Another time he went to the garret and, having taken his coat off, began to flog himself as hard as he could.

Then came all of a sudden a great change in conceptions, and Tolstoy thought that "if every day, every hour, bears death in itself, what is the use of lessons and experiences?" Then he is seen "lying three days on his bed, reading the first romance he could get hold of and eating pies with honey bought with his last pennies."

There is something of a lesson in the study of his memoirs. The interplay of two natures is so apparent, so definite, so impressive when one realizes the future greatness of that man, who then was a boy without experience and knowledge of life. So many different sensations were present in his soul. There was the selfish satisfaction of personal hobbies; the anger, the ambition, the pride; and there was also the ideal of devotion, sacrifice, humiliation, hate of oneself, love of men, and search for Truth.

Sometimes Tolstoy was so strained in his mental concentration on subjects that his mind could not grasp, that he felt, as he himself says, near to becoming crazy. After vain speculations on abstract matters, he "reached a state of consciousness utterly abnormal." He "could not think of anything without beginning to think about his own thought." He asked himself: "What am I thinking of?" and he answered himself: "I think that I think." "And now? I think that I think that I think." And so on. "I began to lose the rest of my sane judgment," he says.

Established in Yasnaya Polyana, Tolstoy felt the urge to do something good and useful for his serfs. But, although his intentions, as



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always, were full of sincerity and good will, he did not know the real needs of the lower classes of Russia, because he had not yet experienced the suffering and misery of their poor, wretched existence. It was, however, his first attempt to enlighten the people and to better their conditions. He left his estate moved by the urge to finish his studies, and went to St. Petersburg; there he passed through several examinations and returned again to spend a year in Yasnaya Polyana.

It is said that he lost considerably in playing at cards, at that time. Tolstoy felt uneasy and realized that if he did not change his way of living altogether, he would not be able to pay his debts. Thus, in order to economize and also to see new surroundings and new people, he left his paternal estate once again and went to the Caucasus, where his beloved brother, Nikolas, with whom he was in an unusual friendship many years till the death of the latter, served as an officer.

It was in the Caucasus, in the midst of primordial nature and grand scenery, among the eternal youth of the wild and primitive life, in the simplicity of a Cossack *milieu* and the sane and healthy habits and customs of the aboriginal population, that Tolstoy, some twenty-six years of age then, felt once more, and perhaps for the first time in the true sense, the blessing of the great solitude, face to face with the grandeur of nature, in that glorious corner of his native country. Disgusted for the time being with the pettinesses of a landowner's life, he was touched by a romantic dream of military glory and the love of primitive life among the wild tribes of the mountains. This existence had for the time being a great charm for his weary soul.

Tolstoy did not conceive the idea of entering at once in the army,—which he did later on. He started a hunter's life, in company with an old Cossack, Epishka (immortalized in *The Cossacks* under the name of Eroshka). With the five rubles (two dollars and a half) he spent monthly, Tolstoy became able to pay his debts in a very short time.

After that he yielded to the advice of some relatives and entered the military vocation by enrolling himself in the fourth battery of the Twentieth Artillery Brigade as a non-commissioned officer. If we wish to know something about his life, his thoughts, and the gradual evolution of his conceptions at that time, we ought to turn to his *Cossacks*, that wonderful description of the wild life of a still more wild country along the winding Terek that rushes headlong through the midst of gigantic rocks and boulders, in scenery of primordial beauty and overwhelming grandeur. "What happiness," he wrote, "to be alone with nature, to contemplate her, to talk with her!"

In the leading type of his story, Olenin, we immediately see the



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author himself, as he was then. It is the type of life of a Russian nobleman of some sixty years ago, with all its freedom, its lack of faith, its family connexions, its lack of settled moral ideas. But even if many a strange idea appears once in a while in the brilliant and vivid narrative of *The Cossacks*, we are able, however, to see more or less clearly the gradual awakening of the better part of Tolstoy. The officer Olenin "understood the lie in the midst of which he had lived until then, the lie that had always revolted him, but which now seemed to him particularly disgusting and ridiculous."

Tolstoy writes to one of his friends in Moscow, describing the *real life*, as he conceives of it now that he has seen the beauty of primitive nature, and the simple but honest customs of an open-hearted population, so far from the malpractices of the great cities. He impresses his friend by preaching the happiness of primitive life, in perfect union and harmony with nature, according to the great laws of the Universe, which men try to destroy or at least oppose and ignore so often.

There is a man who seems to be the living incarnation of this ideal of a hunter's life; it is *Uncle Eroshka*, an old Cossack, with eyes of a child, sincere and good, with youthful muscles trained in the free air, in the forests and steppes, with all the appearance of Tolstoy himself as he was to be like in some forty years from that time. Strange anticipation of the power of imagination!

Needless to say, many a crime is hidden in the depths of that old Cossack soul, but there is also the feeling of brotherly love towards all and everything, the joy of living, the faculty of being in communion with nature and of entering into her inmost secrets. There are such types in Russia. They are rare in other countries, but there is something peculiarly attractive in them; they inspire faith, friendship, even a certain feeling of kinship, as if the wild sentiment of freedom, the absence of any bondage of material life, was innate in our very soul and being.

He is a philosopher but by no means a rational one. He seems to have realized the power and potential vigor of his soul and recognises no other authority than that of his own conscience. In spite of the strange philosophy expounded once in a while by the old Eroshka, we feel that it contains the germ of a faith which waits only for its awakening under the magic touch of some inner experience. In spite of some vague statements on God, life, and the moral code, we feel that in his soul is hidden an old wisdom, or rather a ray from some ancient philosophy.

And it is also hidden in the soul of Tolstoy himself, as Eroshka is most certainly the reflexion, intensified however, of the real Tolstoy, the better part of his nature; while Olenin seems to be the image of that other



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floating, unsettled, and gradually receding personality, that had existed in him until that time. The soul of Eroshka is an abyss without end; it is full of darkness and light, of shadows and sunshine. He loves everything that lives, every creature that moves and breathes in the wide world. Sometimes it appears as if Eroshka and Nature were just one, so intense is their mutual communion.

Is it not the source from which Tolstoy, perhaps unconsciously to himself, took the power of his artistic genius, and the inspiration that enabled him to create? Is it not the sensation of Olenin himself who, at the glare of a bonfire, looking at the thousands of little flies which circled around the flames, hearing their soft and musical buzzing, "sees in each of them another Olenin, another himself"? It is the vague, germinating, nascent consciousness of the grand unity that underlies the whole of the Universe, of the one Infinite and Changeless Spirit which pervades the Kosmos and fills it.

It was at that period of his life, that Tolstoy felt the urge to write and create himself. Besides *The Cossacks*, he sent stories to the Russian newspapers, among which we shall mention *The Invasion; Childhood; Adolescence*. During four years he remained in his regiment. After the beginning of the Crimean war, Tolstoy went to the front of the Danube with the staff of Prince Gorchakoff. He became an officer shortly after (1855), and took an active part in the siege of Sebastopol.

In spite of this kind of life, Tolstoy did not stop his literary activity and wrote at that time: *Sebastopol in December 1854; Sebastopol in May 1855*, and other descriptions of the military life. It is said that these works made a very great impression on the Empress Alexandra Feodorovna, wife of Nikolas I. The latter gave order to remove Tolstoy from the line of fire, because his life, as he said, "was necessary to Russia." In September, 1855, Tolstoy was sent as a messenger to St. Petersburg, and thus the military career of the future writer came to an end.

In the literary world of that epoch the highlights were such famous authors as Goncharoff, Turgenyeff, Ostrovsky, and Nekrassoff, not to mention others. Their *milieu* was entirely separate from everything else, and constituted something of a literary *caste*, if we can express ourselves in that manner. Needless to say, Tolstoy, well known in St. Petersburg's circles for his masterly descriptions of the war, was received with tremendous enthusiasm in these literary circles of the capital. He did not form any friendships among men of his own interest and trend of mind. He lived a short time with Turgenyeff, but after repeated quarrels, the two 'friends' left each other.

The same thing occurred in the social circles, which Tolstoy



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learned to hate with all his soul. Tolstoy could not stand the friendship of those who tried to become his friends only because he was a person of growing fame. He was already on the path of that endless search for Truth and the meaning of life, which excludes everything that is not in perfect harmony or accordance with the aim of the searcher.

In so-called 'society' he contradicted all and everyone. He had not yet acquired the basic principles, the fundamental conceptions, which later on made of him the great man he was. He was vacillating and walked in darkness. But he felt that something was going to happen that would open before his eyes the vast horizons of a brighter life. Alas! He did not know that this veil of illusions was far from being torn away and that the time for his spiritual regeneration was not yet drawing near.

The ideas, the conceptions, the principles, of truth and justice which Tolstoy expounded *forty years later* in his philosophical and religious writings, were already present in his mind and in his heart, although in a mere rudimentary form, with vague outlines and devoid of shades and contrasts. He was unable to formulate his ideas in a more or less lucid and logical manner; he changed his opinion on things with incomparable swiftness, which made his so-called 'friends' laugh at him and at his 'somersaults,' as they said.

There was but one friend of Tolstoy who felt that something entirely new was germinating in the mind of the young writer; he was the only one who intuitively knew that the search for Truth was the principal lever which at that time moved the soul of Tolstoy; and he said once to some person who was ridiculing the unsettled beliefs and opinions of Tolstoy: "Do you know, that these very 'somersaults' are much more interesting and have much more value than all our steadiness?"

The bold judgments on life that Tolstoy used to expound in the circles of St. Petersburg's society, the criticism he expressed of every side and feature of contemporary customs in Russia as a whole and of the vain illusions of the social circles of St. Petersburg in particular, the strange conceptions he had of art, religion, science, of the entire civilization of his epoch, turned against him his best friends, and Tolstoy, disgusted with everything he saw around him, found himself alone and without any *philosophy of life* on which he could build for the future. He wrote at that time:

"People have disgusted me, and I am disgusted with myself. I have understood that in our illusion we do not remark that we do not know anything, that we do not know the essential in life, that we live without finding the answer to the most simple and also the most important question: 'What is good? What is evil?' And we, who do not know what is the important in life, we who do not know either the good or the evil, we have the presumption of teaching something to others."



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Seeing that his fellow-men could not understand his thoughts and aspirations, feeling the wide chasm which was gradually forming between himself and his contemporaries, lost in the turmoil of social life with its pleasures and vain interests, Tolstoy shut himself into his own being, and entered more and more into the depths of his own soul, to search there for the true answer to the burning Question.

In 1856, he stayed several months in Yasnaya Polyana, and then took the resolution of going to Europe, in order to see how the western civilization with its famous 'culture' had solved the great problem that tormented him.

He thought the brilliant philosophy of Europe of which he knew only through study and research-work at his university, would shed a splendid light on his soul and give him the explanation of all the riddles he saw before his eyes. Alas! Instead of the help he was looking for, instead of the answer his soul was craving, Tolstoy discovered in Europe but the spectacle of utter helplessness before the problem of life. He was discouraged and felt as if some one was trying to drown him in the darkness of the mysterious unknown, terrible just because it was unknown.

Behind the triumph of science and industry, under the veil of apparent splendor and glorious decorations of external life, he saw the misery, the ignorance, the barbarism, the cruelty, the crass materialism of European civilization, and the hideous mask under which was hidden the horrible decay of that 'modern culture,' so much praised by those who have not seen its dark side. Tolstoy was baffled by the absence of unity in that civilization; he was surprised not to find anything that could be called the feeling of brotherhood towards one's fellow-man; he was disgusted with the vanity, the ambition, the harsh selfishness which "destroy the need of instinctive and loving association" of men, as he expresses it.

In Paris, Tolstoy saw an execution; one of those legalized crimes of our days, which boast of being the justice of the twentieth century. He was impressed beyond words to say. In his *Confessions*, he writes about the spectacle he saw in Paris:

"Even if Humanity, on the ground of whatever theory, had found from the beginning of the world to the present time this punishment [capital punishment] as necessary, I MYSELF KNOW THAT IT IS NOT, AND THAT IT IS AN EVIL ACTION. And even if men and progress tried to prove to me that this punishment is beneficial, MY HEART, SOLE JUDGE, WILL DENY IT FOR EVER."

Tolstoy had lost all faith in 'civilization.' He had lost the hope of finding in it the solution of the riddle of life, and he entered still deeper into his own consciousness. For a moment he thought that the happiness



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of life was to be found in a calm existence far from the clash of civilization and the noise of towns, in a family-circle, among real friends, in the country. But that ideal, incarnated in the romance *The Home-Happiness*, had not the time to blossom forth, since the death of his beloved brother, Nikolas, suddenly destroyed the sweet dreams he was nursing in his soul.

"Nothing has ever impressed me in life so much as the end of Nikolas," writes Tolstoy; "he died in such sufferings! . . ." (Nikolas died of tuberculosis.)

The death of his brother was a decisive shock to the inner evolution of Tolstoy's consciousness. He fell into a melancholic state of mind, discouraged and without hope. The idea of death occupied his whole being. It was the phantom that had troubled him in his early youth; it was the same shadow but a thousand times stronger and more vivid which stood there before his eyes and mocked at his helplessness to solve its mystery. Mournful visions followed him everywhere. He wrote:

"What is the use of living, if tomorrow the torments of death will begin again, with all the meanness of falsehood, of the dupery of oneself, to end in an absolute zero, in nothingness?

"My brother, my friend, has lived the same life with me, and now he has left this existence. What has happened? The manifestation of his relations with the exterior world which I was able to observe in space and time, has disappeared from my sight. But I have the memory of my brother . . . and that memory is not only an idea, but it acts upon me in exactly the same way as the life of my brother during his terrestrial passage."

He could not console himself. The specter of death was haunting his imagination, and filled his mind, his soul, and being. He felt that if the Truth, that Truth for which he was searching for so many years, was not near at hand, and could not be found at once, as the only hope of escape from moral and mental agony and perhaps death, he, Tolstoy, would perish as a thinking entity, like a man in the midst of an ocean submerged by the furious waves.

"To live and suffer without knowing why; to disappear without leaving any trace; is it not the most cruel irony for man whose soul loves the truth and the good? Thus, if life has a meaning, death cannot destroy it; and one has to find this meaning, which is stronger than death."

It was the first time that Tolstoy really confronted the great Riddle of Life. It was the moment when he had attained a certain stage of evolution, that certain degree of inner development when no further growth is possible without breaking the narrow limits of a mind fed long upon the established opinions and beliefs of an old and worn-out generation.

One has to find out for oneself the solution of the great mystery of existence and find it in the Light of one's own Soul, for, no matter what the religion, the philosophy, the creed, the dogma, which has been

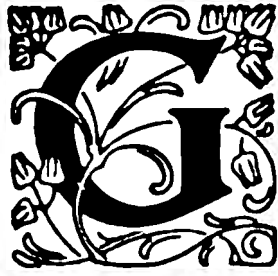


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imposed on you by parents, friends, acquaintances, or by the common belief of the majority of men and women, the problem of life and death can be satisfactorily solved only by the voice of your own Spirit, the Divinity within, beyond which there is no superior court of appeal.

### SUPERFLUITY

R. MACHELL

OOD taste will never tolerate a superfluity of ornament; but the assertion that all ornament is superfluous may appear like puritanism of the deepest dye dogmatically propounding an artistic heresy. Yet the idea will bear consideration, not only on its own merits, but also because of its relation by analogy to other branches of social psychonomy.

The ordinary conception of ornament distinctly contains an element of superfluity: for it is generally understood to be a form of embellishment, which is added to something capable of standing alone in its native simplicity. If ornament were correctly defined in this way it certainly would be hard to defend it against the charge of superfluity. For, either the object so adorned was already complete, or it was not. If not, then its completion would not be of the nature of ornament (under the suggested definition), but a structural continuation of an incomplete work.

It is in this sense that I think true ornament should be considered. It should be the natural completion of a work that might be self-sufficient in its incompleteness, even as a plant may be beautiful and sufficient without its blossoms, but which is not superfluously adorned by the flowers, that are the culmination and completion of its growth.

To strip a tree or plant of its blossoms and to arrange the flowers in a vase may not be an act of vandalism, but may even be considered as a duty to the plant and an expression of refined taste in domestic decoration. So, too, it may be legitimate to gather the blossoms of architecture and the arts and to arrange them in museums and galleries for the delight and for the education of lovers of the beautiful.

But no lover of nature would tolerate the decoration of plants with artificial flowers: that would be indeed a "superfluity of naughtiness," as the Bible has it. Yet this is analogous to the practice of decoration as understood (or as misunderstood) in most ages. Obviously it is a delicate matter to explain where the difference lies between true orna-



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ment and false; though the intuitive perception of the fitness of things, which we call taste, may draw the line without a moment's hesitation, and with infallible accuracy.

If, however, we study nature, and learn to feel the fitness there is in the flowers that complete the beauty of the plant they adorn, we may get an idea of the relation of true ornament in art or architecture to the building or object it enriches.

Delicate distinctions such as these are sometimes made more intelligible by analogy. We may compare politeness to ornament. There are nations in which politeness is as natural as flowers are on blossoming trees and plants; and undoubtedly there are others which resemble those plants that are cultivated or tolerated for the sake of their foliage or their timber; there are also valuable plants that bear their recommendations to our respect underground, such as potatoes and carrots. And are there not people who possess sterling qualities of mind and heart, but who are devoid of the ornamental feature of politeness, or whose politeness has so little sweetness and grace about it that it is only tolerable when ignored?

But man is not a plant, and he must live up to a higher standard than that of a potato or a carrot. It is not sufficient for him to have hidden virtues and bad manners. We should not allow the boorish idea that politeness is superfluous and fictitious to be made an excuse for selfish laziness or for vulgar insolence (the ugly flowers of a low nature). Politeness is the blossom natural and proper to civilized humanity; it marks the completion of a certain period of growth and evolution.

Of course there is a vulgar affectation or mannerism that may be compared to the artificial flowers referred to, or to that kind of ornament that is unnecessary and unsuitable; but then it is at once clear that such abominations are not a natural blossoming of civilization, but merely a parody upon nature.

As the flower springs spontaneously and joyously from the life of the plant, so does politeness come naturally and pleasantly from the heart of a man; and so does ornament blossom naturally without superfluity where it belongs, and never violates the 'fitness of things.'



“JUST as a candle cannot burn without a fire, man cannot live without a spiritual life. The spirit dwells in all men, but not all men are aware of this.”— *Brahmanic wisdom*



## IN SEARCH OF HEALTH

E. A. CORYN

**M**AN divides his time between losing his health by various forms of ill living, and trying to find it by various forms of artificial living. He is entirely averse to admitting that he is to blame for his evil state, and he is permeated by the rooted belief that there is some short cut to health without unduly interfering with his habits.

However he may have himself contributed to his loss of health, he is everlastingly and hopefully looking out for some way of getting out of the inevitable consequences of his conduct, and in this optimism he has been largely supported by the medical profession, which, in the past, at least, has been largely curative, rather than preventive — it has dealt more with the cure than the cause of disease.

Reading of the triumphs of medical and surgical science, men have looked even more hopefully to the relief from the consequences of ill living. Yet it is not many years since a leading medical journal pointed out that leaving out the preventable diseases of children, the health and death statistics were practically unaltered, and Wiggram points out in the *Decalogue of Science*, that while we have largely overcome microbial disease, two factors were operating to maintain the *status quo*. First, our powers of resistance to microbial disease were lessening, and secondly, functional and other non-microbe diseases were taking their places. The increase in nervous and mental disease, he points out, is enormous.

To paraphrase, "It is not what goeth into a man, but that which goes out from him" that counts — the virtue and power that he loses.

We do not die because a microbe attacks us, but because we have lost or weakened our power of resistance — we have weakened the protective elements within us by our conduct.

We are bombarded by germs and microbes all the time; they lurk in the water we drink and the air we breathe; and the fact that we live at all is silent evidence, not of germlessness, but of the courageous fight kept up by the cleansing guardians within us, by the porters at our gates and the battalions within. We talk of septic germs giving trouble in our wounds and cuts but the evil should be laid not to the germ, but to ourselves.

While there is one teaching common to every religion — that as ye sow, so ye shall reap — we all believe and hope in our hearts that



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it is not true, that somehow, someway, the results can be avoided or got round — that we can do or think wrong or folly and escape the consequences, that we can push nature without evoking an exactly similar push in return. Yet if we are to postulate any sort of Philosophy of Life, of any Law or Order in the Universe, we are compelled to accept as an axiom, beyond question or dispute, that on the physical, mental, or spiritual planes, whether in man or nation, every thought and deed must bring its inevitable and consequent result on the doer or thinker; that for every sowing there must be a reaping; for every reaping there was a past sowing — each reaping an inevitable and just outcome of the deed.

“The Future streams up from behind us over our heads to meet us.”

This is the keynote of the Greek Drama — the all-dominating, remorseless, inevitable Fate or Nemesis, the harvesting of past causes.

It is true that the relation between cause and effect is often not to be traced, whether we are dealing with national or individual ill health. The action may be forgotten, or its relation to present evil may be unsuspected; but we shall go far both in the direction of cure and of prevention, when the relationship and the responsibility are accepted. We shall no longer lightly violate Law and Order in the hope of evading the consequences, or that there will be none; and medicine and surgery would take on a new aspect.

We shall view our bodies as a highly efficient mechanism — only a living mechanism, which has been misused, and see that while surgery or medicine may assist, the cure must lie in our own selves. The lost control must be regained; the abused cells must be encouraged back to normality, the weakened function made strong. In that light, the drug that ‘cures’ is merely staving off the evil day. There is no ‘pink pill’ which can ‘cure’ an excess; all that we are doing is at best to avert the evil for a time, and at worst to start a fresh set of causes.

In the body politic we perhaps maltreat a small nation, and when as a consequence it becomes a thorn in our side, we placate it with a fresh demonstration of aggression and call it peace. Man as a Nation and Man as an individual are both ‘Man’ and the Nation is only man in a group; but in the latter we can often see in history causes and effects working out which cannot be seen in the former. In that longer view, we can see how the reaping always follows the sowing, and that Nature allows no evasions, but exacts the bill to the uttermost — insists on the evil done being ‘undone,’ however painfully to the doer.

In the larger issues of national life, we are perhaps beginning to



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suspect that morality and justice are the only paths, but in our own microcosm we still hope that the doctor can give us a short cut or that drugs or diets can undo the wrong done; as though Nature was to be cheated or cajoled. Some of us still believe that on the moral plane it is possible to be lawless, vicious, uncontrolled, and gain a forgiveness and a wiping out of the consequences — oblivious of the obvious fact that it is not true — that no amount of mere repentance ever repaired a misused body, or healed a diseased mind.

If we can believe that a fresh set of laws come into play after death, and that the sinner who has ruined his body, twisted his mind, and distorted or atrophied his soul and moral nature, who has done evil and thought evil and worshiped evil, can wipe a sponge of repentance over himself and straightway think high and noble thoughts, feel lofty ideals, love the good that he despised — if we can believe that, we may reasonably term ourselves optimists.

There is no more vital truth than that what we have done and thought in the past has modified us mentally, morally, and physically, to what we are today. We can for a time evade the consequences; our pill claims to enable us to overeat with impunity; we wipe out this or that germ of disease — scarlet fever, diphtheria, smallpox, one after another. Those that are left only kill us the more certainly, and new ailments arise. Nature checked at one outlet, finds another.

In the body politic we are doing the same thing; with each crop of trouble we pass a new law or a fresh palliative. The past still “streams up over our heads from behind.” We fly to the Statesman as to the Doctor to get us out of the consequences of our national and social wrong-doing.

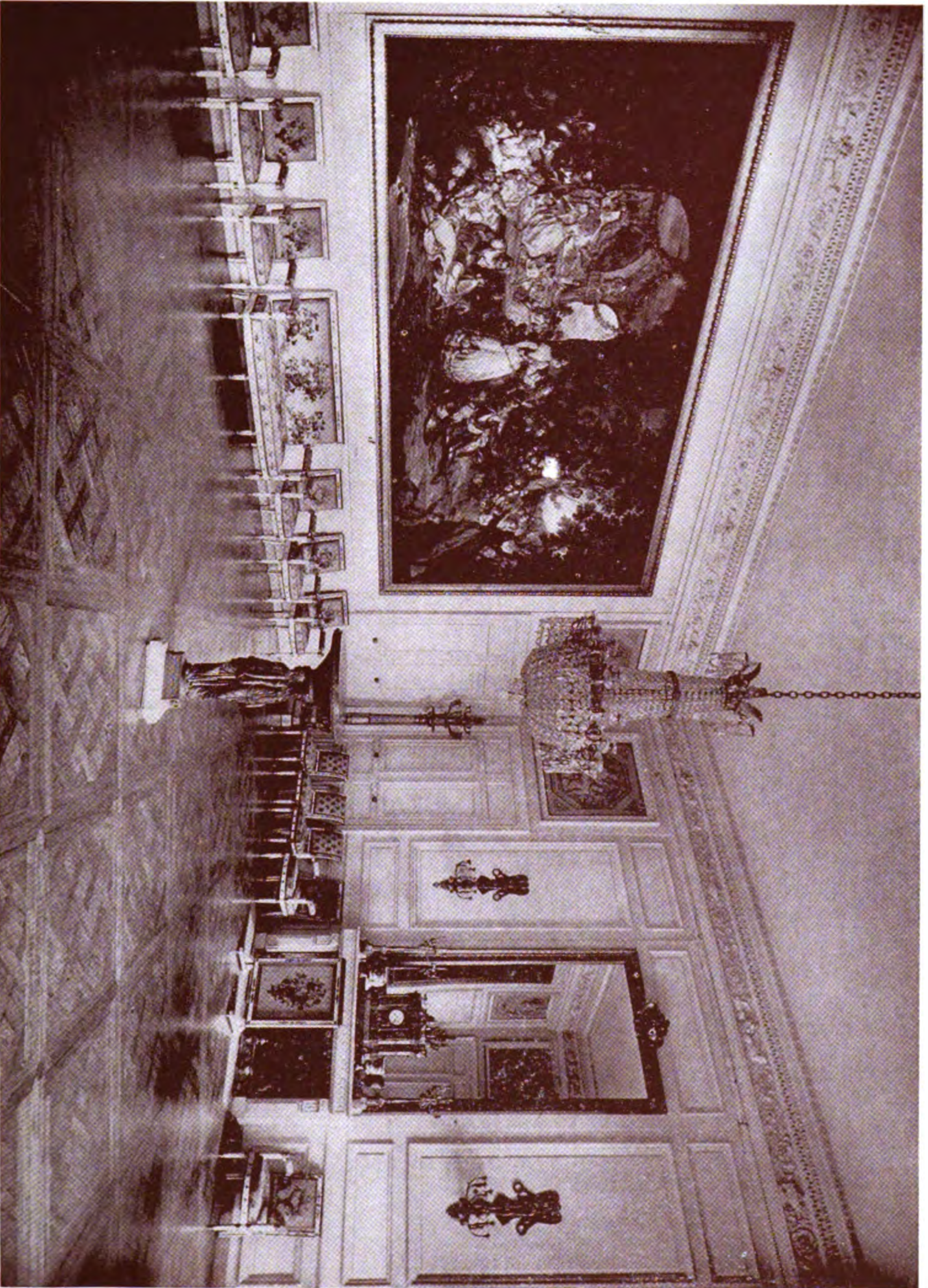
The fact that we do not remember the early sins and do not know the chain of causes and effects, is ignored by Nature. You did not know that dirt brought disease, that vice involved mental and physical deterioration, but you knew, says Nature, that it was dirt; you knew it was vice; now you know it is disease. Better get clean!

When we have routed all the enemies without, there still remains the enemy within, in the very structure and function of body and mind.



“HUMANITY is truly in the shadows; but in spite of retrogression, materialism, and a selfishness that is extreme, the finer atmosphere of the world is even now surcharged with hope.”— *Katherine Tingley*

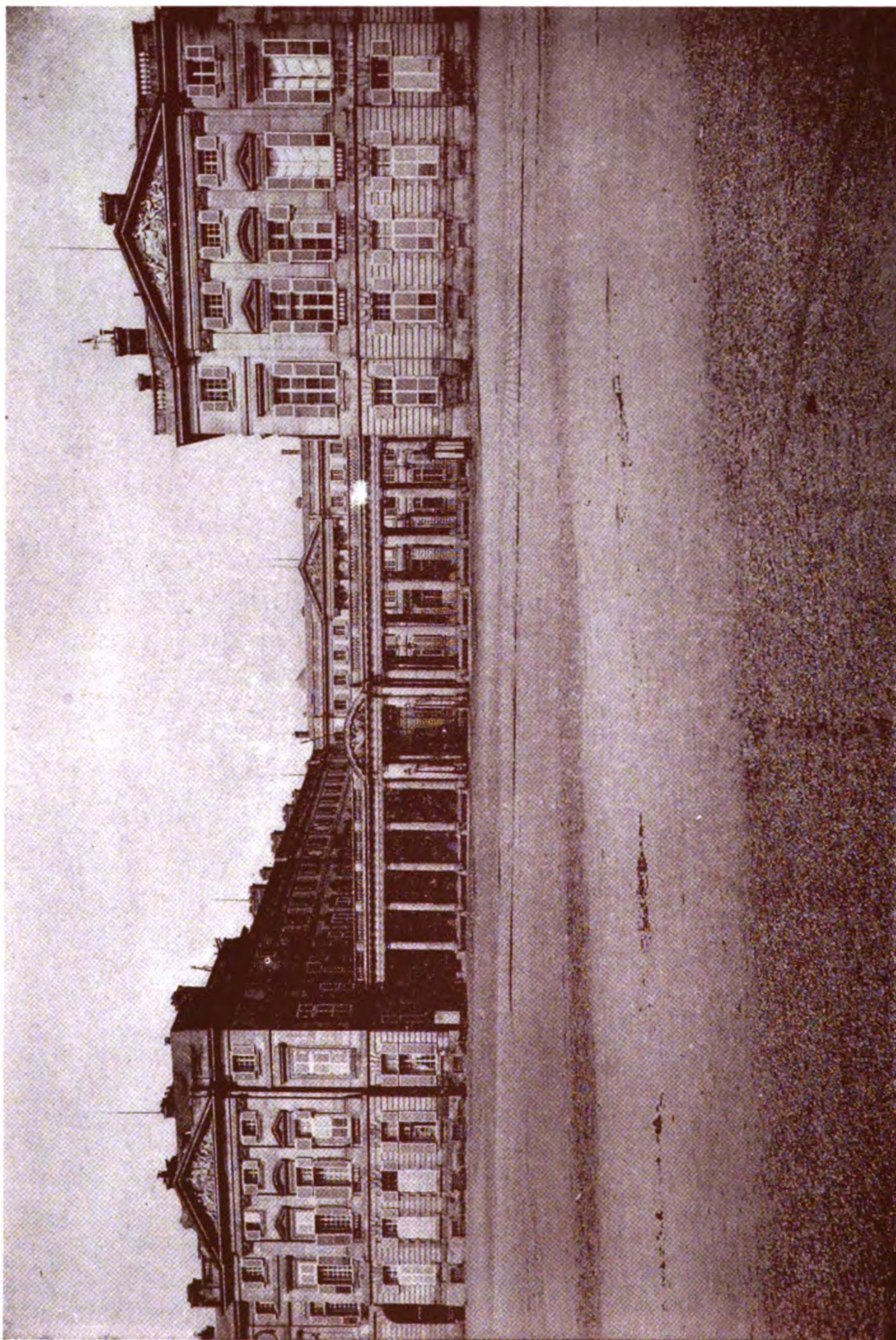




SALON OF MARIE-ANTOINETTE, CHÂTEAU DE COMPIÈGNE, FRANCE

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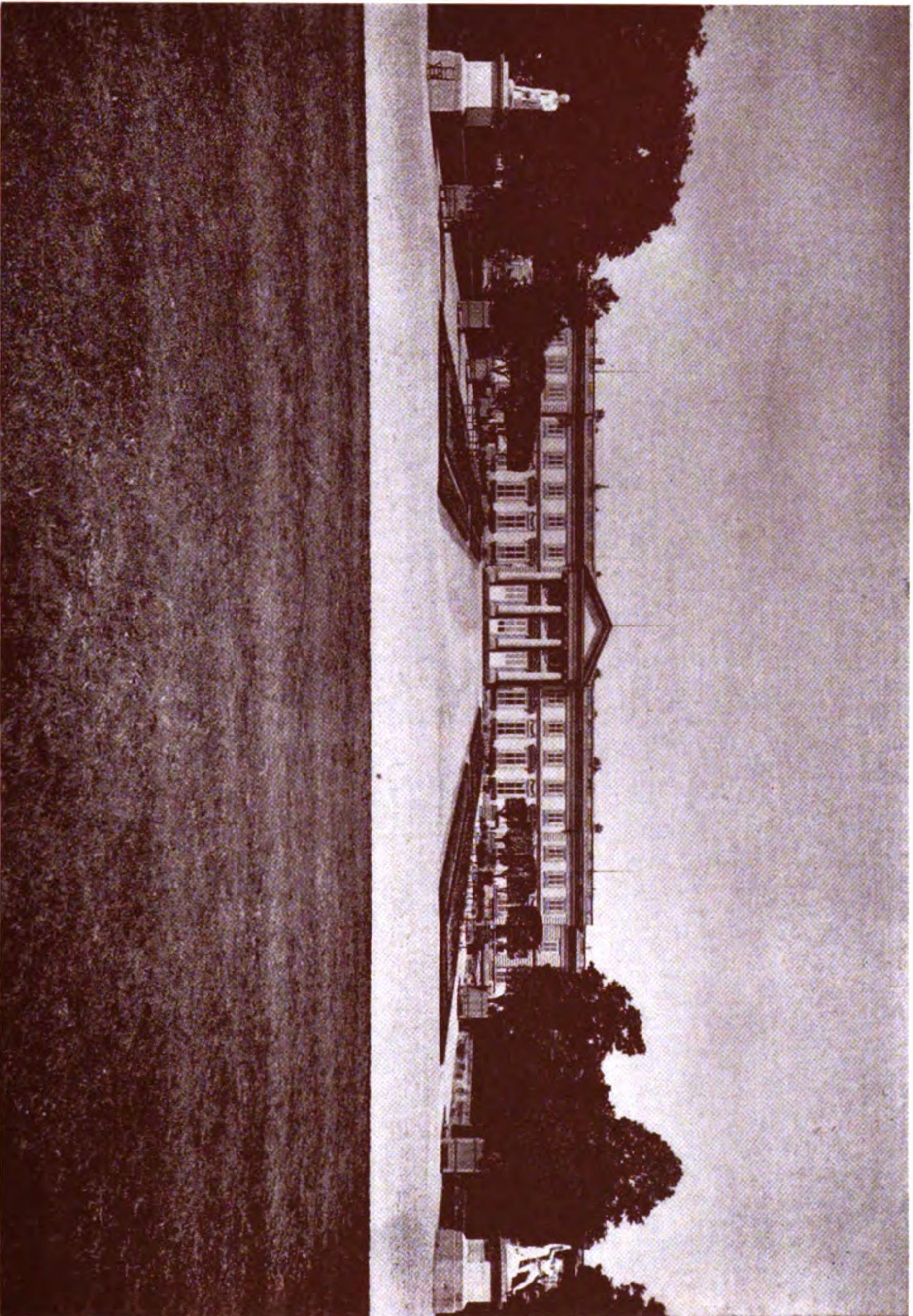




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CHÂTEAU DE COMPIÈGNE, THE PRINCIPAL FAÇADE

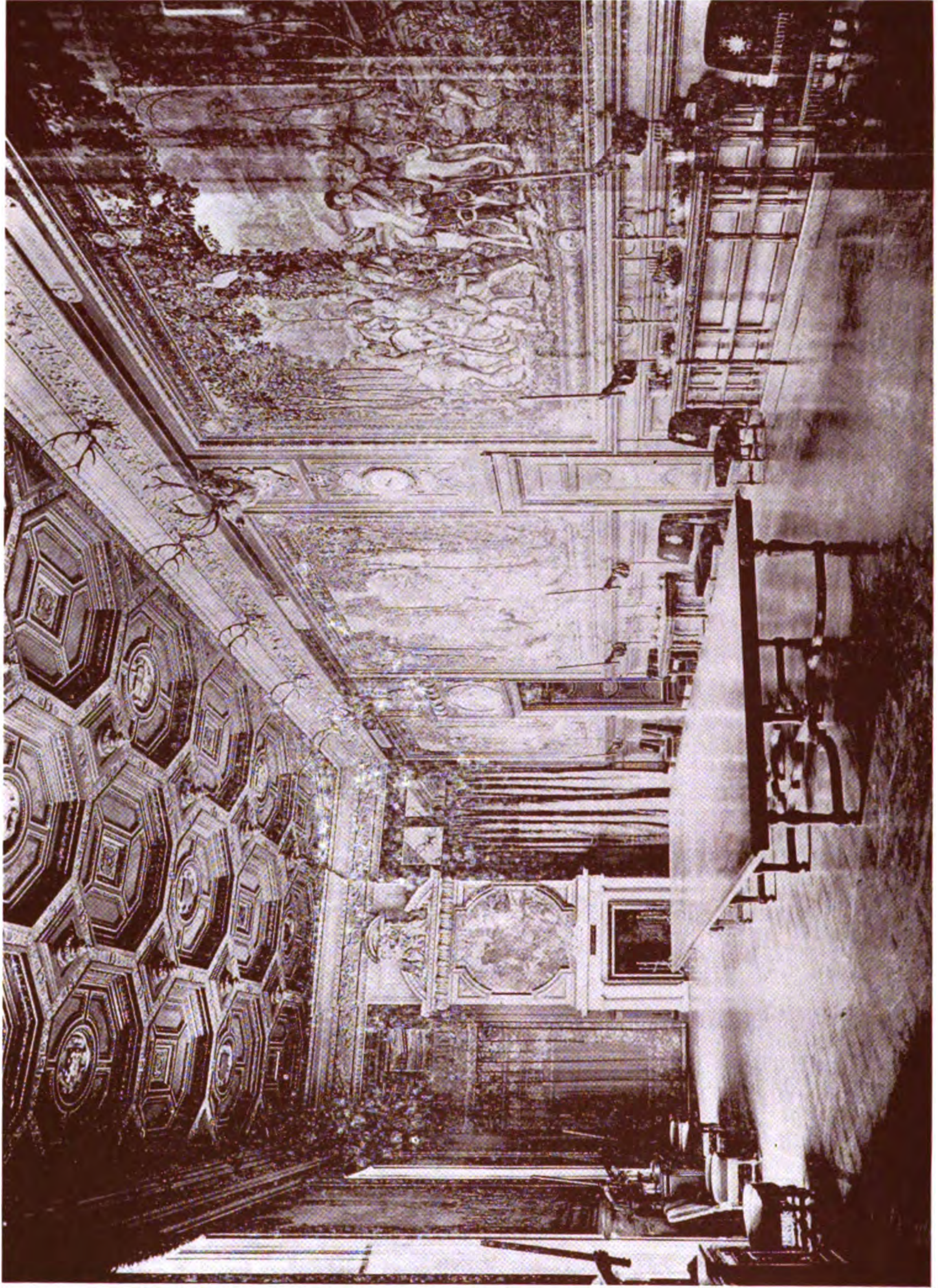




CHÂTEAU DE COMPIÈGNE, FAÇADE FACING THE PARK

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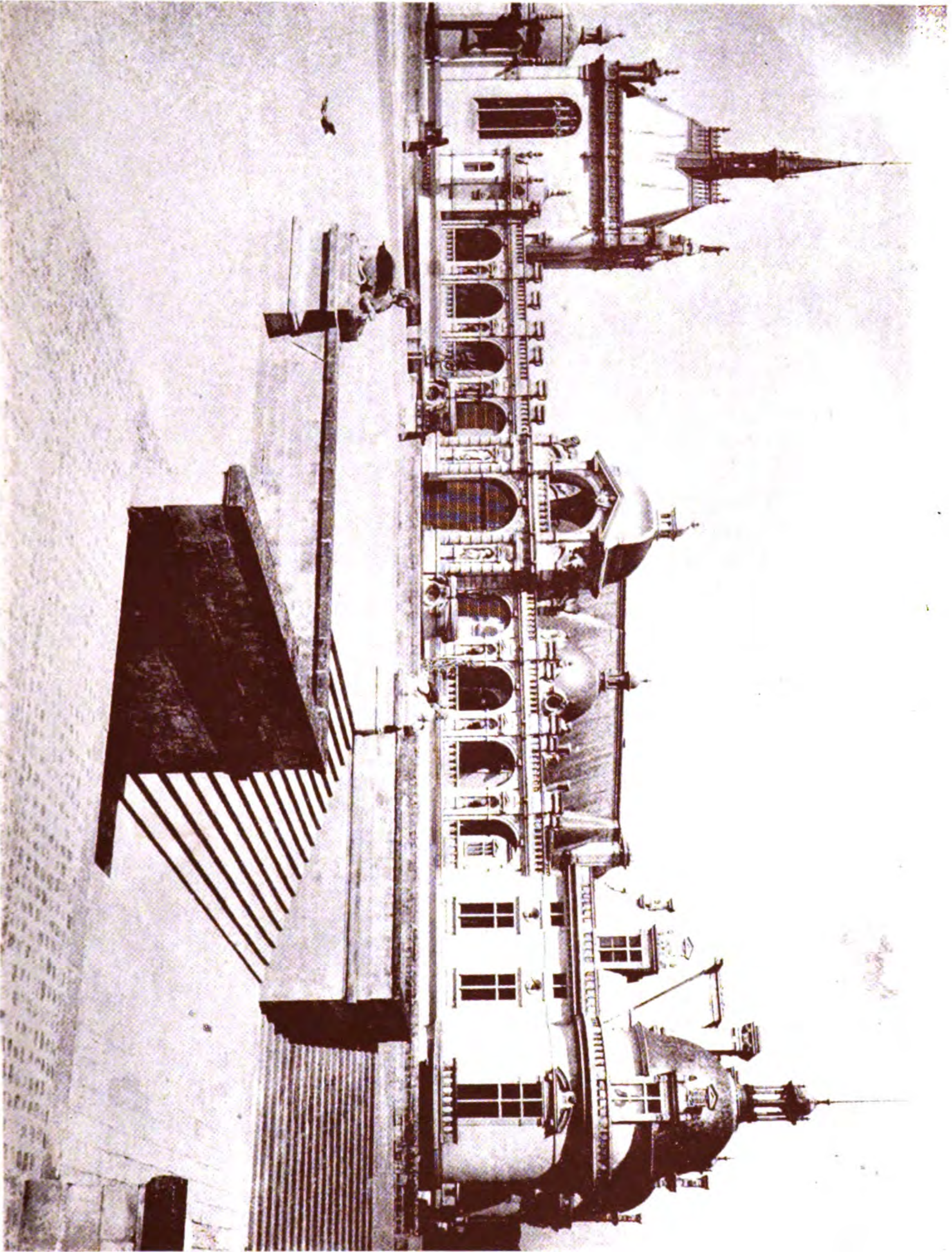




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GALLERY OF THE STAGS, CHÂTEAU DE CHANTILLY, FRANCE

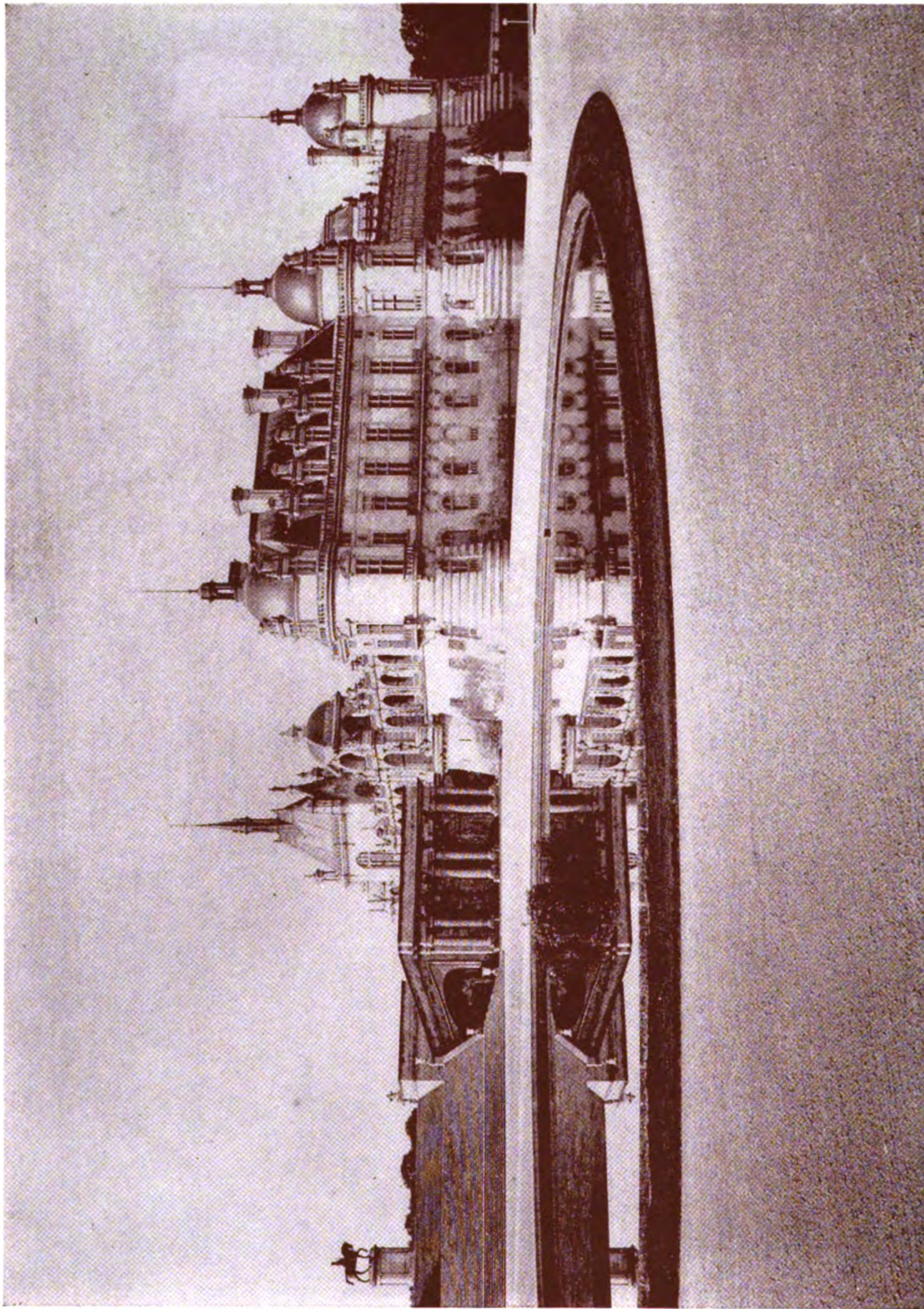




THE FAÇADE, CHÂTEAU DE CHANTILLY, FRANCE

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VIEW FROM THE GARDENS, CHÂTEAU DE CHANTILLY, FRANCE



## THE BRIDGE OF CHU-CH'IO

KENNETH MORRIS

After Liu Yü-hsi

**B**Y the Bridge of Chu-ch'io and the old stone causeway  
Yellow the evening sunlight falls on the flowers of the field in bloom  
Where with silks and swords and fans and pennons and boom of drums  
in the old time  
The Golden Feet of History went mincing by to their doom.


From the eaves of peasants where once were the Halls of the Noble  
Go swallows swift-skimming in long curves o'er the stream in the evening glow;  
And no voice is calling. None stirs. None is watching  
But the low sun, and the far mountains, and long ago.

*International Theosophical Headquarters,  
Point Loma, California*

## THE SCHOOL OF ANTIQUITY: ITS MEANING PURPOSE AND SCOPE

*(Continued from the March issue)*

### III

HE Purpose of the School of Antiquity has in part already been shown in the preceding section of this paper, but we come now to define and examine it more closely. This Purpose, for the carrying out of which the School was founded, naturally follows and is in harmony with the Idea which we have briefly outlined, and a consideration of this will help us to understand still further the Meaning of the School.

In its Charter the Purpose of the establishment of the School of Antiquity is given in Katherine Tingley's own words as follows:

In order to revive a knowledge of the Sacred Mysteries of Antiquity by promoting the physical, mental, moral and spiritual education and welfare of the people of all countries, irrespective of creed, sex, caste or color; by instructing them in an understanding of the laws of universal nature and justice, and particularly the laws governing their own being: thus teaching them the wisdom of mutual helpfulness, such being the Science of Râja-Yoga.

The School of Antiquity shall be an Institution where the true 'Râja-Yoga,' the laws of



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universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the waning energy in every heart will be reanimated in the search for truth and the fast dying hope in the promise of life will be renewed to all peoples.

Katherine Tingley, at the ceremony of the laying of the cornerstone at Point Loma, California, February 23, 1897, of the building which shall stand as the visible center of activities, and home of the School of Antiquity, said the following:

Few can realize the vast significance of what has been done here today. In ancient times the founding of a temple was looked upon as of world-wide importance. Kings and princes from far distant countries attended the ceremonies of the foundation. Sages gathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit conferred upon all humanity.

The future of this school will be closely associated with the future of the great American republic. While the school will be international in character, America will be its center. This school will be a temple of living light, and illumine the dark places of the earth. And I appeal to all present to remember this day as one of great promise, for this new age must bring a blessing to all.

Through this school and its branches, the children of the race will be taught the laws of spiritual life, and the laws of physical, moral and mental development. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they attain strength they will learn to use it for the good of the whole world. Rejoice with me, then, and may you all share in the blessings of this hour, and in the brightness of the future which contains so much of joy for all humanity.

The quotations just above given state clearly and unmistakably the essence, spirit and purpose of the School. No intelligent man or woman can mistake their meaning and tone. According to them there is something more in life than the gratification of personal desires, or the accentuation of the personality; something more in education than the storing of the mind with information and facts, or the acquirement of intellectual treasures; something more than even study of the highest philosophy or the contemplation of the loftiest ideals. They call for an awakening of the noblest energies of the soul and spirit of man, and the employment of all his powers of mind and heart and body in the service of the human race. They arise out of and imply and teach the Universal Brotherhood of all men as a supreme fact in Nature. They demand right living and not merely right thinking. They are in accord with that superb declaration of Thomas Carlyle: "The end of man is an action and not a thought, though it were the noblest."

And linking the Purpose of the School more directly with our attempt to explain its Meaning and the Idea that lies back of its foundation, we may say that it is to put that Idea into effect; it is to recover the lost knowledge of Antiquity and to apply it to the needs of the pre-



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sent. It is to link up the Present with the Past, and from the lessons so learned, to apply our knowledge and our highest endeavors that the Future which inevitably grows out of and is the child of both Past and Present shall be an era of Enlightenment and Happiness — not for us only, nor merely for a chosen few, but for all Humanity.

The Purpose of the School of Antiquity is to link up all Science (all the sciences) with Philosophy and Religion — using these terms in no restricted, dogmatic or creedal sense, but in their broadest and true meaning; to show their relation to life and conduct; to demonstrate that for the acquirement of true knowledge (not mere information or theory, deduced too often by faulty reasoning and from incomplete data) an “eager intellect” is not the only prerequisite, but first, a “clean life” and a “pure heart,” unselfishness and pure motive; and that only he whose life is clean and whose heart is pure can gain entrance to the portals of Divine Wisdom. To show furthermore that what are usually regarded as merely ethical, spiritual or religious injunctions, such as “Live the life if you would know the doctrine,” “Seek ye first the kingdom of heaven and all these things [knowledge, wisdom, power] shall be added unto you,” are scientific statements of fact.

### IV

As to the Scope or range and extent of work of the School of Antiquity, this has already been outlined in part. It includes Science, Philosophy, Religion (in its true meaning), and the Arts; in fact, all departments of knowledge and achievement with special reference to their bearing on human life and development, and also with particular regard to the teachings and achievements of the ancients. Special attention is therefore paid to archaeological research, and a study of ancient records, monuments, traditions, myths. For the wonderful light which Theosophy throws upon all these, the reader is referred again to the two great works of H. P. Blavatsky, *Isis Unveiled*, and *The Secret Doctrine*, in which some of the keys and many hints are given as to their hidden meaning.

Of the arts, particular mention should be made of Music and the Drama, though all the fine arts and the handicrafts have an important place in the curriculum of the School, for the reason, to quote again the words of Herbert Spencer, that its aim is to prepare “for complete living.” To this end all the faculties must be developed, not alone of mind, but of soul and body. Hence, hand and eye and ear and voice must be cultivated. Only so can the character be completely rounded out, only so can life in all its fullness and richness be made possible. And parti-



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cularly are Music and the Drama, if rightly studied, factors in the development of the soul-qualities, in character-building and in the gaining of self-control.

Very significant are Katherine Tingley's words regarding the place that music occupies in the School of Antiquity and the Râja-Yoga College. She says, that in these —

It becomes a part of life itself, and one of those subtle forces of nature which, rightly applied, calls into activity the divine powers of the soul. The world has a wrong conception of the ideal in music and not until it has rectified this conception can it perceive that the true harmony of music can never proceed from one who has not that true harmony within himself.

There is held to be an immense correspondence between music on the one hand and thought and aspiration on the other, and only that deserves the name of music to which the noblest and the purest aspirations are responsive. . . . There is a science of consciousness, and into that science music can enter more largely than is usually supposed. A knowledge of the laws of life can be neither profound nor wide which neglects one of the most effective of all forces.

And regarding the drama, Katherine Tingley has said:

True Drama points away from the unrealities to the real life of the soul. . . . We are in sight of the day which will restore the Drama to its rightful position as one of the great redemptive forces of the age. . . . Has not a wise Teacher among the ancients taught us that out of the heart come all the issues of life? It is the heart that the higher Drama reaches with its message. That is the secret of its power to regenerate.

Included also in the scope of the work and activities of the School of Antiquity, and as an aid to the fulfilment of its Purpose, namely, the Enlightenment of the Human Race, mention should be made of the vast output of literature which is an important feature of its work. And in addition to the publishing and wide distribution of the standard Theosophical books in English, French, German, Swedish, Dutch, Spanish and Japanese, special mention should be made of its periodicals: *The Theosophical Path*, edited by Katherine Tingley and published at the International Theosophical Headquarters at Point Loma, California; and the German, Swedish and Dutch editions of the same, published in their respective countries under her direction. Also the *Râja-Yoga Messenger*, a magazine for young folk, conducted by students of the Râja-Yoga College and Academy, also under her direction, and *The New Way*, "For Prisoners and Others, whether behind the Bars or not," established by Katherine Tingley especially to bring a new hope and courage into the lives of the discouraged and unfortunate. Both the latter are also published at the International Theosophical Headquarters at Point Loma.

Through this literature and these magazines which go into almost every country of the world, the message of Theosophy is brought to thousands, and the way pointed out to that higher and nobler path of life that shall in time bring happiness and peace to all mankind.



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Concisely stated, the Scope of the School of Antiquity is measured only by human knowledge and experience; in short, by human life — the life of the whole of Humanity, not merely of the Humanity of the present or immediate past, but of all the past. Its study is the study of both Man and the Universe, their evolution and destiny.

### V

Before concluding this Paper, there is still another most important phase of the subject which must be considered, a factor in the School of Antiquity, which is as it were the keystone of the whole structure, the heart and head of this great Enterprise, without which it could have no real life, no organic life, nor be more than a name. It is not enough to demonstrate, as has been attempted in this Paper, that every Institution, every Enterprise, worthy of the name, is the outcome of an Idea. The noblest ideas are all around us, but they require not only expression, but embodiment. No teaching, however lofty, ever of itself made humanity better; there must be the living example inspiring others in turn and in the degree of their capabilities and responsiveness to become living examples also.

A School presupposes a Teacher; and true Education implies a true Teacher, not a theorist, but one whose life exemplifies the teachings. If we study history we shall find that every true Teacher and Helper of humanity has his or her own work to do, his or her own message to give, and mission to fulfil. And even though, as Theosophy teaches, the foundation and essence of the work, and the message and ultimate purpose of the mission, are ever one and the same, their form and expression are different, one from another, according to the needs of the time and the special work that each Teacher and Helper comes to do, as the result of their own experience and evolution in past lives. A long line of these Teachers and Helpers could be given, not all of whom are yet understood, nor have the lives and works of all yet received vindication, for the path of the Teachers, Reformers and Helpers of Humanity is always beset with misunderstandings, calumnies and bitter opposition from the enemies of progress and even from those whom they came to help. It is ever the age-old struggle between the powers of Light and those of Darkness.

But let us turn to the present and consider briefly the work and mission of those whom we, students of Theosophy and of the School of Antiquity regard as our Teachers and as Helpers of Humanity in these dark days of war and strife and fierce competition: our three Teachers, Helena Petrovna Blavatsky, William Q. Judge and Katherine



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Tingley. Each of these has had her or his own special work to do. Let us look at these for a moment.

The work of H. P. Blavatsky, as she herself has described it, was "to break the molds of mind": to break down dogmatism, superstition, error, both of Religion and Science; to teach again the age-old truths regarding Man and the Universe; to proclaim to man his origin, nature and destiny; to demonstrate the reign of Law in all life and all the activities of life; to restate the ancient doctrines of Reincarnation and Karma and to give again to man the supreme hope and the supreme power that come from the knowledge of his essential Divinity, and hence Perfectibility; to demonstrate the existence of a body of teaching and of an unbroken line of Teachers throughout the whole life-cycle of our present Humanity, and to show by the identity of their teaching that all the great Teachers have drawn from the same Fountain-Source of Wisdom and Knowledge — the Wisdom-Religion.

"Our voice," she declares in *Isis Unveiled* (I, xlv), "is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of Science or Theology." And she closes Volume I (page 628) of that work with the following words:

The few elevated minds who interrogate nature instead of prescribing laws for her guidance; who do not limit her possibilities by the imperfections of their own powers; and who only disbelieve because they do not know, we would remind of that apothegm of Nârada, the ancient Hindû philosopher:

"Never utter these words: 'I do not know this — therefore it is false.'"

"One must study to know, know to understand, understand to judge."

William Q. Judge, the one who knew H. P. Blavatsky best in this life, thus wrote of her in 1891, just after she had passed away:

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Doctrine and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a society whose efforts — however small itself might be — would inject into the thoughts of the day the ideas, the doctrines, the nomenclature of the Wisdom-Religion, so that when the next century shall have seen its 75th year the new Messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable Truth, and thus make easy the task which for her since 1875 was so difficult and so encompassed with obstacles.

While H. P. Blavatsky's work was very largely, in fact, mainly, with her pen; that of William Q. Judge, co-Founder with her of the Theosophical Society, and after her death, her successor as Teacher and Leader of the Theosophical Movement, was principally in the building up of the Society, and particularly in the U. S. A. H. P. Blavatsky herself spoke of him as the "Resuscitator of Theosophy in America."



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The word Duty perhaps more than any other is the keynote of William Q. Judge's teaching. These are his words:

What then is the panacea finally, the royal talisman? It is DUTY, Selflessness.

He consolidated the work; he simplified the teachings, in particular in his writings he showed the relation of Theosophy to the common events of everyday life, expounding its ethics, coming into personal touch through his lectures and correspondence with thousands of the members. And after H. P. Blavatsky's death he maintained the teachings pure and unsullied, holding the Society and the teachings on their original lines, and defending them against the attack of an unfaithful English member who through personal ambition sought to wreck them. No words can ever describe his steadfast faithful work, nor the martyrdom which he endured, yet he kept faithfully the trust which had been committed into his keeping and passed it on to his successor Katherine Tingley. The inspiration of his life and teachings have been a benediction to thousands, and his memory equally with that of Helena P. Blavatsky lives in their hearts.

These few words are totally inadequate to describe his work, and equally impossible is it to describe Katherine Tingley's work; and yet an attempt must be made to do so briefly in order to complete as far as possible this presentation of the subject. Equally with H. P. Blavatsky and W. Q. Judge does Katherine Tingley stand before the world as a Teacher with her own message and work, as both of them had theirs. The general lines of her teaching and work are known all over the world, but it is in place to mention here that to her students, among whom are many who had the privilege of being students of Madame Blavatsky in the early days of the Theosophical Society, others of W. Q. Judge, as well as others who did not contact those two noble workers, she, Katherine Tingley, like them, has given ennobling teachings far in advance of the present-day conceptions of the human race; and she, like them, has brought a message to the world, a message of Truth, Light and Liberation to discouraged Humanity.

But perhaps the most distinctive feature of Katherine Tingley's work has been in the practical application of the teachings to the problems of everyday life, individual and collective. And while it was to this end that both of her predecessors worked, the time had not then come when it was possible to make such a demonstration in connexion with the Theosophical teachings. Her work for the unfortunate and for prisoners, her relief of suffering, her many other endeavors along practical humanitarian lines, her public lectures and teachings, her efforts on behalf of Peace and to bring about a closer and more sym-



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pathetic relation and a better understanding between the nations — all are well known; but it is particularly her work as Foundress and President of the School of Antiquity and as Teacher that concerns us here.

In 1894 William Q. Judge made known to several of his students that H. P. Blavatsky had foretold to him that following her own work would be —

the establishment in the West of a great seat of learning, where shall be taught and explained and demonstrated the great theories of man and nature,

— those great theories or teachings, in fact, which it had been her work and mission to make known again to the world. There is a special interest in this statement — this prophecy, we may call it — of H. P. Blavatsky, for the reason that Katherine Tingley, when a child of only eight years, had told her grandfather that some day when she grew up she would build a beautiful city in “Gold-land,” where should come to live people and children from all over the world. And so it is that the establishment of the School of Antiquity is Katherine Tingley’s work, it is her creation.

As designed by her, it is a further step along the path of Theosophy. Obviously, not everyone is prepared, nor do the circumstances of life give everyone the opportunity, to become a student in the deeper sense of the word as outlined in this paper; and besides, out of the large number of those who take a general interest in Theosophy there are only comparatively few who look upon life so seriously that they realize the opportunity which the School of Antiquity offers; or who are prepared to take this further step. To all such, however, the doors of the School are open for them to enter in and receive the deeper and more advanced teachings of Theosophy which it gives.

It is thus of special interest to note the relationship which the School of Antiquity bears to the original Theosophical Society, founded by Helena P. Blavatsky in New York in 1875. The Universal Brotherhood and Theosophical Society, which is the name by which the original Theosophical Society is now known — after its reorganization under Katherine Tingley in 1898 — is open to all who accept its principal object, which is “to demonstrate that Universal Brotherhood is a fact in Nature, and to make it a living power in the life of Humanity.” This Society and Organization was “ordained and established for the benefit of the people of the earth and all creatures.” It is “part of a great and universal movement which has been active in all ages”; it demands merely the acceptance of the principle of Brotherhood and the sincere endeavor to make it the rule and guide of life, and as far as possible to study and apply the principles of Theosophy to daily life and conduct.



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As Katherine Tingley has said: "The Universal Brotherhood and Theosophical Society is as it were the Outer Court, and the School of Antiquity the Inner." In no other way can the inner be approached save through the outer. No intellectual attainments alone can gain admission for the applicant; coupled with these there must be moral fitness and the record of duty well done. What one *is* and the motives that govern one's life — these are the first qualifications of the applicant for further instruction, and the keys that gain him admission to the School of Antiquity.

The students of the School of Antiquity are not only those who, residing at the International Theosophical Headquarters, Point Loma, have been privileged to have this further opportunity, but there are many in other parts of the world who receive its teachings and participate directly in its benefits; for its activities are world-wide.

The same spirit runs through the whole Theosophical Movement, which includes both the Universal Brotherhood and Theosophical Society and the School of Antiquity, as well as other activities. The former of these inculcates and disseminates teachings which are for all; the latter is for those who seek to make those teachings a potent factor in their lives. Yet even for those who in this life cannot become active students of the School of Antiquity, believing, as we do, in Reincarnation, once the first step is taken in the practice of Brotherhood, the way will surely open for the next step and the next, up to the threshold and beyond, into the Temple itself of Divine Wisdom; and if the circumstances of one's life, his Karma, do not permit his entrance today (that is, in this life) he may enter tomorrow (in the next life) when he again returns to earth to renew his pilgrimage on the Path.

Helena Petrovna Blavatsky had given an outline of the ancient teachings of the Wisdom-Religion; this she gave to the world in her published writings; she had also given other teaching direct to her pupils. The published teaching was open to all who were searching for the Truth; to all, in fact, who were interested enough to read her books. That which her pupils had received from her was theirs to follow according to their understanding, and there were some who did earnestly seek to exemplify the teaching in their lives.

There had been the personal exemplification of the teachings in the lives of H. P. Blavatsky and W. Q. Judge, but where was to be found an assurance of the continuance of that help, that guidance and direct instruction that the world so needs? Only the establishment of a School could answer the need of the time, for only through the association and co-operation of students working together in harmony could be made



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possible that collective exemplification of the Theosophic life and teachings that should affect the whole world for good. What the world needs today is a demonstration that life does not call for competition, nor is it in truth a struggle for existence; it needs a demonstration of the practicability of men and women living in harmony, without strife or personal jealousy, but united in the joy of service for Humanity; it needs a demonstration of the larger life of the Soul, and the practical realization that there is Divinity at the heart of every human being. And this need, this demonstration, could be fulfilled and made only by the establishment of a School.

What is the real meaning of a School? what is the root-meaning of the word? It comes from the Greek *σχολή* (*schole*), meaning primarily *leisure*, later meaning *philosophy*, and then applied to designate a *lecture-place*, or place of instruction. But consider its primary meaning, *leisure*. The true meaning of *leisure* is not as it is so often used, with the signification of doing nothing, idleness, having no occupation; its root-meaning is that of the Latin word *licere*, from which it is derived; hence it means *permission, opportunity*. This is the true meaning of the word School: it is a place of Opportunity, and it is in this sense, I think, that the establishment of the School of Antiquity is of such vast importance to the whole world. It is not only a place of opportunity for the demonstration of true living, or for the gaining of true knowledge, but for the training of those who in time shall, as they become fitted for the high calling, go out to teach and help in their turn.

Such a School as I have endeavored to show the School of Antiquity to be, presupposes and could only be possible if there were a true Teacher, a real Teacher, possessed of knowledge and wisdom. The world will not, and rightly, accept mere words; it demands demonstration, and such demonstration has already been and is being increasingly given. By their fruits shall ye know them, and by the life and teachings and work of our Teacher, Katherine Tingley, is she known to all those who have had the courage to inquire into and impartially test them. The work already accomplished in the School of Antiquity and in the Râja-Yoga College are proof of this.

We are passing through one of the most crucial times in the known history of the world. Future ages alone can tell the full meaning and significance of these times; but when in the years to come the men and women of that day shall look back to the darkness and terror of the nations of Europe locked in the death-struggle of war, and the universal suffering and unrest of the whole world at the beginning of this Twentieth Century, they shall see through and out of the darkness streaming on




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into the future, a golden light, ever spreading and widening; they shall seem to hear above the din and strife of battle a song of hope and new courage, which they shall know alone made possible the reawakening and the rebuilding whose fruits they shall then see in the new civilization that shall in that future day be theirs to enjoy. They shall know then that the light was the Light of Theosophy, the song was the Song of Universal Brotherhood, streaming and sounding through the portals of the School of Antiquity. And in that day they shall know and understand better than even the most devoted of the students of today, the work and life and teachings of the three great Teachers who made all this possible: Helena Petrovna Blavatsky, William Quan Judge and Katherine Tingley.

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OBSERVER

TUDENTS of Theosophy are aware of the fact that only a limited number of human remains and of specimens of man's handiwork belonging to very ancient prehistoric ages have been recorded and that there has been much controversy about the genuineness of those few. The leading men of science have been very slow to accept testimony suggesting that human beings had 'evolved from the brute' before the end of the Tertiary Period, and especially in America it is almost a cardinal sin to suggest that man has been here more than eight, or at the very outside, ten thousand years.

According to Theosophy, however, man has lived on this planet for a good many millions of years longer than the most liberal scientific estimate, and has passed through numerous ups and downs of civilization and barbarism in his journey through time. There has always appeared to be some obstruction in the way of finding proofs of this great antiquity, and when examples, such as the 'Tertiary image' from Nampa, or the Vero pottery in Florida, etc., were exhumed, they were disregarded for reasons difficult to comprehend on ordinary lines of logic.

Now comes a curious and rather suggestive illumination upon the whole subject from the learned ranks of the American Association for the Advancement of Science, meeting at the beginning of this year. According to the press-reports, definite charges were made that incontrovertible facts proving the existence of man in the last glacial age, *at least* 25,000 years ago, in America, have been deliberately suppressed in the interests of the orthodox school of anthropologists who hold the



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whip-hand in the universities. The following quotations will probably surprise our Theosophical and other readers, and, if the statements are well-founded — which seems likely,— a *very clear reason will be revealed for the alleged absence of data of man's great antiquity*, in America (and presumably the principle applies eslewhere) according to the official representatives and text-books of science. Nothing more unsatisfactory has come from the 'higher-ups' of science since it was shown that the great materialist Haeckel had 'cooked' some of his diagrams in order to support a favorite theory.

According to press-reports the 'opening gun' in the battle over the age of man in America was fired on January 1st, by Dr. Byron Cummings, professor of Archaeology at the University of Arizona, who said:

"Full investigation and careful tabulation of results have too often been retarded by the storm of ridicule and abuse that has been heaped upon the heads of those who brought to light anything unusual, some of our leading anthropologists have condemned without a hearing, facts that are really incontrovertible, and good men have been hounded from the profession by others who happened to hold the center of the stage at the time.

"A few years ago, some United States geologists were making investigations in southern Arizona. I suggested to one that it would be a fine thing if he and his associates continued the investigation of an old lake-bed until they discovered some fossil remains of man. The answer came back quick and straight:

"'Not on your life. If we find any human bones in these fossil-beds, we'll bury them, pack our baggage, and ask to be transferred to some other locality. We are not going to risk our professional reputation to find any Pleistocene man.' [The Pleistocene period is supposed to have ended at least 25,000 years ago.]

"It seems a crime to some to bring to light anything that contradicts our published theories. Men uncover the bones of Pleistocene animals in California, Arizona, and many other places, and the finds are accepted without question, but if a human bone or implement is encountered in the same or similar strata, its presence must be accounted for in some other way."

Furthermore, at the same meeting, Dr. E. P. Goddard of the American Museum of Natural History, New York, in asserting that man may have existed in America before the last glacial period:

"cited the finding of flints under twenty-six feet of glacial gravel and under a fossilized bison in such a position as to indicate that they were shot into the animal. Dr. Walter Hough, took exception to Dr. Goddard's conclusions on the ground that the examples *found were so advanced as to preclude the possibility of their being old*, etc." [Italics mine]

H. P. Blavatsky said "facts were pitchforks," but it seems that the facts have to give way to the theories until a sufficient number of martyrs have sacrificed themselves for truth.



VERY little is actually known about ancient Greek painting except what can be gleaned from the classic writers, the small vase-paintings, and from a few Pompeian wall-pictures which probably derived their



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inspiration from Greece. Last year, the first discovery of an actual Greek painting on a large scale was made at Corinth, and the artistic and archaeological world is looking forward to a real revelation when it is completely excavated.

This picture dates from a little earlier than the beginning of the Christian era, after the Romans had introduced their brutal games to degenerating Greece, and so it is not of the great period of Greek art. Corinth was destroyed by the Romans in 146 B. C., but Caesar had it rebuilt a century later, and then the remains of the old Greek theater were converted into an arena. The painting decorated the high wall surrounding this gladiatorial arena, and represented gladiators fighting lions. It is 300 ft. long, but only 45 ft. are yet uncovered.

The importance of the discovery is shown by this statement of Dr. L. Shear of Princeton, who is in charge of the excavations:

"The paintings were beautifully done by fine artists and indicate that we must wholly revise our ideas of Greek painting and the decoration of Greek and Roman buildings. The colors are very rich and subdued. This shows that the attempts to restore the color-scheme of ancient Greek temples have been all wrong. In these attempted restorations garish tints have been used. In the absence of real information on this subject it was supposed that garish tints were used by the Greeks, but the paintings at Corinth show that the contrary was the case.

"The field against which the figures are painted is a dark blue. This rests on a band of yellow. Below that is a narrow band of deeper blue, and at the bottom of all is a broad band of dark red. The lions are a tawny red. The scarlet boots, which are something entirely new in this country and period, stand out conspicuously. The painting was done on a large scale in order to make an effective picture for the audience in distant seats."



DISCOVERIES of relics of ancient races, now crowding in upon us so rapidly, support the Theosophical teaching that man has changed very little in essentials, if at all, in many thousands or perhaps hundreds of thousands of years. When simple objects of domestic use are found similar to those we employ today, we seem to come very near the intimate personal life of the people of bygone ages, and sometimes in a very touching way.

For instance, in the recent explorations in North Africa, Count B. K. de Prorok unearthed in Utica, the elder neighbor of Carthage, a large number of babies' bottles and children's toys. The bottles differed from ours in the absence of rubber nipples, but they must have been quite effective for their purpose. They were made of pottery with a nipple of the same material containing a very small hole, and some were ornamented with a pair of smiling eyes and a laughing mouth. A crockery savings-bank was found with a slot and containing a few coins, and also many toy-animals in pottery; horses, chickens, and ducks.



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THE Berlin Museum has just placed on exhibition a very touching collection of dolls and other articles from the tomb of a little girl who died in the reign of Tiberius, about two thousand years ago. There is a toy table with a tiny silver candelabrum, toy-bricks, and a cosmetic box for the dolls! Writing materials buried with her show that the child must have belonged to a cultured family.

But when we go back three thousand years before the Roman empire, a similar story is told. In Mesopotamia, in the almost pre-historic kingdom of Kish, Professor Langdon of the Field Museum, Chicago, last year made marvelous discoveries proving the magnificence, and, in many ways, the modernness of that civilization which flourished at least five thousand years ago. His demonstration of the high pitch to which architecture, and general culture had reached among the Sumerians has proved a surprise. The splendid royal palace, covering three acres, contained a great hall 70 ft. long by 30 ft. wide, containing a row of massive columns. Among the numerous small objects found in the ruins were copper tools, razors, magnificent inlaid pottery, vanity and manicure cases, fish-hooks (a quite unexpected find), and children's toys, including a rattle in the form of a hollow horse in which a loose pebble was enclosed.

We are too apt to take our ideas of life in former ages from the ruins of tombs, broken columns, and statues whose stony blank eyeballs have no speculation in them, but of late a more intelligent appreciation of the knowledge, abilities, and cultivation of many ancient races is dawning. We have even had to admit that the Old-Stone-Age people, in the remote age when they hunted the terrible wild animals of early Europe, had a well-marked culture and a highly advanced art capacity. It is doubtful whether we should do better than they, if placed under the same conditions.



IT was a great, an amazing, revelation to find that ages before Columbus crossed the Atlantic, a highly cultured and truly civilized people, the Mayas, occupied large territories in America. Dr. H. J. Spinden of Harvard, fixes the seventh century A. D. as the climax of the Maya civilization, but his recent establishment of the fact that the marvelously ingenious and accurate Calendar, based on the movement of Venus, was in use in the sixth century B. C., shows that the Mayas must have been very advanced even at that time in order to have produced a great mathematician or mathematical school, or that the wonderful Venus-calendar had descended from some previous and higher culture — from Atlantis perhaps! Dr. Spinden says:



## NEWS FROM THE ARCHAEOLOGICAL FIELD

"Hundreds of native dates found on Mayan monuments and temple-walls have been translated into our calendar, and evidence of their highly scientific methods and the extremely accurate results which they obtained in their calculations increases with further research. The Mayas reached practically the same figure for the true length of the year that we have today. They made calculations over vast stretches of time. Their calendar was more accurate than our own, which has an error of one day in 3,300 years."



WE are too much inclined to think that the interest in and research into natural problems are particularly characteristic of comparatively recent years, say since the establishment of the Royal Society in London in the middle of the seventeenth century. Disregarding the marvelous advances in science and civilization made many thousands of years ago in Egypt which permitted the conception and creation of such a monument of skill and organization as the Great Pyramid, the intellectual activities of the early centuries of our era are very striking — the close of the cycle of later antiquity before the Dark Ages settled down like a fog over Europe. This quotation, from *The New Archaeological Discoveries* by Dr. C. M. Cobern, refers to this period:

"The whole civilized world throbbed with a sudden liberated energy. It seemed as if a new intellectual dynamic had been injected into the blood of the race. Pioneers of science like Strabo were inventing geological theories which strangely resemble those of modern times; scholars like Tacitus and Livy were writing histories of such elegance and philosophic insight that they are yet classics of their kind; educators like Quintilian were originating methods of pedagogy which are only now in the twentieth century being carried into effect.

"The astronomers in Alexandria were calculating eclipses, determining the equinoctial points, solstices, etc., much as is done today, and were reaching decisions concerning the size of the earth and the moon which were not far removed from those obtained by modern scholars. The sphericity of the earth was taught and illustrated in the schools, as we know from a fresco on which a terrestrial globe is represented, recently found near Rome.

"Nero had a pipe-organ worked by machinery, a circular dining-room which revolved like an astronomical dome with the sun, and a bronze hydraulic engine, found only recently in the ruins of his palace; and Dr. Boni has just discovered an elevator 120 feet high connected with the emperor's palace. . . .



SYMBOL of almost eternal duration, of unknown age, the great Sphinx of Ghizeh has lately been found to be in serious danger of destruction by the forces of Nature, slowly and imperceptibly but surely working towards *change*. The Egyptian Antiquities Department has come to its rescue in time and is now repairing it very thoroughly. Complete clearance of the sand which usually conceals most of the lion's body has been made, and it is now fully exposed to sight, which, it is believed, has not been the case for at least two thousand years.

To prevent the fall of the colossal head by the threatened breaking of the neck owing to disintegration, an iron collar is being fixed round



## THE THEOSOPHICAL PATH

the neck. This will, of course, be masked by stonework, and one valuable result of the repairs will be the restoration of the original graceful curve of the neck and shoulders which has long disappeared by the breaking away of the upper surface of the living rock from which the figure of the human-animal was cut. In the process of removing the sand a new tomb was discovered and a tablet of Thothmes IV recording an early excavation of the Sphinx.

The destruction of the great Egyptian Sphinx would be an irreparable loss for it is the one outstanding world-symbol of the Dual Nature of Man, the Higher — the human head royally crowned and glorified — and the Lower, personal self, the animal which is to be subjugated and controlled. A further and wider meaning of the Sphinx will be found in H. P. Blavatsky's *Secret Doctrine*, Volume II, pages 123-4.

### “TRUE DRAMA THE SOUL'S INTERPRETER”\*

(An Address read at the William Quan Judge Theosophical Club)

LARS EEK

**T**HROUGHOUT long periods of time, the spiritual element in humanity has endeavored to instruct the lower and less developed nature in the Science of Living. From whatever fragments that still remain of long-forgotten civilizations, we understand that the Drama has always, in some form, been used as interpreting the relations and functions of the Gods. The Mystery-plays of every age and race were at times enacted in the sacred and inner chambers of spiritual initiation: in the temples, the caves, or the Pyramids; at times openly and before the public during the periods when the average intelligence and spirituality of the nations would allow it.

The Divine Law and its Representatives on this earth have never abandoned mankind, even when the latter walked the most in the shadows and but little heeded the promptings of Spiritual Instructors. Thus it is that there has been handed down to our present humanity the very fragrance and the spirit of a great, a tremendous, past for us to try and interpret and render intelligible to the waiting millions. The great heart of the world is eagerly longing for the soul's interpreters — one of which is true symbolic drama.

From the days when classical Athens echoed the mocking laughter of Aristophanes, from the time when Socrates, Plato, Pheidias, Aeschylus,

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\*A Quotation from Katherine Tingley



## “TRUE DRAMA, THE SOUL’S INTERPRETER”

or Sophocles no longer suited the taste of the Athenians: there has been a constant battle between True Drama, True Art, True Living, and their opposite — the low, the sensual, the undeveloped, the venomous spirit that so often has threatened to undermine the race-consciousness and strangle the beautiful thoughts and aspirations of mankind.

Do I need to explain in what way Drama influences those who come under its wonderful spell? Think of *The Eumenides* of Aeschylus. Do you remember the hush that was over those great audiences in our beautiful open-air theater here at the International Theosophical Headquarters, all through those hours so replete with an atmosphere of mystic beauty and spiritual loftiness?

Truly, we all lived in another world for the time. The veil that ordinarily seems to separate the inner from the outer had been brushed aside by a movement of the magic wand of the Teacher, and we were breathlessly watching the Soul of Man battling its way onward to the Light. We suffered when he suffered, we rejoiced when he rejoiced, and we shared in his ultimate triumph. We were stirred to the very inmost depths of our being when we saw Light conquer darkness, and the transformation of the very enemies of life into beneficent forces, under the spiritual persuasion of Athena. We sat there entranced throughout the final scenes when the hosts of Life and Light were opening wide the Gateways to the Greater Life, and we glimpsed the glorious opportunities ahead for those who are willing to work in noble service.

That was *true* Drama. There is nothing small about that. It is compelling, it is truly spiritual, it is the very essence of Beauty and Art.

Aeschylus had a message. He brought it straight out from the Heart of the Universe. It is as vital and important today as it was two thousand years ago, or a million years, if you like. It is the message of eternal, DIVINE JUSTICE. We could write a book on the subject of *The Eumenides* and yet not begin to touch the heart of the subject, for here we are dealing with true drama, that is vibrant with a spiritual power all its own, and its possibilities are as inexhaustible as Divine Wisdom itself.

Let us think of Shakespeare for a moment. In his own inimitable fashion he depicted life as he met it in his day, and we recognise human nature just as if it had all happened in our own time. His characters love and work and aspire in just the way that most of us do, and the Unseen Laws of the Universe governed their lives and shaped their destinies in the same way as they do today. ‘As man sows, so shall he also reap.’ This age-old adage sounds as familiar today as it did then, and it seems to be a Law in the affairs of human life as well as in the affairs of the universe in just the same way today as it was in times past. And when



## THE THEOSOPHICAL PATH

Puck flutters across the stage and laughs his way into the hearts of the audience, mockingly, laughingly, taunting the crude men of Athens who came to delight the duke, why, then we recognise the deathless spirit of Joy and Laughter that was born when man was born and which surrounds him in the unseen world ready to grasp and make his own.

When Shakespeare scorns materialism and bigoted dullness and introduces the races of fairies and elves and goblins and points to the wonderful, though generally unknown, influence that these airy elementals have upon the happenings in human life, why, then we recognise the Teacher's hand again, and we know that we are learning a little at least of the Real Wisdom: we are privileged to read a few pages from the true Book of Life.

Do I need to analyse the wonderful, soul-stirring events in *King Lear*, or *Othello*, or *Hamlet*? "To be or not to be, that is the question," resounded for three hundred years with that same touch of pathos and human despair which are so common among men even in our own day, and which fashion the eternal cry wrung from hearts in pain, but which always make men think and reflect on the paramount questions pertaining to the inner life. I said 'resounded,' for it holds good no more in quite the same sense as before. The race-mind though reverting with tremendous appeal to that old question of life and hope, or no life and no hope, has got a new turn to it, in a manner of speaking. This is an age of inquiry, our modern humanity wants firmer ground to stand on; and it turns to the ancient mystery-plays of Aeschylus, or to the poetic philosophy of Plato, or by far the best of all to the age-old philosophy of life, the Wisdom-Religion.

The urge and quest of the race of our time are being met by this New-Old philosophy — the Theosophy of the ages.

True Drama has again found a place worthy of its mission; and on the hills of Lomaland, and in the classic theater that our Teacher has erected here, the nations may again listen to the old, old Wisdom that has come back to give new hope to those who despair, new life to the weak, new riches to the poor. The Drama of the Soul is daily re-enacted in this wondrous land, and when we hear the voice of Athena giving the casting vote of Divine Justice, or when we get a glimpse of Shakespeare's world of mystery, we can no longer despair, for our hearts are filled with a glorious joy, a glorious hope, and an almost divine will to conquer in our turn and create a better world for all to live in, more beautiful homes for our children and our children's children, so that the time shall not be too far off when the dream of the alchemists will come true and the metal of human character shall have become purified and purged of all base stuff, and shine forth with a new luster born of its inner nature, as pure gold.



# THE HOUR OF RIGHT ACTION IS HERE

CHARLES M. SAVAGE

[Paper read before the William Quan Judge Theosophical Club.]

**T**HIS is a watchword that has been sounded from time immemorial by the Teachers of mankind. Yet when was the realization of the necessity of this course of action more needed than at the present time? The life of man is one continuous series of actions and reactions. Surrounded with the 'pairs of opposites,' man finds himself confronted at each moment with the problem of right or wrong action. Even idleness can be resolved into some term of action, for, according to the ancient book: "Inaction in a deed of mercy becomes an action in a deadly sin." In our everyday speech we talk about 'doing nothing'; and this kind of negative action is usually not attended with beneficial results. Looking again at the ancient book, we read: "Thus saith the sage: Shalt thou abstain from action? Not so shall gain thy soul her freedom."

In chapter iii of the *Bhagavad-Gîtâ* it is written:

"A man enjoyeth not freedom from action from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total abandonment of action. No one ever resteth a moment inactive. Every man is involuntarily urged to act by the qualities which spring from nature."

And in the succeeding chapters of the book there is a marvelous exposition of what constitutes right action, and how actions should be approached. Throughout is sounded the keynote of disinterestedness in the result of our actions. In that lies the only freedom.

Right action will lead us to freedom, soul freedom, which is the only real liberty. In this age of counterfeits we have only a travesty of it in the idea of personal liberty, which, if we were to unmask the spirit behind the phrase, would disclose itself only too often to be license for the destructive forces of darkness in their deadly work. Yet forfeiting this spurious personal liberty does not mean losing one's individuality. The ancient precepts say that though "the Path is one for all, the means to reach the goal must vary with the pilgrims." When one becomes a pilgrim in that sense he finds his freedom by obeying with glad heart, nature's laws, which immediately lose their aspect of restrictions.

'The Hour of Right Action is Here' strikes such an indispensable keynote to true progress that it stands as an axiom relating to the performance



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of duty. William Quan Judge, in his tale about the round towers in ancient Ireland, brings the idea home to us very clearly by showing the dire results attending an even momentary neglect of right action.

The story runs, you remember, that there were many round towers throughout the land, and that the sacred fire had to be kept burning in each one of them. These fires were never to die for they were the outer symbol of the spiritual light in the hearts of the people. "But all this altered, and unbelief crept in while the fires were kept up as a form." One of these fires was attended to by an old man and a young one. Finally, one day, the young man came late to relieve the older one, who, on this occasion feared to leave him in charge because he saw a dark and silent shadow near him. But he had to depart. Then at the critical moment the young man left the fire in order to look at one of the other towers, and when he returned, although but a short space of time had elapsed, to his horror his own fire was just expiring, and he was unable to revive it. This fire was the last one, and he had failed in his trust. The ancient mysteries had to be withdrawn, and the destiny of Innisfallen was interrupted for countless ages.

The results of our wrong actions may not always be as plain, nor as far reaching as in the tale, but we cannot judge the final effect of even the smallest act of omission. We shall have to meet the effects of all acts sooner or later. In this connexion it is easy to imagine that many of the problems we face today do not confront us for the first time. Our Leader speaks again and again of 'another chance,' and we are told that the Divine Law, in its mercy, gives us many opportunities, placing us repeatedly among the circumstances wherein we have previously failed, until we arouse that in us which will override the difficulty. Are we going to fail again at the old milestones? The Hour of Right Action is Here, and Now.

Right action is brought about by the working in us of the Spiritual Will. Have we not all had the experience of some distasteful task to be performed? Procrastination takes hold of us and the duty becomes more difficult and irksome the longer it is delayed. It may be that we let it go, and if sensitive, we feel the weakening effect of the neglect. On the other hand, by consciously calling upon our inner strength, or through force of circumstances, or by being fired by some noble example, we may arise and perform the necessary action. The duty is done and we are astounded to find how simple it was.

The feeling of relief and freedom that follows such an arousing of ourselves gives us a new hold upon life. But as we have not learned that the 'Hour of Right Action is Here,' we lose the continuity, forget the



## THE HOUR OF RIGHT ACTION IS HERE

experience, and at a time when we have allowed other forces to enter, we neglect the path of right action anew.

The question of right action and its connexion with the present moment is of absorbing and very practical interest. Usually the action suitable to the moment does not require ponderous decision. Given clear perception and a spark of energy; and the 'trick is turned.' In one aspect, right action is like the turning of a trick, or the acquiring of a knack. And the habit can be acquired. It is one of the simplest steps on the path of self-directed evolution that our Leader so often refers to. Our Râja-Yoga motto is 'Now.' Holding to that, with concentration, and the high idealism which is Râja-Yoga, we have wonderful tools with which to bring right action into the present moment.

Some of us experience the utmost difficulty in putting our good intentions into practice. We contemplate right action in both the past and future, but at neither of these times can it be performed. There is only one time suitable for the kindly act, or the noble deed, and that is *now*. On the other hand let us not relinquish good intentions, thinking they are futile. The mind's mode of action is thought. Right action, therefore, to be complete, must include right thinking. Indeed, the right thought or the good intention is the basis for the future action, but to carry out its full reason for existence it must be fired by that spark which, viewing duty as "that which is due our fellow-men" flashes the unselfish thought into noble action at the moment needed.

The following from our present Leader throws great light upon the question:

"Our problem is to transfer more and more of ourselves to the real battle-field. That field is one that consists of the feelings and thoughts of men; therefore, by right feeling and thought is the battle maintained. Our strength lies in keeping positive; in holding a steady joy in our hearts; in a momentary meditation on all floating great ideas till we have seized them and made them ours; in a meditation with the imagination on the life of humanity in the future, and its grandeur; in dwelling on the conception of Brotherhood. . . ."

Such is the precept of one who by her unceasing services is gloriously exemplifying the watchword: "The Hour of Right Action is Here."



"THE drama, like music, is regarded by the world as one of the relaxations of life because it is supposed to deal with the unrealities. True drama points away from the unrealities to the real life of the soul. As such the drama should lead and guide the public taste, providing it with ideals towards which it can aspire."— *Katherine Tingley*



## THEOSOPHICAL ITEMS OF INTEREST

For Members of the Universal Brotherhood and Theosophical Society

### LEADER PLANS 1926 EUROPEAN 'CRUSADE'

IT will be gratifying to all the members of the Universal Brotherhood and Theosophical Society to know that Katherine Tingley has so far recovered from the severe accident suffered during a storm while crossing the Atlantic last October on her return from a triumphal European lecture-tour, that she is now considering plans for another 'Crusade' this spring and summer. If these plans of our tireless Leader materialize, she will probably make of this tour the greatest in the history of the Theosophical Movement — different in character from all preceding 'Crusades.'

In the first place, the personnel of the party alone commands attention, consisting as it will, of men and women of wide experience in the world, of deep learning and sincere devotion to Humanity — probably supplemented by two Râja-Yoga secretaries, Mr. Lars Eek and Mr. Iverson L. Harris. First the names, and then comments thereon:

#### KATHERINE TINGLEY

Mrs. A. G. SPALDING	Mrs. DEE ALLEN
ROLF HOFFMANN	TALBOT MUNDY
GOTTFRIED VON PURUCKER	E. A. GYLLENBERG
(and perhaps)	
LARS EEK	IVERSON L. HARRIS

Most of these need no introduction to regular readers of THE THEOSOPHICAL PATH, but for the benefit of new members and new subscribers, a few words about each:

#### KATHERINE TINGLEY

For over thirty years, Leader of the Theosophical Movement throughout the world; Foundress and Directress of the Râja-Yoga System of Education; Foundress of Theosophical University; and of the School of Antiquity; Editor of THE THEOSOPHICAL PATH; prominent public lecturer; author of *The Wine of Life*, *The Gods Await*, and *Theosophy: the Path of the Mystic*, etc.; organizer of several International Peace-Congresses; ardent advocate of the Brotherhood of Man, more humane treatment of prisoners and the abolition of capital punishment; friend of the outcast and the down-trodden. These are some of the things she has stood for, for more than a quarter of a century publicly, and for half a century in private philanthropic work.

#### MRS. A. G. SPALDING

President of the Women's International Theosophical League, and nearly thirty years ago appointed by Katherine Tingley Superintendent of



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the Children's Lotus Groups or unsectarian Theosophical Sunday-Schools throughout the world — a loyal friend of our Leader and supporter of our Cause from the days of Katherine Tingley's Predecessors, H. P. Blavatsky and William Quan Judge.

### MRS. DEE ALLEN

A devoted member of the Headquarters family at Point Loma, who will probably accompany the party as far as Cherbourg, where she will join her husband, who is now in Europe. Both Mr. and Mrs. Allen have spent recent years in Lomaland and are active and enthusiastic workers for Theosophy wherever they are. They will probably rejoin the party later in Germany or Sweden.

### ROLF HOFFMANN, PH. D.

One of the youngest of the modern German philosophers and idealists, and a Doctor of Philosophy, Founder of the International Academy of Philosophy at Erlangen, Germany, which numbered among its members some of the leading intellectual lights of the different universities throughout the world. Dr. Hoffmann is now concentrating his efforts in co-operation with Katherine Tingley's Theosophical and educational activities. He is Professor of Germanic Literature and Philosophy at the Theosophical University, Point Loma. His experiences with the International Academy taught him, he says, that merely intellectual philosophy is not sufficient to meet the problems which confront the world — and especially Europe — today. So he has come with his wife and four children to Point Loma, is now an enthusiastic member of our Headquarters Staff, and is entering a larger field of service to Humanity.

### TALBOT MUNDY

Noted international author, whose stories of travel and adventure in India and Africa have had a very wide circulation during the past fifteen years, and have been translated into many different languages. Mr. Mundy has within the last few years joined the Universal Brotherhood and Theosophical Society and is now a Cabinet Officer therein. His recent book *Om: the Secret of Ahbor Valley*, which contains much Theosophic thought, is considered his masterpiece. The scene is laid in India, and the climax is reached in Tibet, in the Ahbor Valley at the sources of the Brahmaputra. In the character and sayings of the old Lama, Tsiang Samdup, the protagonist of the whole story, one finds priceless gems of the Ancient Wisdom. A new edition of 100,000 copies is now being issued. (*Om* may be obtained through the Theosophical Publishing Co., Point Loma, California.)

### GOTTFRIED VON PURUCKER, M. A., D. LITT.

Sub-editor of THE THEOSOPHICAL PATH, one of the most trusted of Katherine Tingley's Cabinet Officers, a deep student of the Esoteric Philo-



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sophy, Professor of Divinity, and of Sanskrit, Hebrew, and Greek languages and literatures at Theosophical University, a scholar of unusual attainments and of rare capacity for clarifying problems in metaphysics, religion, and genuine occultism. Professor von Purucker is of Bavarian ancestry on his father's side, belonging to an old and distinguished family of South Germany, while on his mother's side he is connected with some of the historic and colonial families of New England, such as the Winthrops. His cosmopolitan lineage and culture will make him a most valuable aid to our Leader wherever she goes.

E. A. GYLLENBERG

For many years Business-Manager of the affairs of the Universal Brotherhood and Theosophical Society in Sweden. Since his retirement last year from an important public office in Malmö, which he had held for forty-four years, he has taken up his residence at the International Theosophical Headquarters, where he now has charge of the Insurance Department. He has not relinquished his Theosophical responsibilities in Sweden, and will accompany the party as far as New York and then go directly to Sweden, to prepare for the third session of the Râja-Yoga Free Summer-School at Visingsö.

LARS EEK

One of the youngest instructors at Theosophical University, President of the William Quan Judge Theosophical Club, and one of the best interpreters our Leader has ever had for her extemporaneous public addresses. Professor Eek will render invaluable assistance in Holland, England, and Germany, and in keeping up the real spirit of Lomaland at the Visingsö Summer-School, as he did last year.

IVERSON L. HARRIS

For the past twenty years he has served Katherine Tingley as Assistant Secretary at Point Loma and as her Traveling Secretary throughout America and abroad. He has accompanied the Theosophical Leader six times to Europe, three times to Cuba, and has crossed the American continent from one ocean to the other thirty-six times in this capacity. He is also an able public speaker.

### THE ITINERARY

According to present plans, Katherine Tingley and party will leave the International Theosophical Headquarters on April 23rd for New York, sailing thence on the White Star Liner *Homeric* for Southampton on April 30th, and arriving in London about May 6th. The Leader hopes to spend about a week or ten days in the English metropolis, meeting the British members at the fine new London Headquarters, 1 Bloomsbury St., W.C. 1, near the British Museum, on Saturday, May 8th, 'White Lotus Day' — the anniversary of the passing away in 1891, in London, of Helena Petrovna Blavatsky,



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Foundress of the modern Theosophical Movement. Sunday night, May 9th, the Theosophical 'Crusaders' will hold a public meeting in London.

By the middle of the following week, Katherine Tingley plans to arrive at The Hague, Holland. The Dutch members there and at Utrecht, Rotterdam, Amsterdam, Groningen, etc., are eagerly awaiting her coming. She hopes to meet them all at The Hague on Saturday, May 15th, and to deliver a public address at the Pulchri Studio on Sunday evening, May 16th.

From the Netherlands, the Leader expects to go to Erlangen, Bavaria, where she has purchased the beautiful and historical estate Auf dem Burgberg 14 ('Castle Hill'), as a new spiritual center for all Europe. This is one of the most picturesque and historic sites in Germany. Katherine Tingley visited it last year and was enthusiastic over the possibilities of making it the great international European Center. It was formerly the home of Dr. Rolf Hoffmann's International Academy of Philosophy. He will co-operate in every possible way to make the Leader's new undertaking a great and lasting success. With this as her headquarters, Katherine Tingley plans to make automobile tours through some of the principal cities of Germany, doing some public work, but mainly meeting personally many of the prominent scholars, philosophers, humanitarians, and literary lights who have already expressed interest in her Work. Dr. Hoffmann is said to know personally more internationally prominent people of these classes than any other man in Europe today.

On the way from Holland to Erlangen, the Leader and party will probably stop for a day or two and visit the members of the new Center of the Universal Brotherhood and Theosophical Society at Würzburg. Here, it will be remembered, H. P. Blavatsky wrote a large part of her greatest work, *The Secret Doctrine*; and in this neighborhood one of her Teachers received his European scholastic education.

The Leader will probably visit also the old Center of Theosophical Propaganda at Nürnberg, the city of the Mastersingers, which is only half an hour's ride by train from Erlangen. So far she has made no arrangements for public work in Nürnberg. Throughout the tour, she plans to introduce new and special methods of reaching old and young students, who have as yet no acquaintance with Theosophy.

She will finish her German tour in Berlin, consolidating the two centers organized by her there last year. She may also take a trip to Paris and Geneva.

After completing her stay in the German capital, Katherine Tingley plans to lecture in Malmö and Hälsingborg in Skåne, southern Sweden, before going to the beautiful and historical island of Visingsö, where she will conduct the third session of her Râja-Yoga Summer-School, which last year proved such a phenomenal success and aroused the greatest enthusiasm among pupils, teachers, parents, and visitors. It is more than likely that this year



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the school will assume a larger international aspect than it has heretofore, as students will probably be sent there from all the countries visited by the Theosophical Leader as well as from other European nations. While at Visingsö, members and friends from different European countries will be her guests. Here too the Leader will conduct public Theosophical meetings Sunday afternoons.

Another important purpose of Katherine Tingley's lecture-tour this year, will be to make clear to European audiences the fact that real genuine Theosophy, as taught by H. P. Blavatsky and consistently upheld by her successors, William Quan Judge and herself, as well as throughout the world by all the members of the Universal Brotherhood and Theosophical Society in good standing, is sane, wholesome, uplifting, and enlightening, and is in no way identified with the pseudo-theosophical propaganda about a 'Coming Christ,' which has gained some newspaper notoriety recently through the sensational claims of those who pose as his heralds and forerunners! As Katherine Tingley says: "Wherever the seeds of this pseudo-theosophical propaganda are sown, there must follow absurd and disintegrating teachings, that will mislead the credulous."

"In this tour," says our Leader, "it should be remembered that Finland is not going to be overlooked; and while it may not be possible for me to go there personally, I hope to send at least one representative of our party to visit the faithful Comrades in Helsingfors, and to meet the Finnish people. If this is not feasible, I shall try to have some of the members of the Helsingfors Center come to Visingsö and see us."

Completing her work at Visingsö, the Theosophical Leader and party will probably visit Stockholm and Göteborg for public lectures, and to see the members at these important centers of our Organization in Sweden, sailing on August 28th on the splendid new Swedish-American motorship *Gripsholm* for New York, and arriving again at Headquarters early in September.

If this plan is carried out, it bids fair to make good our Teacher's almost prophetic words, when speaking at a gathering arranged by her on the site of the School for the Revival of the Lost Mysteries of Antiquity, Point Loma, Christmas Day, 1925, when she said:

"We will accomplish more in this next year than we have in all the years we have been working. . . . This is the blossoming time; this is the time of remarkable surprises; and while we shall know of great suffering and heartache among the peoples of different countries, we shall also have a glimpse into something that we have never known before. . . . Those who are hungry for the truth shall have it; those who are asking for more light shall receive it; and those who are serving well now that they may serve better tomorrow will find the royal road to happiness; and that is, through sincerity, patience, love of Humanity, and a devotion to principle that will be so profound and true that it cannot be impeached."



## THEOSOPHICAL ITEMS OF INTEREST

Southern California — especially San Diego and Point Loma — are growing very rapidly. People from all over the world are coming to this favored spot to live, because we have not only an ideal winter-climate, but also one of the most beautiful summer-climates of any part of America. Even in the height of summer it is cool here at night, and one can sleep comfortably with a blanket. This is quite a contrast to the conditions obtaining on the east coast of the U. S. A. and in the interior.

### **Material Growth of Point Loma and San Diego**

The whole peninsula of Point Loma — of which the International Theosophical Headquarters occupy only the central but most commanding picturesque part — will soon be covered with beautiful residences, which are being erected continuously. New subdivisions are announced almost every week.

As a result of this, the value of the Headquarters-property has increased enormously. Property bought by Katherine Tingley nearly thirty years ago at \$100 per acre is now valued at over \$5000 per acre. So, even in a material way, people are beginning to recognise the Leader's foresight in choosing this wonderful spot as the International Theosophical Headquarters, at a time when it was just a barren promontory, covered with sage-brush and chaparral, and inhabited by rattlesnakes and jack-rabbits! (These have disappeared with the advance of civilization!)

The Headquarters-estate extends for about one and one-half miles along the ocean front, and averages half a mile in width. It is bounded on the south by the U. S. Government Military Reservation, on the east by the main public boulevard, and on the north by private property, which is being made into a highly restricted residential district.

The Isis Theater in San Diego, which the Leader purchased in 1902, and which was for many years used for our public services there, is still owned by Katherine Tingley, though it has been leased for dramatic presentations, as our public meetings are now conducted in the Temple of Peace. This theater interiorly is one of the most beautiful on the Pacific Coast. Owing to the phenomenal growth of the city of San Diego and its greatly enlarged population, the Isis Theater, situated in the very heart of the business-section of the city, has increased enormously in value.



On Katherine Tingley's last two visits to London, she urged the British members to increase their facilities for carrying on our public work in England in all its different branches, by securing new and larger Headquarters. They have all entered whole-heartedly into the plan, resulting in the acquirement of the fine new four-story building mentioned above. Extensive preparations have been going on there for several months, and in the middle of

### **The New British Headquarters**



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March it was ready for occupancy, so that the last department to be transferred, the Theosophical Book Company, was then moved from the old headquarters in Holborn Circus. Of the new Headquarters, Comrade P. A. Malpas writes:

“Its possibilities are great. For one thing it is only one door from the busiest, or about the busiest, thoroughfare in London. The number of people who see it yearly will probably run into the millions. Also it is so very close to the British Museum that a large proportion of the numerous foreigners who come to London would see it, since all intelligent foreigners go to the Museum sometime. It is also quite close to the underground tube and omnibus and other traffic plexuses of London, if one may call them that. It is a magnificent situation, just opposite a building which is used by people who know the value of a good site — the Pelman educational institute. There are not more than a dozen buildings between it and the British Museum.”

Miss Emmeline Medd-Hall, an accomplished musician, professor at the Trinity College of Music, and Directress of the Children's Lotus-Group and Girls' Club for Higher Education in London, writes with enthusiasm of the work already inaugurated there among the young people:

“We had our first Lotus-Group at the new Headquarters this afternoon and it was a very happy event. The children were just delighted. . . . Tonight the Senior Girls had their first meeting at the new Headquarters and Mrs. Waerland took the French class. We were all very happy and did good work.”

Mrs. Maja Waerland, our devoted Swedish Comrade who has been sojourning in London for several months, writes:

“At this moment we can look backward and forward with happy eyes, at our great Theosophical work. Something has happened, and I imagine myself hearing the music of a great army marching forward.”

Brother Herbert Crooke writes that a private meeting was held at the new Headquarters among some of the British members on February 18th, the 28th Anniversary of the Convention of the Theosophical Society at Chicago in 1898. At this time the Society was expanded into the Universal Brotherhood and Theosophical Society, whose constitution was adopted with great enthusiasm and almost complete unanimity. The Convention thereby accepted Katherine Tingley as Leader and Official Head for life with power to appoint her Successor. It is significant that this first meeting should have been held at the new London Headquarters on this memorable anniversary; for, as Professor F. J. Dick reminded the resident-members at the International Theosophical Headquarters at Point Loma during our celebration of the same event:

“I cannot think of the work of the Chicago Convention without recalling the other convention which took place in Europe five days later, at which nearly everything in the Chicago Convention was repeated. We



## THEOSOPHICAL ITEMS OF INTEREST

had the same enthusiasm and we also had only about half a dozen objectors to the whole thing. We were able to cablegraph on the same evening to the Leader that the resolutions were adopted by a majority of 100 to 6. The meeting was continued in *Bloomsbury Hall* that evening, which is in the same locality as the Vernon Place, where the previous meeting was held — also in Bloomsbury; and now the Headquarters in England are still in Bloomsbury Square, around the British Museum. I have often thought that, as the literary work was the aspect of the Movement which H. P. Blavatsky mainly forwarded in her great writings, that her present Headquarters should be in Bloomsbury near the British Museum — which is probably one of the finest collections of ancient and modern literature in the whole world,— is somewhat significant.”



A highly cultured Italian Doctor of Laws writes the Leader from Rome on February 11, 1926:

### A Word from Italy

“I am indebted to one of your faithful members here, for an introduction to Theosophical studies. I receive from him regularly, for my perusal, all the numbers of your interesting review, *THE THEOSOPHICAL PATH*, and also the other publications coming to him from the International Theosophical Headquarters at Point Loma, dealing with your spiritual activities. Almost every evening, after our strenuous professional work of the day, we meet together and recall with great reverence your great work for the benefit of Humanity.

“While it is true that before G. B. P. introduced me to Theosophy, its teachings were quite unknown to me, yet my mind was accustomed to think in the same way. I found these ideas the only ones that could appeal to every educated man, as they surely will to all Humanity, when all shall have received the light of education.

“I have traveled a great deal — have been even in your beautiful California — and have realized through my observations and experiences, that the truth is not to be found in this or that religion, fostered for political or worldly ends by the different nations, but only in the superior Theosophical ideas, which represent the religion of all religions.”



A splendid German Humanitarian, M. v. d. O., in a recent letter to the Leader, which speaks for itself, says in part:

“I bless the day when by chance (though indeed there is no such thing as chance), I saw a notice that the Theosophist, Katherine Tingley, would deliver a lecture in Berlin. . . . I am also proud to think that I too am a worker for the realization of the kingdom of God on Earth. If our views with regard to compassion being the duty of all men

### German Humanitarians Write the Leader



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could spread as we seek to have them spread, then there would be no more slaughtering of men by reason of terrible wars. . . . It has been my privilege to be sent as a delegate to the great congresses in London, Copenhagen, and other cities. While in London years ago I heard Madame Blavatsky speak. . . .

"Your beautiful Point Loma, of which I have seen the films, is a world of revelation for men, animals, and nature-beauty. I felt as if I had passed beyond the gates of death, and were wandering through glorious spaces. Who could believe there was such a paradise on earth?"

Katherine Tingley answered this letter in part as follows:

"I have suffered so here in America realizing that the horrors of war were eating into the heart-life of Humanity; and those who abhorred war could not help themselves. It will take hundreds and hundreds of years for us to forget the awful wrong of it; and if I did not have an abiding faith in God's love and the divine in man, I should grow discouraged and find no joy in living. . . ."

Another German Humanitarian, Frau Recha Hamburg, a new member of our Organization, writes the Leader from Berlin:

"The great need of our country has not materially improved yet; but in spite of this, there are signs that during the next year we may be in a position to fulfil our obligations. This will only be possible, because your country is helping our trade and industry more and more generously, in providing the means that are necessary for the reconstruction of our economical position. You see that your indefatigable efforts among your people are already bearing fruit, for even though these financial connexions are based on material things for their realization, yet the first thing needed to bring them about is to awaken interest among the people."



On March 1st, Katherine Tingley entertained at her Lomaland home, 'Wachere Crest,' Mr. and Mrs. Axel Beskow of Stockholm, Sweden, and Captain John F. Anderson of San Diego. Dinner was followed by a short reception, after which the guests were entertained at a concert in the Memorial Temple of Peace.

### **Recent Visitors to Lomaland**

Mr. Beskow is reputed to be Sweden's most distinguished artist-collector and connoisseur. He is in America in connexion with the distribution of his valuable collection of paintings, part of which formed an imposing section in the new Fine Arts Building Exhibition in Balboa Park, San Diego.



Dr. Osvald Sirén, well-known to the readers of THE THEOSOPHICAL PATH for his scholarly articles on Chinese archaeology and on the History



## THEOSOPHICAL ITEMS OF INTEREST

of Art, recently came from France to visit his two children, who have for many years been Râja-Yoga pupils here in Lomaland. In a letter from New York written to the Leader on March 4th, he says:

“To be again out in the turmoil of the world after those two months of quiet study and rest in Lomaland is by no means pleasant: the contrast drives home a clearer realization of the beauty and harmony of the life at our International Center. I cannot tell you how deeply I appreciate my membership in the Point Loma family and how much I hope that I may soon have an opportunity of again being at that blessed place among the old friends.”



In the February ‘Items of Interest,’ something was said about the visit to Lomaland of Madame Signe Lund, the celebrated Norwegian composer. An echo of that visit is contained in the following extracts from a subsequent letter to the Leader written from San Francisco:

“Never in my long and eventful life have I been entertained so royally, and the memory of it all will remain with me as a beautiful fairy-tale does, till the end of my days. From the very first to the last moment something new, unexpected, and beautiful was revealed — the lovely little children with their sweet voices and graceful poses, the profound earnestness in the faces of the performing soloists, the unison of the splendid orchestra and chorus, and the rapt attention of the entire audience.”



Our highly respected Comrade, Hon. Frank G. Finlayson, Presiding Justice of the District Court of Appeal, Los Angeles, and Mrs. Finlayson, were the guests of our Leader over the week-end of March 13th and 14th. A special reception and concert were tendered them Saturday evening after dinner at Katherine Tingley’s residence, ‘Wachere Crest.’ On Sunday afternoon they attended the public services in the Memorial Temple of Peace and enjoyed one of our Leader’s most inspiring extemporaneous addresses.



It seems that the so-called ‘Coming Christ’ nonsense, introduced by certain pseudo-Theosophists with headquarters at Adyar, India, is not only creating disgust among thinking people, including of course the members of the original Theosophical Society with International Headquarters at Point Loma, but also among the ranks of those who were formerly adherents of the Adyar ‘Theosophical’ Society, with which the Universal Brotherhood and Theosophical Society has absolutely no affiliation.

### **The Collapse of Pseudo-Theosophy in Europe**

For instance, a big daily paper of The Hague, Holland, the *Vaderland*, reprints extracts from a letter written by some of the members of the Adyar



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Society to their fellow-members, calling their attention to the fact that little by little actual dogma had crept into their organization, and asking what could be done against it. Many of the members of that society look upon this 'Coming Christ' idea as a pitiful delusion.



Comrade J. H. Venema, who conducts the affairs of the Universal Brotherhood and Theosophical Society for both old and young at The Hague, in harmonious collaboration with Mr. Arie Goud, Director of our Society

### **News from Holland**

throughout Holland, and with his brothers, Jan and Meinte Goud, writes regularly with a spirit of enthusiasm and calm assurance for the future of our Cause in the Netherlands. Especially successful is Brother Venema, assisted by his good wife, and Miss Wilhelmina Pleijsier, in carrying on the work of the Boys' Brotherhood Clubs and the Girls' Clubs for Higher Education. In a letter written the Leader on December 19th he says:

"All the clubs are in splendid form. There is the Junior Boys' Club of fine little boys, who meet on Sunday mornings. Then there is the Lotus-Group, which is well attended. Further, we have in the afternoon on Sundays the Boys' Club (Senior) which is growing both in spirit and in body! The Girls' Club has grown so much that we must have a Junior Club as well, so that the younger members can be given more work. After the 1st of January we shall therefore have a younger Girls' Club with Miss Pleijsier as Superintendent. . . . At present we are very busy preparing a great and unprecedented Christmas-Festival. I shall write about it after Christmas. . . . Last night we were at Utrecht to attend a big performance of the clubs there. They did good work, and had many more members of the several clubs."

A little later Comrade Venema writes:

"About our Christmas-Festival. It was a great success, admitted by all who were present. There were elves and gnomes, who lighted the Christmas-tree; there were dancing fairies, singing fairies, and in the end the presents for the children of the Lotus-Group were brought by a 'real' Oriental procession headed by an elephant! . . . The members of the Boys' and Girls' Clubs were enthusiastic about everything, and so were the parents.

"In 1926 we shall have plenty of activities again. The Boys' Clubs and the Girls' Clubs are planning a performance in March or April, while the Lotus-Group will give a separate one. The work of the younger people takes up nearly all our time.

"I think Christmas-time and New Year have brought very much to the world. In Holland we have at present our incomparable snow-landscapes. To be in the calmness of a snow-covered country is often listening to 'The Voice of the Silence.' "



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Mr. and Mrs. Oosterinck, two of our youngest Dutch members, wrote recently to the William Quan Judge Theosophical Club at Point Loma:

"Many thanks for sending us regularly the addresses of our dear Leader. We read them carefully and are very glad to receive them. Through them we live in the same sphere where you are so happy to live; and then we pass them on to our friends. Your work is very much appreciated by us."



Mrs. Dinah W. Morris and her daughter are at this writing en route to Europe, where the latter will take a special course in music. Mrs. Morris is an old member of the Aryan Theosophical Society in New York, and will later return to Lomaland, where she has left her home intact.



Miss Karin Wahlberg, our Swedish Comrade from Stockholm, who came to America in 1924 on a tourist's visum to stay six months, and has had the same extended to eighteen months, has decided to remain permanently in Lomaland. In order to do this legally, however, she must return to Sweden this summer and obtain a quota-immigrant's American visum, which she hopes to be able to do by next Fall, and then will again take up her duties at the International Theosophical Headquarters, where she is esteemed by everybody on account of her cheerful willingness and efficiency and her desire to co-operate in every possible way.



Colonel Arthur Conger, American Military Attaché in Germany and Switzerland, divides his time between Berlin and Berne. He is a loyal and devoted member of the Universal Brotherhood and Theosophical Society, was the Leader's Private Secretary when he first left college more than twenty-five years ago, and is always ready to render the Cause whatever service he can. He is one of our most highly respected Comrades. Colonel and Mrs. Conger visited Lomaland in 1923 for several months.



Colonel William O. Gilbert and wife, of Washington, D. C., expect to take up their residence in Lomaland next Fall. Colonel Gilbert is well-known to all readers of THE THEOSOPHICAL PATH, and in military and legal circles both in this country and abroad. He held very high positions of responsibility in the Judge Advocate General's Department during the War; was Chief Law-Officer for Civil Affairs in the territory occupied by the American Army with Headquarters at Coblenz after the War, where he



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won the high regard, not only of his superior officers and subordinates, but also of the German people, on account of his high sense of justice in dealing with them. After the War, he was made Judge Advocate of the 8th Corps Area, with headquarters at Fort Sam Houston, Texas. Here he entertained the Leader and 'Crusaders' on several occasions. He is now retired and is living temporarily in the national capital, where he and Mrs. Gilbert have many friends. They will both receive a hearty welcome in Lomaland.



Lomaland has enjoyed an exceedingly mild winter even for Southern California. In the middle of February we were having midsummer weather. Dramatic performances may be given in the open-air Greek Theater here at the International Theosophical Headquarters earlier than usual this year. The ideal time is from May to October, but the theater would be quite comfortable at night in April this year and could be used even in March, as it has been on some former occasions. The Leader is therefore contemplating putting on one or two Greek dramas before she leaves for Europe. —RECORDER



F. J. Dick, *Editor*

### MIRROR OF THE MOVEMENT

#### MME. TINGLEY COMMENTS ON QUESTIONS OF WIDE INTEREST

NOTED THEOSOPHIST REFUSES TO VOICE OPINION ON U. S. ENTRANCE  
IN COURT. OPPOSES CAPITAL PUNISHMENT IDEA. UNABLE TO UNDER-  
STAND HOW RELIGIOUS PERSONS CONDONE PENALTY OF DEATH

**M**ADAME KATHERINE TINGLEY, internationally known religious worker and founder of the Universal Brotherhood and Theosophical Society, at Point Loma, California, today, in an interview, voiced her observations on the world court, divorce, capital punishment, prohibition and



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other questions of general interest. In the course of the interview, she took occasion to touch upon matters having a direct bearing upon the teachings of Theosophy.

The noted visitor arrived here last night from San Diego and registered at St. Ann's Inn. Tonight she will give a lecture in the Ebell Club here.

"What is your opinion, Madame Tingley, concerning the entrance of the United States into the world court?" queried the reporter.

### WORLD COURT OPINION

"Like most other people, I have, on that subject, decided opinions of my own," came the quick retort. "My work is entirely non-political. As Madame H. P. Blavatsky, the foundress of the original Theosophical Society, which now bears the name of the Universal Brotherhood and Theosophical Society, stated very soon after the commencement of her work, 'between Theosophy and politics there is an absolute divorce'; and that is the position that has always been taken in the society. Our individual members are free to believe what they think right in regard to politics, and anything that I might say, therefore, would be purely my own views.

"Teach men and women to think aright; teach them the real meaning of life and human responsibility; teach them that ethics are based on the laws of our spiritual nature, and in a very short time they will realize that right is right and wrong is wrong; and all other questions of human conduct will then be easily solved on lines of real justice to all, political questions included. That is what Theosophy teaches."

To the question, "Shall we make it less easy to get married and thus reduce the number of hasty and ill-advised marriages?" as stated by the reporter, Madame Tingley's reply was:

### SEES MUCH MISERY

"Ah, now you touch upon a subject which interests me deeply, for I see much unnecessary misery in the world arising out of these things. Too many human lives are wrecked, or morally injured, by hasty and ill-advised marriage. I believe that the trouble does not lie in the facility offered by legal machinery for gaining divorces, for certainly few things are so horrible, in my judgment, as morally mismated unions, often productive, through human weakness, of most lamentable and even revolting results."

Knowing the decided stand taken by Madame Tingley against capital punishment, as set forth in lectures, magazine articles and published interviews, the *Register* man submitted the following question:

"What is your attitude toward capital punishment? Should it be abolished? Can a person, taking his religion seriously, condone, much less vote for the death penalty?"

"I am absolutely opposed to the death penalty. I am absolutely in favor of its entire abolition. I cannot understand how a truly religious man or woman, seriously thinking, can condone this barbarous method of ex-



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treme punishment, by which the state itself does, in cold blood, that act which it so wisely prohibits the individual from doing."

Of interest to those who subscribe to the principles of divine justice, is her reply to the following query:

"Would not a better understanding of the Karmic law, as you Theosophists teach it, that is, the law of compensation and retribution by nature's own action, serve as a stimulant to fair dealing among men as well as a preventive of crime?"

### FAVORS KARMIC LAW

"Most certainly it would," she declared, "and without the remotest room for doubt. If men only realized that in the processes of nature's action, and by the sublime working of the spiritual laws governing nature itself, every thought, word, and deed is registered as an act, destined to have its natural reaction upon the doer himself, and that nothing can turn aside or stay this most eminently just and reasonable course of things, then men would think twice, thrice, aye, many times, before doing anything contrary to the principles of Right, Truth, Duty, and Honor. In due course of time, the evil-doer punishes himself, so to say, while the doer of right similarly rewards himself. But the higher and nobler aspect of this question is that in time men come to love right action for itself alone and evil-doing becomes impossible to them in consequence."

Touching upon the mooted subject of prohibition, the noted Theosophist had this to say:

"I believe in total abstinence, and some day all men will see the high moral value of this. But I hold that men cannot be legislated into goodness or virtue. It is a matter of education and example."

### SPEAKS OF OWN WORK

Turning to the subject of her own field of endeavor, Theosophy and its fundamental teachings, Madame Tingley offered the following reply:

"For a fully satisfying answer to the question, I refer you to our standard Theosophical literature, published only at our International Headquarters, Point Loma, California. I may say here, however, that Theosophy covers, in its doctrines, the entire field of universal as well as of human life. Among its fundamental teachings are the doctrine of Karma, that is, of Cause and Effect, and that of Reincarnation, which is not what people call 'transmigration' at all, for the soul of man never reincarnates in the bodies of beasts — once a man, always a man. Reincarnation is the teaching that man lives repeated lives on this earth, always in human bodies, of quality according to what one has earned in former lives on earth. Others of our noble doctrines teach us the origin, nature, and destiny of the universe and mankind. Most important also are the teachings of the essential divinity of man and the duality of human nature. The latter alone can explain the



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many inconsistencies, the Jekylls and Hydes, and all the contradictions which are so common in human life.

“But let me call your attention to the fact that in Theosophy thinking men find a solid and satisfying basis for morals, for ethics; for Theosophy furnishes us with a scientific as well as a philosophic and religious foundation for them. We do not tell men merely ‘be good, because it is good to be good,’ but we show them that right action is the fundamental law of their being. Theosophy provides men with reasons why goodness is wisdom and why evil-doing is folly.”— *Santa Ana Register*, California, February 9, 1926

### SUNDAY SERVICES IN THE MEMORIAL TEMPLE OF PEACE POINT LOMA, CALIFORNIA

#### HIGHER EDUCATION OF YOUTH, KATHERINE TINGLEY'S TOPIC

AT the Temple service yesterday at the International Theosophical Headquarters, Katherine Tingley, the Theosophical Leader, spoke on ‘The Higher Education of the Youth.’ Preceding the address were two nature-songs by the Râja-Yoga tots, a group of the little folk of the Râja-Yoga School; and a string quartet, ‘Andante in D major,’ from Quartet 14 (Haydn), by students of the Isis Conservatory. The service closed with the singing of ‘Law Eternal’ (Mozart), by the full Râja-Yoga Chorus of mixed voices. Katherine Tingley spoke in part as follows:

“Man knows, if he thinks at all, that there are many universes; many lives; and glorious achievements for all men; and that life can, even now, be made beautiful and helpful and optimistic! But first he must have the basic idea that man is immortal, that he is essentially divine in nature. Then we will have a new conception of Deity — not as a personified being, but as a superb, wonderful, rare expression of divine perfection.

“With this knowledge of essential divinity, which every man can find within himself, there must come a higher education for the youth. Theosophists believe that the child that comes to us is not all ours; he is a part of the great scheme of life, and he has a great mission to perform. It is not for us to attempt to limit the possibilities of that child; for wisdom is to be learned from the lips of little children.

#### MYSTERY OF BIRTH

“When a child comes to us, who can tell the mystery of its birth? Science goes just so far, but it does not take us into the spiritual realm; it does not bring us to the realization that that bit of humanity is essentially divine; that we have a sacred responsibility in giving it its due. You can educate it, love it, pet it, provide for it, suffer for it, sacrifice yourself for it, but you fail in your duty to your child, until you can give to it that which it



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expects from you. You are the teachers. Children are not put in your keeping just for the short seventy-seven or a hundred years, not just to be cared for on the physical plane. Not at all. You must give them the realization of their essential divinity which they are entitled to. Maybe the child, within its own nature, unable to speak or act, may teach its parents something about the spiritual life.

“We believe in the eternity of life, in the universal law that guides us and cares for us, as far as it is permitted to, and of the ultimate perfection of man; that is the great ideal we are striving toward; that should be the burning force in the hearts of men today. You have your money and lose it, you have your property and lose it, but once you get that divine force, that divine consciousness that you are a part of the great universal scheme of life, you have found the treasures of the law. You can suffer then understandingly; you may be without a friend, without shelter. Never mind! You have this treasure, the consciousness of your essential divinity. That is what Theosophy is teaching, and that is the keynote of man’s life — to find his divinity and realize his heritage; and then he immediately understands his own responsibilities. He does not have to be taught them. He knows within himself his own responsibility to himself, to his children, to his city, to his nation, and to the world at large.

### NEW CONCEPTIONS NEEDED

“With the consciousness of their own essential divinity, mothers and fathers must necessarily have a broader view of life, for if they have it not, how can they give it to their children? So that not only do we need a higher education for the youth, but for men and women as well. When we have a new conception of ourselves, a new conception of the responsibilities of married life, then something new happens; we become optimistic instead of pessimistic. We have risen above that limited idea of one life; our vision opens as we begin to see the greatness of God and the greatness of man, with his possibilities. Then man is made anew, he is blessed in his own knowledge, in the reality of his consciousness that he is essentially divine. It is something so sacred, it is within the heart of every human being, and every man has felt it.

“So in order to do justice to our children, there is a sacred duty for the parents, and that is to know themselves: “*Man, know thyself!*” When you find yourself you can find the secret to give to others who have it not. And here is where you should press into the atmosphere of home-life something new, something right royal, something that makes you forget your trials and troubles.

### LIFE IS BEAUTIFUL

“The children come into your life right out of the unknown world, the world of living reality. They may know more than we do, and it is for us, in bringing them into the exterior and everyday world, to search within our



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own hearts, find the key to the situation, and then awaken the children to this reality. Then our anxieties and our worries would be lessened, because in the broader conception we would be working in harmony with the divine law; our whole natures would be alive and afire and aglow with that beautiful reality of the divine life. We Theosophists know that life is beautiful; we do not run away from the miseries and troubles of life, but we are endeavoring to plow through them into the atmosphere of human thought, and bring home to the mothers and fathers something that will save the next generation.

### DUALITY OF HUMAN NATURE

"As soon as a child is able to raise its hand in a temper, or to scream, or to say 'I will,' and 'I won't,' that is the time mothers and fathers should begin to teach the child to know the duality of its own nature. The only evidence you have of his Satanic Majesty, or anything approaching it, you will find within the heart of man. But these forces can be transmuted, as the child is drawn to the true and beautiful.

"We do not believe a mother will ever have success with her children as long as she loses her temper in trying to manage her child. She goes down to the level of the child, and sometimes drags it lower down than it already is. So in dealing with our children, we must be clean and strong, and pure, and true, and firm in our convictions; so that when those children look into our eyes we are not ashamed. Besides giving them the worldly things and ministering to their needs, we must give them one half of our time, one half of our nature, one half of everything that is blessed and true.

"So, in your love of the true and the beautiful, you will find the great secret of living, in such a way that life will be a joy, and the children of this coming time will receive blessings through you; so that you will make of your own home-life a heaven on earth for those who depend upon you."

— *The San Diego Union*, February 15, 1926

### 'KNOW THYSELF,' CENTRAL THEME AT POINT LOMA

KATHERINE TINGLEY DECLARES PEOPLE ERR IN TRYING TO BE CONTENT  
WITH ONE LIFE

PERFECT California mid-winter weather encouraged a large number of San Diegans and out-of-town visitors to attend the regular meeting of the Universal Brotherhood and Theosophical Society in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, yesterday afternoon. A symposium was given on the following words from the preamble of the Organization's Constitution: "Universal Brotherhood is a fact in nature." There was a string quartet number by Schubert and a song by the full mixed choir of the Isis Conservatory, 'Work,' by the late



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Daniel de Lange, noted European musical director and critic, who spent his last years leading the musical work at Point Loma.

“Man, know thyself!” was the central theme of Katherine Tingley’s extemporaneous address. The following are brief extracts from the stenographic report thereof:

“If people would put aside their limitations and inquire, question, study, persevere, and work sufficiently, we should certainly have a different humanity.

“What troubles me most is that people can be satisfied with the limited idea of one short earth-life in which to attain perfection. True, there have been good and splendid people in this world brought up under this teaching, but they would have been good and splendid anyway, no matter what religion they were taught.

“Not within the last hundred years at least, it seems to me, was there such a time as now, when humanity had so little in view, so little to hope for or to fashion its plans to. For a true Theosophist there can be no contentment except in a life of eternal progress, royal service, great victories, magnificent conquests over self, constant spiritual advancement, and the ever-increasing search for inner knowledge.

### NOT YET SAINTS

“There is learning enough in the world to make us all saints; but singularly enough, we do not become saints! Without the conviction of the truth of Reincarnation, most people go out of their bodies no more satisfied with life than they were when they first began to think.

“When once we begin to know ourselves, to find the golden thread of divinity within us, our fears and lack of trust disappear; we feel so rich and purposeful that we are anxious to share our spiritual treasures with others. Then there is a wonderful, royal, inner exchange, such as Christ spoke of when he said, ‘Love ye one another.’

“The body is the vehicle through which the soul — the real man — gains the schooling of experience in different lives. As I see it, in this way only is self-directed evolution towards the goal of perfectibility possible. Therefore man must live, suffer, learn, know, and become, before he finishes the course.

“We can find the glory of the Divine in everything true and beautiful. Man can live the pure, strong, trusting life, if only he has faith in himself. The divinity within him must speak in his every thought and act.

“To know oneself is to understand life. It is the inner key that unlocks all life’s mysteries. And to know himself, man must trust himself, he must do his own thinking and not let others do it for him.

“The dogma that we were born in sin certainly suggests a very queer sort of plan which limited human minds have made for the great, divine,



## MIRROR OF THE MOVEMENT

and perfect Divinity that we love, the universal source and center of life and light! Theosophy has no creeds and dogmas to offer. Christ had none and you know how well he got along without them. There is nothing fanatical about Theosophy. If any student of Theosophy is fanatical, it is because the fanaticism was so in his blood that he could not fully understand Theosophy in one life-time.

"Nothing in the world will so stir your real nobler nature and make you at least partly conscious of there being more in you than you had thought, than to recall the tenderness of the love of your mother. When we know ourselves, we shall be so overwhelmed with the mightiness of the spiritual life — the only reality within us — that we shall have no more questions; our trust in the Supreme will be as complete as that of the child who goes to its mother in all its sorrows and disappointments.

### ETERNITY OF EVOLUTION

"As Theosophists we do not remind you that you are terrible sinners. We make no attempt to convert you nor to have you join our society. We are only anxious that you shall share with us some of the knowledge which Theosophy has to offer — knowledge of the self. It gives us the spirit of goodwill, liberality, and tolerance. It is full of promise. And in spite of the terrible conditions we see everywhere around us, when we understand human life, the progress of the soul, when we believe in the eternity of human evolution and the essential divinity of man, life is really joy. We live in a new world; we can know the Divine and our own souls.

"The knowledge of man's essential divinity is the great element lacking in most of the religious teaching of the day. Man has the power to redeem himself and to bless the world and to make all days, days of gladness and joy. When that is done, we shall have the true spirit of brotherhood, which is a fact in nature, as it is in our hearts. I thank you."

— *The San Diego Union*, February 22, 1926

### MAN HIMSELF WEAKNESS OF PRESENT CIVILIZATION, DECLARES MME. TINGLEY

'SELF-ANALYSIS' was the subject of Katherine Tingley's public extemporaneous address in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, yesterday afternoon. Nature-songs by a group of little folk of the Râja-Yoga School preceded the Theosophical Leader's address, which was followed by the singing of Eaton Fanning's 'Moonlight' by the full mixed choir of the Isis Conservatory. Many out-of-town visitors, including Mr. and Mrs. Axel Beskow of Stockholm, Sweden, prominent in European art circles, were present.



## THE THEOSOPHICAL PATH

The following are brief extracts from the stenographic report of Katherine Tingley's lecture:

"A man cannot be a Theosophist unless he is a thinker — unless he has reached a point where he is not satisfied with what he has been taught and tried to believe. His unrest has turned him in the direction of investigation, and in his search for truth, he has found Theosophy. In finding Theosophy, he has found himself.

"If a man has no more conception of the deeper things of life than mere brain-mind argument can give him, and if he is limited to the belief in one short earth-life of seventy-seven or a hundred years, his power of self-analysis is very small. Real self-analysis is impossible to anyone who has not to a degree found his own essential divinity. Believing in his own essential divinity, something opens up in his nature. He finds himself on a line of investigation and research. He has made a beginning for his future happiness. He uses ordinary reason, of course; but he has something besides. He must go beyond the limitations of the external man and visualize for himself a picture of the possibilities of the human soul. Then he reaches a point where real self-analysis is possible.

### REPEATED INCARNATIONS

"Of course I am speaking from the standpoint of a Theosophist, who accepts the idea of many lives in repeated incarnations on earth, who accepts the idea that man is divine in his potential qualities. Thus Theosophy gives us a really big man — quite a dignified contrast to the teaching we received in our childhood, that we were all born miserable sinners!

"The man who accepts the idea that he is essentially divine, must accept the idea of spiritual growth, evolution. Evolution is often taught in a ridiculous manner; but evolution based in the essential divinity of man, on the eternal progress of the soul through the experiences of many earth-lives, ever approaching the great goal of perfection, is an inspiring and sublime doctrine, and it can never conflict with any proved scientific fact.

"Our Theosophical teachings are based on eternal truth. In fact, if one will take the trouble to study them, he will find that once in a while the Theosophist does have a sensible idea! The most beautiful secret of the Theosophical teaching is that, no matter what knowledge man may acquire necessary to balance and adjust his life and bring it into harmony with his aspirations, he must impart to others the peace and happiness which this knowledge gives him. There must be something more than merely gaining knowledge for himself, attaining wealth, winning a position, writing learned books and being considered important or 'advanced.' There must be burning in his heart that spirit of mercy and compassion, which will lessen man's inhumanity to man.

"That is the true love of the Divine. The Divine love is all-powerful and all-merciful. There is mercy in the laws that govern our being, mercy in



## MIRROR OF THE MOVEMENT

nature, mercy in divinity. Potential divine qualities are sleeping within every man. They are still sleeping, because we turn away from them. Though the sun is shining, if we turn away from it and get into the shadows, we lose its warmth.

“Theosophy lifts the veil. It opens the door. It silences argument with its facts. It is not a new set of teachings at all. It is as old as the ages and was taught thousands of years before Christ. It is the parent-religion, because it holds within itself the elements of all that is best in every religion.

### INNER LAWS OF BEING

“The knowledge of external nature taught in our schools is necessary for our education; but it is not enough. There must be knowledge of the inner laws of being, familiarity with oneself, with one’s weaknesses and one’s strength. Theosophy brings man close to his own essentially divine nature. It gives him a right royal courage, even in the face of death. No real self-analysis is possible to the man satisfied in merely acquiring intellectual knowledge. With all his worldly attainments, the one thing that man most hungers for is knowledge of himself — the power to analyse and understand his own life. This is essential for his soul’s advancement.

“When man finds this knowledge, then he can declare that God is love, and that human life is essentially beautiful. Life is beautiful as far as we make it so. Every man makes or mars his own life, according to his own inner knowledge and the choice that he daily makes of the path he will walk.

“Everyone fails in his duty, if he does not realize that we all owe a great duty to our fellow-men — even to the most unfortunate and degraded. We might have been in the same position ourselves, if we had had the same surroundings as they. We must acquire a new idea of compassion, a new sense of justice. Then our consciences will grow; and as we climb the hills and reach the heights and learn of the glory of life, of the glory of the Divine, and the love and mercy in the human heart, then we shall, in the spiritual sense, embrace the whole of Humanity. For brotherhood is a fact in nature. We are all united by the same natural laws and must follow the same divine guidance.

“Lay up your treasures in heaven by rounding out your life on earth, freshening and beautifying it. Let each one fulfil his duty to the fullest and live hopefully and trustingly, uplifting the world by the purity of his individual life. The world needs a change. We need the sweetness and nobility which every living man and woman has potentially within himself or herself. This is the way to bring humanity up to a higher state of morality and dignity.

“The weakness of our present civilization is in man himself. The reason for it is that man allows the lower nature in him to rule instead of the higher, divine self, which is immortal. The lower nature is the undeveloped



## THE THEOSOPHICAL PATH

side of him, which can be transmuted and brought up to a quality that leads ultimately to perfection.

“My heart is warm for humanity, burning with the hope that all may find at least some part of what I have learned of the meaning of life through my knowledge of Theosophy.”— *The San Diego Union*, March 1, 1926

UNEXPECTED and urgent duties prevented Katherine Tingley from speaking at the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, Sunday afternoon, March 7th. She therefore delegated three students of the Divinity Department of the Theosophical University—Marguerite Barton, Hildor Barton, and Lars Eek,— to speak in her stead. The audience listened to these earnest young people expressing themselves with clearness and conviction as to some of the fundamental and essential teachings of Theosophy, which they all declared to be entirely unsectarian and undogmatic.

Mrs. Barton emphasized the fact that real spiritual growth and unselfish service were inseparable, and that neither was possible without the other. She also showed the absolute necessity of self-control on the part of a teacher in dealing with children, pointing out that irritability on the part of the former would inevitably be reflected in the conduct of the latter. Self-directed evolution she said was, according to Katherine Tingley, the great need of the hour.

Mr. Barton dwelt upon the similarity of the fundamental principles of all religions, pointing out that however they might differ in the overlayings of later creeds and dogmas, at the core, as taught by their founders, they all gave the same essential message. He cited as examples, the teachings of Jesus; of Buddha; and of Krishna, who was supposed to have lived about five thousand years ago. The liberalizing of modern religious thought, he maintained, was due very largely to the work inaugurated by H. P. Blavatsky in 1875, who did not bring any new message, “but merely enunciated again eternal truth, which must be reiterated whenever its life has departed in the handling of the centuries.”

Lars Eek spoke largely of the Theosophical teaching of Reincarnation, which, he said, “frees man from the fear of death. We must remember that this teaching is not a dogma invented and brought to the western world by H. P. Blavatsky. It was the belief of countless millions, thousands of years ago, ages before our era; and it is the belief today of hundreds of millions of people in the East and of ever increasing numbers in the West.”

The program opened with a symposium on the Socratic injunction, “Man, know thyself!” and included also songs by the young ladies’ choir and by the full mixed chorus of the Isis Conservatory.

It was announced that the Theosophical Leader, Katherine Tingley, would speak at next Sunday’s services.— *The San Diego Union*, Mar. 8, 1926



# 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

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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.

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## OBJECTS

**T**HIS 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  
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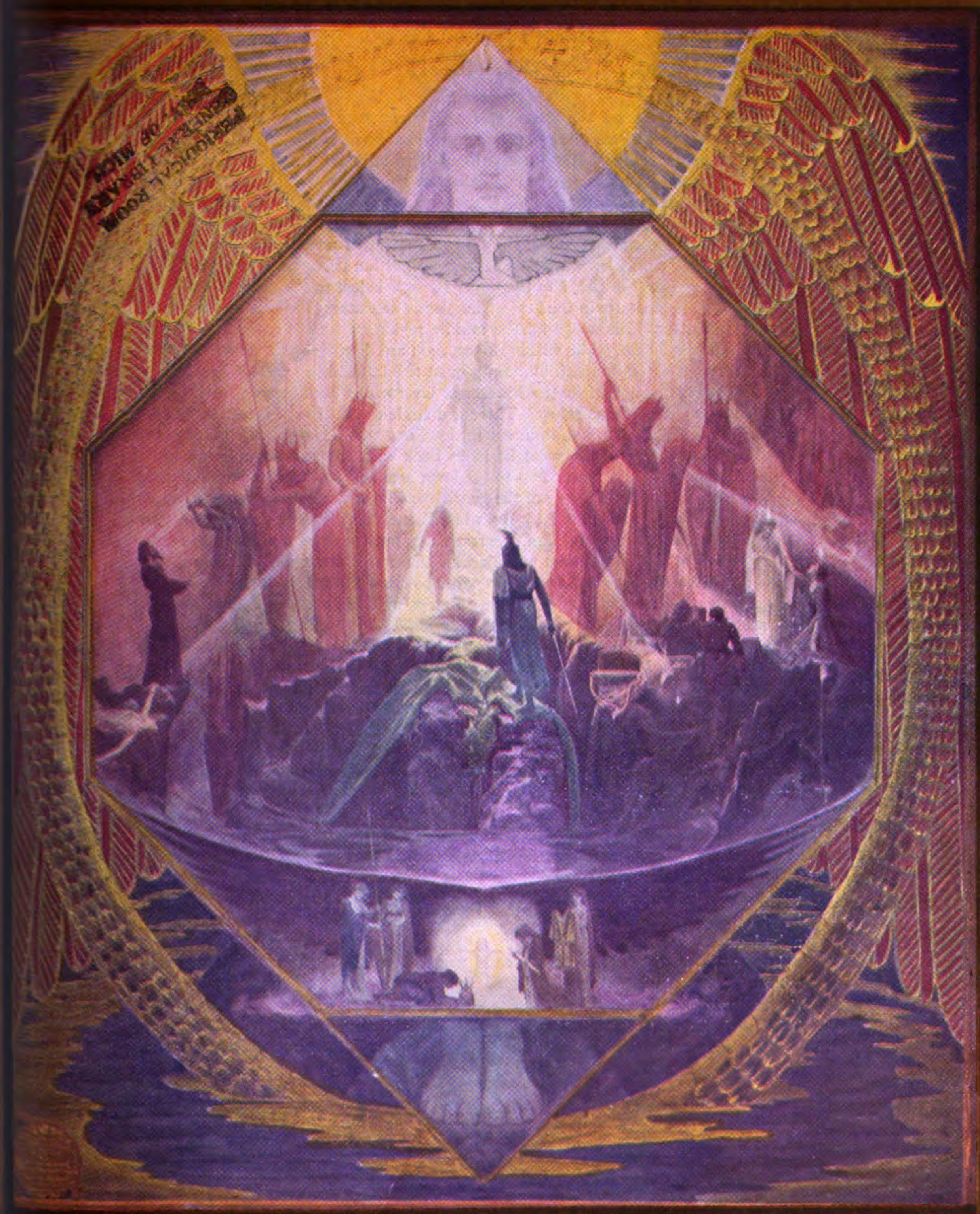
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The Rāja-Yoga College, Point Loma, California



# The Theosophical Path

KATHERINE TINGLEY, EDITOR



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VOL. XXX NO. 5

POINT LOMA, CALIFORNIA, U. S. A.

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## THE PATH

**T**HE 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

Nonpolitical

Monthly



Illustrated

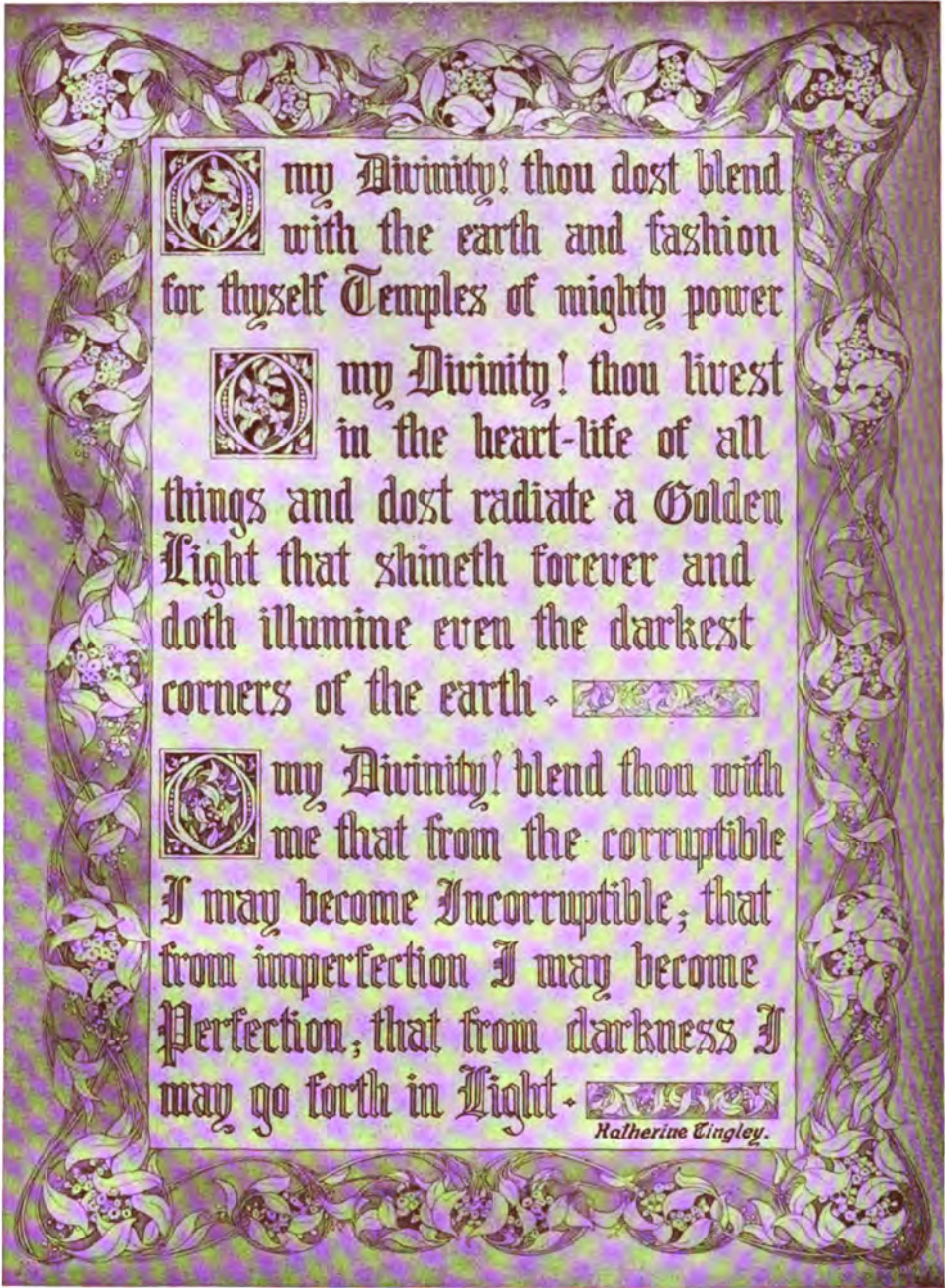
Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethies, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

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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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*Lomaland Photo & Engraving Dept.*

**FINALE FROM SHAKESPEARE'S IMMORTAL FANTASY, *THE TEMPEST***

AS PRODUCED BY KATHERINE TINGLEY AND HER RÂJA-YOGA PLAYERS, IN THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, APRIL 16 AND 17, 1926

(All the following scenes from *The Tempest* are taken from the same production)



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KATHERINE TINGLEY, EDITOR

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"THE unwritten and unvarying laws of Heaven are not of yesterday nor of today. They are from all time, and none knoweth when they appeared."


— SOPHOCLES, *Antigone*, lines 457 *et seq.*

## DEATH OR REBIRTH

KATHERINE TINGLEY

Stenographic Report of extemporaneous public Address delivered in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, California, Sunday afternoon, March 28, 1926

### I — THE LARGER VIEW

 ALL humanity needs an awakening now. Something tremendously powerful and impelling must come to us, if we as a people are to begin to find our true places before we make the Great Change. The old teaching of the one earth-life is deadening, blinding, and misleading.

*We must have a larger view of the great scheme of life and evolution. We must become acquainted with our real inner selves — the part of us that thinks, and loves, and seeks to become, not the part that is fashioned according to the customs and the moods of the hour or the age, but the real being, who lives and thinks within, and who knows something of the grandeur and beauty of life. No power on earth can change its vision.*

*Now if one or two or a thousand or even a million can have this larger view, why cannot the whole race have it? Why must humanity pray, study, think, hope, doubt, and in the end lose faith? The fact is that people are unacquainted with themselves; and they cannot be familiar with the inner and divine*



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*laws of life until they are 'up and doing.' The life of man with its attractions and its duties is so very little in comparison with what it might be for each living soul.*

*In the face of death the real Theosophist can smile, while many despair. He can rejoice, while others are sad; because he knows that life is eternal, while the great majority merely hope. How much do you know of what was, before you were born, or what is to come after you have passed on? How much knowledge have you of yourself and the laws governing your inner life? How much can you explain of the great mysteries of life and death — or rebirth?*

### II — THE SIMPLE PATH

*You may be very learned, very proficient, with no end of erudition; you may be one of the brightest lights on the horizon of intellectual achievements; but alas! there is still something missing. What Humanity needs today is to take the simple path to the truth in order to gain real knowledge.*

*What have you in your knowledge of the future that will recompense you for being born on earth, for living and suffering here? This is the great question which Theosophy answers. The true Theosophist is one who looks at life rationally, accepts broader views thereof, moves out into the great silent world of thought, and finds himself aspiring to reach the mountain-tops, where the sunlight of truth dispels the darkness of ignorance.*

*It is the simple facts of man's inner spiritual life that he must know before he can do justice to himself, to his neighbor, and to his country.*

*No matter how much good a man may do, if he has not the basic idea of the eternity of life, its abundance, the glory and the grandeur of it, it is a wonder to me how he lives at all. The comfort in the teachings of Theosophy is that they bring to humanity the knowledge of its heritage — of that which belongs to it by divine right, that spiritual knowledge which should be ours from birth, through childhood, up to manhood and womanhood and on. This spiritual knowledge, working in harmony and in consonance with one's general knowledge of life gained through observation and experience, will illuminate the pathway of evolution.*

### III — THE OPTIMISTIC VIEW OF DEATH

*When death comes, the majority of people look upon it with fear and terror or with questioning and doubt. But to the Theosophist, death means real life — rebirth. In order to understand the doctrine of Reincarnation, we must view human life and evolution in a broader and deeper sense than most people*



## DEATH OR REBIRTH

are accustomed to. We must know something of the majestic divine laws that hold us in their keeping. We must know something of whence we came and whither we go, and what is the purpose of life.

If the human race as a whole had any confidence in the reality of life, in the great inner, sacred truths, we would all be working in harmony. There would be no differences among individuals or nations. There would be no wars, because man, being essentially divine, has within his own inner nature all the god-like qualities that can be evoked and can be lived; and indeed are being lived by a certain class of people, though of course very imperfectly as yet.

When people, either educated or uneducated, can look upon life as optimistically as do the Theosophists, then we may have some hope for humanity. We must have such hope; we must believe in ourselves; we must believe in our god-like natures; we must believe that brotherhood is a fact in nature; and that the world that most of us live in, is a very small world in comparison with the great one that we have next to know.

Because we are still half asleep; because we are so held down by the ignorance of the age and by the despotism of intellectualism, we have not yet found ourselves out in the great blue of life; we have not the courage to go to the top of the mountains; we have not confidence enough in ourselves to differ from others in order that the truth may be made plain to all, and that ultimately there may be no differences anywhere. Thus we may ultimately work for the great human family.

The question of death requires deep thought as well as a rational view of eternal life. It would be absurd to talk of Reincarnation, of our souls living on through eternity, moving on through different states and conditions until they reach perfection — it would be far-fetched and laughable to the man who has no conception of the greatness of life and of the divine laws, nor of the mercy and splendor and grandeur to be found in even his daily experiences; but when one has the higher intelligence and spiritual knowledge united with what he has acquired through study and observation, it is all so simple and clear!

To most people death is gloomy; but to the Theosophist death is very beautiful. For before death comes, we have learned through the teachings of Theosophy — the Ancient Wisdom, — that the real man, the spiritual soul, is eternal. How can even the smallest mind that thinks at all limit man's evolution and his aspirations to one short earth-life? Such a limited conception is both a tragedy and a comedy. I cannot see how one can get away from the teaching of Reincarnation, once it has been clearly explained to him.



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### IV — KNOWLEDGE VERSUS PROOF

*It is not susceptible of proof to one who is determined in advance not to accept it; but how little we should know, if we threw aside everything that we could not prove! Why, no one, with all his knowledge, and all his hopes and dreams, can explain what real love is. And yet we know it exists. When we have grown wiser, and better understand the great truths of Theosophy, true love will have such a mighty meaning that it will be the message of all ages for humanity. For real love is eternal; we know it is so; and how can it be eternal, if we have only seventy-five or one hundred years to live and express it?*

*The reason we know so little about these spiritual things, is because we keep too much away from them. We do not go close enough to the secrets of our own inner natures. We do not search our own hearts enough. We have not faith enough in ourselves. Our vision is not broad enough.*

*The beauty of life is in the knowledge gained from experience. But one must work for this knowledge. If he does not work for it, he does not get it. And when the work of one life-time is done, he is ready for another life-experience. I do not see why any one should have trouble in accepting this idea. It is vastly more easy to accept than many teachings which the world has accepted — not to its benefit.*

### V — DEATH IS REBIRTH

*Death is rebirth. We Theosophists are as confident that the soul lives on, as we are that the sun will shine tomorrow. I know that my mother lives; and I know it in the deepest and truest sense; and I know that the same path that she trod — if I choose to make the effort that she did — I shall find also. There can be no separation in true spiritual love. Consequently at times, at fitting periods in our evolution from one life to another, there must be renewed associations on some spiritual plane, which we cannot talk about, but which we know exist. How little we know, and how much is at hand to know! It is ours to find within our own hearts.*

*There is no death in the truest sense. The joy that I have in the thought of eternal life, compels me to speak of it with great gladness and much intensity. I do not wish any one to miss the glories of the great Central Source of all — of the Divine, and of the mercy and the justice of the Higher Law. If we had the right conception of this Higher Law, we would better understand the meaning of the apparent injustices of life, and half our difficulties would be passed over; for we would have the knowledge how to meet them.*

*And if we could find men and women so imbued with confidence in*



## THE POWER OF THOUGHT


*themselves — not in egoism, or anything of that sort — but with confidence in their own essential divinity and in the mercy of the Higher Law, they would understand that death is simply a change — just a vacation from the school of earth-life for a time; and that eventually that which belongs to us by divine right will be ours. We cannot lose it. Nothing is lost in the economy of nature.*

*Each one can find within himself the great secret of life and know that the spiritual soul of man is immortal; there is no death; love is eternal, and the Divine is all-embracing and infinite, and therefore impersonal. What is most needed is knowledge of the self. Know yourselves, trust yourselves, be growing all the time, ever advancing, climbing ever upwards! Then when death takes your loved ones, you will have smiles instead of shadows; you will have joy in your eyes instead of tears; because your souls will have told you that, man being immortal, the Divine love unlimited, and the Higher Law divinely just, all is well for humanity.*

*It is the duty of all to apply spiritual knowledge to the daily life and to make this cleaner than ever before, ever purer, more optimistic, more courageous, more affectionate, of greater service, and nearer to the simple and beautiful truth of love. I thank you.*

## THE POWER OF THOUGHT

C. J. RYAN

HE force of material ways of looking at things is still so strong that the plain fact that thought is an actual power capable of producing positive and visible results on bodily conditions is hard for many persons to grasp. Yet every one has had some proof of its truth. Who has not felt a hot flush at the thought of shame, or a dizziness or faintness from a great danger narrowly escaped? The means and method by which emotions affect the nervous system are of course unknown to the physiologist.

A few scholars are beginning to study the subject without prejudice. Dr. Crile, for instance, in his new book derived largely from war-data, shows that the lowering emotions of fear, fatigue, and anger are actual forces of destruction and degeneration. They start the 'ultra-microbes' (whatever they may be) into action, and these arouse the dormant microbes of disease, which are normally found in the body, to their pernicious activities.

Does the effect of thought follow only from the lower passions: fear, anger, and, we may justly add, envy, jealousy, and hatred? Are



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we not justified in looking for the results of pure, unselfish, and noble thoughts in building up a healthy body and a more wholesome quality of brain for the soul to work through? And why do not the psychologists and physicians adopt with more enthusiasm methods of healing based on the latter principle?

This would not mean the more or less hypnotic 'spiritual healing' practised by some ministers — prayer for special favors and the laying on of hands — but the enrichment of the whole nature by the accentuation of the spirit of love and brotherhood, and the crushing of the 'Satan' of personal, selfish desire, however artfully concealed. Perfect health might not be restored instantly — 'miracles' are rare — and Nature requires time, even under favorable conditions, to rebuild; but one result would certainly be attained: the power to endure inevitable suffering with greater courage and cheerfulness — qualities which in themselves alleviate pain as many can testify. Under such conditions the soul is not so closely identified with the merely physical.

Perhaps these ideas tend too much toward the methods of the ancients to please modern scientists who are inclined to be biased in favor of material means; but is it not possible that the great thinkers of antiquity had good, practical, and well-tested reasons for using powerful mental and spiritual forces in conjunction with material means? The temples were centers of healing and, under the various national religious forms, the inner powers latent in man were called into activity to restore harmonious conditions leading to health.

In other directions the power of thought has a wider sphere than many dare to recognise, perhaps from a suspicion that research in that direction might open a field in which the Ancient Wisdom would have to be acknowledged as the guide — a course repugnant to this age which ignorantly believes the ancients knew nothing of exact science.

The scientific world is strangely hesitant as a whole in accepting telepathy — thought-transference without the aid of material means; and yet, in spite of many negative or inconclusive results, there is sufficient evidence to prove it, though the laws and the conditions under which it can operate still elude demonstration. The recently published experiments with Professor Gilbert Murray, Regius Professor of Greek at Oxford University, etc., — himself acting as recipient of thought-images from others — are enough to settle the question in a case where fraud or uncritical observation are impossible explanations. Even one positive demonstration of such a nature destroys the negative argument, and there is much more of an equally convincing nature.

According to the Theosophical teachings, which have come down



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from the sages of remote antiquity and have stood the test of time, man's soul, as a spark of the Divine Flame, possesses powers infinitely higher than those yet unfolded in the present stage of evolution. Telepathy, in its sporadic manifestation today, is a dim foreshadowing of one of these. It is hard for the materially-minded to brush away their illusions and envisage this. Their attitude is amusingly illustrated by a comment of a widely-read journalist upon the announcement by a western University professor that sending thought without words or writing is impossible. He says: "You can't think without words." (This requires proof; many would strongly disagree, claiming that thought is essentially image or picture-making.\*) "Therefore you can't transfer thought without words. If words, sound-waves, hearing, seeing, physical bodies had been superfluous, they would not have been created."

This specious remark, which implies that man's evolution is complete and that there are no embryonic powers preparing to develop, reminds one of the unanswerable argument hurled by the pious in the eighteenth century against Joseph Hanway, the inventor of the modern folding umbrella, to the effect that if God had intended people to keep dry in the rain he would have created umbrellas for Adam and Eve in the beginning!

While the practical possibilities latent in telepathy are interesting, there is a far higher and more vital aspect from the spiritual, moral, and brotherhood-standpoint, especially as it affects the development of the race from its present state of childhood to its future stature of manhood. When one discovers that thoughts — whether good and helpful or selfish and destructive — go out from the mind and actually people the air with influences powerful in proportion to their initial intensity, one's responsibilities to others are seen to be far greater than if each man's thoughts were securely locked in his little brain-case, and one finds that being one's brother's keeper is not a mere phrase or pious belief. A dynamic thought is not a momentary impulse, like radio, but has a persistent life of its own, and a thought-image may fall upon a sensitive mind and produce good or bad effects long after it was sent out.

In the Orient, the power of thought on these lines has been known for ages, and it seems strange to the philosophers there that so few western thinkers have ever ventured to speculate on the remote possibility of such a fundamentally important factor in psychology and social morality, although many efforts have been made by students of Theosophy to call attention to it.

For ages the earth has rotated on its axis and traveled round the

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\*See *The Secret Doctrine*, by H. P. Blavatsky, Vol. I, p. 536; Vol. II, p. 199.



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sun with no concealment whatever, yet millions have lived in utter ignorance of the causes of day and night, of the seasons, of the return of the sun from its lowest descent to 'Hades' in midwinter, natural phenomena upon which their very lives depended. Electricity was vaguely known to the Greeks, and perhaps more profoundly to the learned initiates in the Egyptian temple-colleges, but it was long before mankind in general began to realize its universality and appreciate its importance.

Radio-activity has been producing its tremendous effects all unsuspected, and who knows what the newly-discovered 'Cosmic' or 'Millikan' ray may not have been doing without our knowledge! So with the power of thought-transference, when understood and wisely controlled; it may prove a revolutionary factor in the life of the world, leading on to new achievements hitherto undreamed of, and conditions which will help to create a new and nobler humanity.

Lafcadio Hearn, the famous essayist, learned of it in Japan, and it is amusing to observe his surprise, and the naïve way he writes of it in a letter dated June 1, 1893:

"The idea is this: Do not be angry or indulge secretly any wicked thought! Why? Because the anger or the wicked thought, though secret and followed by no action, *may go out into the universe as an unseen influence and therein cause evil*. In other words, a man might be responsible for a murder committed at a great distance by one whom he does not even know. Weak, unbalanced minds, trembling between crime and conscience, may be decided suddenly to evil by the straw-weight of an unseen influence.

"I never heard this before. It is certainly worth following up. I don't wish to give it away — except to you. Now the fact is, that the more I think about it, the more it seems to me that — it may be true."— *Letters of Lafcadio Hearn*

If Hearn were alive now he would find that a few advanced minds in the west had realized that it is a very serious and important reality, far more so in its consequences and its compelling power than many rules of conduct which are laboriously inculcated, but for which there are no positive reasons except custom, fear of public opinion, or other prudential but not ethical reasons. For instance, Dr. T. Stacey Wilson, in his new book on *Thought-Transference*, expresses the argument in a very interesting way in these words:

"This view as to the part which thought-transference plays in temptation adds therefore a fresh incentive for the resistance of evil in one's own nature. For the occurrence of some evil tendency in oneself will establish thought-harmony with others who are being similarly tempted. If, then, one is able to resist, one will sound (as it were) a jarring note which will lessen the evil harmony and thereby make it easier for those others with whom one was in thought-harmony also to resist the temptation.


"In this way everyone who resists a temptation is not only winning a personal victory over evil, but is also making it easier for a number of others (who were facing the same temptation) to triumph also. . . .

"Therefore to suffer temptation may be part of the burden which the 'strong' are asked to bear on behalf of the weak."



## THE LEGACY OF MAHĀYĀNA

E. S. STEPHENSON

HE Mahāyāna Buddhists of Japan have an old tradition — attributed by some to the founder of their faith — that the cycle of Buddhism would be 2500 years. And it is held by many Japanese that the opening of their country since 1853 to the flood of Western influences, good and bad, has marked the concluding phase of that cycle, so far as Japan is concerned; and that Buddhism has lost its hold on the people.

However that may be, the changes and developments in every walk of life that have followed in such rapid succession during the seventy-three years that have since elapsed, certainly cannot be said to have met with corresponding adjustment or guidance in the religious realm; for neither the native creeds, nor Western importations, have been able to keep pace with these changes, or to fulfil the urgent requirements of the new era along religious lines. This is recognised and lamented by many writers in Japan who are seeking for new light.

That the Buddhist sects and their beliefs — cumbered with accretions and mingled with the detritus of centuries — were not competent to cope with the new conditions was evidently the opinion of the statesmen guiding the country's destinies at that time. In fact, they not merely thought so, but apparently regarded a state-church as an actual obstacle to progress (some of those old statesmen had been abroad by that time and seen things),— for they decided to disestablish and disendow Buddhism altogether, and during the years 1871-4 this was accordingly carried out. Therefore, just at a time when the need of the temples was greatest for the opportunity to educate and qualify their young priests to perform the new functions that the social and political changes called for, they found themselves deprived of revenues and of the official status which means so much in Japan. So not only were they thus greatly handicapped in constructive service, but in many cases were hard put to it to survive at all.

But even if, as some suppose, these outer circumstances presage approaching dissolution, only the outer form could be concerned; for like the soul of man, the soul of Buddhism — all the beauty and truth of the ancient and honored teachings — far from being lost, is ever able to reincarnate and find fuller and freer expression when a vehicle better adapted to the requirements of a different age is formed. And it is very



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significant that within a few months after the crisis mentioned, a new and splendid *yâna* (vehicle) was already being prepared: for in 1875 another great Light-bringer appeared in the person of Helena Petrovna Blavatsky and founded the organization now known as the Universal Brotherhood and Theosophical Society, which:

“ 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.”

### And at Point Loma:

“ 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.”

Here then is the vehicle, formed and ready for the great task of spiritual reconstruction that the world so greatly needs; and for the preservation of ancient truths and ideals which otherwise would be lost in the disintegration that is now so obviously going on in all religions throughout the world.

“ Slowly the bible of the race is writ;  
Each age, each kindred, adds a verse to it.”

What contribution then has Mahâyâna Buddhism to make? What is there worthy to be preserved and re-presented in a manner fitted to the conditions of modern life? Perhaps the greatest and most inspiring of all is the ideal of the Bodhisattva — the perfected beings whom all Northern Buddhists honor; and who are honored all the more from the fact that they were *men* like ourselves, who, by what Katherine Tingley so aptly calls “self-directed evolution,” have attained to a god-like condition where their energies are wholly devoted to the welfare of the world.

The very fact that such an ideal of service has been cherished throughout the dark cycle which the advent of Theosophy is bringing to a close is in itself remarkable: for it is just this idea of man's innate divinity and perfectibility that creeds which depart from the great and simple truths of the World-Teachers have tended first to weaken and finally to nullify. With the result that we find on the one hand the founder of a religion transcendently exalted; while on the other — human nature being regarded as essentially vile — man is correspondingly abased, and an impassable gulf thus formed. Hence, the real meaning and inspiration of a great Teacher's life is lost sight of, and his message to mankind is perverted into misleading dogmas, which in their turn cause strife and separation instead of the harmony and brotherhood that religion pre-eminently should promote. (If it does *not* do so, one need look no further for evidence that there is something radically wrong.)



## THE LEGACY OF MAHÂYÂNA

But so long as man's innate divinity and potential perfection are recognised, as in this ideal of the Bodhisattva, a light is kept burning that shall surely be tended and passed on: For this great Truth is no one's exclusive possession, but belongs to the Wisdom-Religion of the ages, and is the most precious birthright of mankind. All honor then to those who preserve and transmit it.

Another ideal and aim of Mahâyâna is to be found in *Zen* (*Dhyâna* in Sanskrit became *Zenna* in China, and was contracted to *Zen*, meaning 'meditation' in Japanese). To express it briefly, *Zen* is based on the recognition of a deeper Self in man, from which all true inspiration is received. Far different this from the psychology of the Freudian School: for, from the latter, one can get no other idea than that their 'subconscious self' is a veritable chamber of horrors, from which only the basest instincts proceed. The ancient teaching of *Zen*, being the very antithesis of this; and the word 'subconscious' having already acquired such degraded associations; the 'sub' must be changed to 'super,' if the word is to retain any dignity or decency at all.

That such a superconsciousness exists, and is attainable, constitutes the very *raison d'être* of the *Zen* School; and outside of this teaching, it can hardly be said to have any definite doctrines whatever: the original object being not to tell the pupils what Truth is, but to show them, if possible, how to find it within themselves — their true Self.\* This does not mean that the Buddhist scriptures, or the works of the great Chinese teachers, or others, are necessarily disregarded; for in their ranks there have been many profound students of these; but they are not regarded as ultimately authoritative. In fact, the traditional methods derived from Bodhidharma, who first taught *Zen* in China, were rather a protest against the constantly accumulating canonical works and abstract dissertations, and a reversion to the simple Heart-Doctrine of the Buddha. Hence, their methods of presenting truth have always been as far as possible symbolical rather than verbal, with special emphasis on the value of silence.

A characteristic *Zen* story illustrating this is that one day when the Buddha was resting beside a pond, a crowd assembled and asked him to address them. On this occasion, however, the Master chose to keep silence. But as the people still waited, he at length leaned over,

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\*It should be understood that all references here to *Zen* teachers and their methods are to the time when they retained the true spirit of their ancient school. The more modern successors, while preserving little impaired their simple and beautiful shrine — its very simplicity perhaps being its best protection — have lost the key that opens the inner door. This is the opinion of one of their own most enlightened priests.



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and picking a lotus-blossom, held it up before them. He saw that most of the faces around him were blank and unperceiving; but that of one young man (who later became a disciple) was lit up with a joyous little smile of recognition. Thereupon a slight nod in response came from the Master; but on either side not a word was spoken.

So the Zen teachers of the past have shown their practical wisdom in their recognition of the fact that much truth can be conveyed without words; and that, as Katherine Tingley has often said, men cannot be "preached into goodness." What they have done instead has been to work with the public mainly in an indirect way through the arts and crafts, and also the recreations and amusements of the people, so as to enlist these in the good cause of human betterment. Life, with the Buddhists, has never been divided into sacred and secular — 'sacred,' a time to be gloomy and bored; and 'secular,' a time to be happy and interested. — Hence, all departments of life have received a sanctifying touch. How this method of beneficent permeation has affected the people can perhaps be shown better by a few brief sketches than by a lengthy dissertation.

As you pass along the streets of any Japanese town on a summer day, when the lightly constructed houses are all open to the air and sunshine, you will see here and there a girl intent on her practice of the floral art called *ikebana* in Japanese (Professor Chamberlain describes it as "arranging flowers according to the principles of philosophy"), — with perhaps a dignified little lady-teacher, sitting very erect on the mat by her side. Quite a serious business this, if it is to be done right: for the *musumé* must maintain her own equilibrium, as the teacher shows her, if she is to convey to the floral piece what the principles of the art require. Because, like all the arts there, this has its ethical side; and the prescribed methods, which the little lady beside her very tactfully but firmly insists on, have been so designed that the girls, while doing something beautiful to the flowers and branches, are also doing something beautiful to their own natures — much the more important of the two in the opinion of the Zen-teachers with whom the art and its ethics originated.

The same principles apply to the 'tea-ceremony' (*cha-no-yu* in Japanese). This was introduced about seven hundred years ago by a great Buddhist priest named Eisai, and since that time has been practised by the higher classes throughout the country with growing appreciation. It has become a perfect model of refined etiquette combined with chaste simplicity; and this the young ladies faithfully follow, as they make and dispense their tea in the immemorial manner. "A good deal of to-do



## THE LEGACY OF MAHĀYĀNA

about preparing tea!" some prosaic critic has said. But, as we see, there is something else being prepared as well as the tea; and thereafter its effects are shown in many other gracious ways besides culinary.

In the next room, perhaps, the young lady's brother will be getting a lesson in calligraphy, an art that is much esteemed over there. And in this, too, all the best traditions and methods are derived from the same source. The teacher will show him that, in order to write the ideographs correctly, he must learn to hold *himself* correctly and to act from the proper center,— otherwise he cannot get *anything* right. So here again there are two things going on at the same time — one of which the pupil may be unaware of as yet; for it is with such benevolent subtilty that these old lessons in self-discipline are conveyed.

Passing along the street a little farther, you may chance upon something so utterly different from anything in the West that you will no doubt pause in wonder as to what in the world is going on here. Ten or twelve elderly gentlemen (some of them over seventy, perhaps) will be seen sitting in a posture of perfect poise and dignity on small cushions placed at regular intervals on the floor along three sides of the room — the other side all open and facing a garden very tastefully designed. In front of each one there is a small lectern about a foot high, made of plain wood, on which rests a soft paper book bound in the artistic old fashion. These books contain the classical *utai* songs (dealing with 'a world of gods and heroes'), which the old gentlemen, having silently composed themselves in the traditional manner, are now about to sing. And when, at a slight signal, they all in perfect accord begin their song, it may set you wondering still more: the deep, sonorous tones; the fine fervor with which they roll out the rhythm of the words, dwelling especially on the broad 'o' sounds (pronounced rather in the Scottish manner); and the way they enter so heartily into the spirit of the thing, while maintaining always the artistic restraint and inviolable decorum that their traditions call for — these will strike you as rather remarkable, perhaps. Note then, that guiding and governing all there is a certain something evoked in their natures which, together with the songs, they owe to this same great legacy of *Mahāyāna*.

As for the songs themselves, they are taken from the lyrical dramas called *Nō* which, Professor Chamberlain says, were composed in the fifteenth century by "some highly cultivated Buddhist priests," being a development of the ancient religious drama going back to remote antiquity. These *Nō* plays, as he says, are strikingly similar to the Greek drama:

"The three unities, though never theorized about, were strictly observed in prac-



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tice. There was the same chorus, the same stately demeanor of the actors; there was the same sitting in the open air; there was the same quasi-religious strain pervading the whole. We say 'was'; but happily the *No* are not yet dead."

It may be of interest to add that the names of the composers of these dramas and lyrics were not recorded. We may therefore assume that it was not for fame, and certainly not for fortune, that those good workmen wrought.

By way of conclusion, you might also look in at a studio where an artist of the old school is painting on silk; or a shop where a craftsman is depicting a sprig of plum-blossoms or something on a lacquer tray, or a vase. You would find here again a sense of symmetry and a feeling for the fitness of things that testify to the same guiding principles at work. In short, you would find at least their traces remaining in every walk of life. And all this they owe to the influence of teachings which were themselves derived from the Wisdom-Religion the real source of all that is harmonizing in human life,—and which are now being broadcasted to the world by Katherine Tingley in their simplest and purest form.

## PROSPERITY

RONALD MELVILLE

**P**ROSPERITY is a word that is constantly upon the lips of politicians, because it answers to the craving of the people for the means to gratify desires, and also because it seems to them the only guarantee of home. Prosperity means home to the imagination of the people, although to the philosopher it may have a quite different significance. But when it comes to explaining the term, and to describing the basis upon which prosperity is built; then all is confusion.

To one mind the material well-being of the people is alone worthy to be regarded as the test of national prosperity, while to another the evidence is vast accumulations of capital, and to a third the only reliable test of its presence is the amount of business done; another sees the assurance of prosperity in armies, navies, and armaments; while yet another says that without peace there can be no prosperity.

So that one may be pardoned for thinking that this culmination of material progress is but a delusion after all, baseless, ephemeral, uncertain, capricious; a very wanton, lavishing deceptive favors on her wooers in indiscriminate promiscuity.

What is prosperity? To answer such a question one must know



## PROSPERITY

many things. Prosperity would seem to mean possession in abundance of the necessaries and luxuries of life; or one might put it as possession of the means to satisfy needs, and gratify desires. But *whose* needs? and whose desires? The people's? *All* the people's? A majority or a select minority of the people? The nation? Some special group of nations? A particular race, white, black, or other colored? Or all Humanity? The word needs definition, for we see that competitive commercialism is built upon monopoly, or the effort to establish an *exclusive* right to accumulate wealth: and this implies the possibility of establishing prosperity on the ruins of the efforts of defeated rivals.

Take an analogy. An animal body is healthy, and therefore prosperous (in natural conditions), so long as it can control and use for its own purposes the various activities of the hosts and hierarchies of minute lives that have their field of activity in the body of the animal. But if some one or other of these various communities becomes 'prosperous,' and can succeed in establishing itself as an independent company, doing business according to its own ideas of what prosperity means; then the animal is said to be diseased; and it can only regain its health by ruining the independent business established in its interior by the prosperous community referred to.

Obviously, prosperity must be defined; and when we attempt its definition we are met with another question, or set of questions. The most natural definition would limit prosperity to the possession of means to supply *necessaries*, and to gratify *legitimate* desires. But what are necessaries; and what desires can be called legitimate? To answer those questions we must agree upon a philosophy of life, that shall explain to some extent the purpose of existence, and the relation of individuals to states, or of states to nations, and of nations to humanity; to go no further. Without some agreement on these points the answers that may be given to the question can never be generally accepted.

Today there is chaos in philosophy; and ignorance of the most elementary problems of sociology is almost universal. The ignorance of sociology is deepest among so-called socialists perhaps; just as it may be said that religion is more difficult to find in the churches than elsewhere: simply because a narrow definition of ideas has killed the spirit of the principles implied in the titles of such sects. An earnest socialist said once that "Socialism would have triumphed long ago if it had not been for the socialists." So too we may say Prosperity is most hindered by the efforts made to establish it permanently on an insufficient base.

Theosophy has been preserved throughout the darkest of dark ages, and is periodically revealed by those who work unceasingly for



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human progress. It is the one enduring Science of Life; and in its laws we find imbodyed the fundamental principles of life, a knowledge of which is absolutely necessary to one who would build prosperity upon a sure foundation. Theosophy alone supplies the key to the many problems that the statesman encounters, when he endeavors to improve conditions of society.

By its light we learn the true relation of the individual to the state, the nation, or the race. By the study of its doctrines we find our own balance, and then learn the fallacy of the seductive theory of selfish Independence; and the broad sanity of Brotherhood. We learn to separate our needs from our desires, we learn to find our highest personal ambition in identifying our personality with the body of the state, and to realize our individual aspirations in the Spiritual Unity of the human family, the Universal Brotherhood.

We find a basis for prosperity that is unshakable: and we withdraw from the political field of temporary expedients, to work with those who lay foundations for the prosperity of "the peoples of the earth and all creatures": knowing as they do that there is no separation, and no personal independence, that can count against the enormous fact of Universal Brotherhood; and knowing, furthermore, that happiness and prosperity are natural to man, when man lives in accordance with the laws of nature. They say that "Life is Joy": but for that truth to be apparent we must live truly.

Mystics have said "Man must be born again." Theosophy reveals a meaning in those words, that brings the precept down to the plane of practical ethics. It certainly implies a radical alteration of some popular conceptions of our individual responsibilities; but such a rebirth does not entail what we call death; although, in a mystical sense, man dies each moment. But in plain language it may be said that when we find ourselves, we are reborn, and then our life becomes joyful and prosperous in a new sense, and we can work with certainty of success for such prosperity as the world has not as yet deemed possible.



"THEOSOPHY is the inner life in every religion. It is no new religion, but is as old as Truth itself. Every man has the divine right to develop his latent possibilities for perfection, and to seek to realize his higher ideals, because he is a member of the great family of God."— *Katherine Tingley*





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PROSPERO, THE MAGICIAN — THE DOMINATING FIGURE  
OF *THE TEMPEST*

PROSPERO: "The government I cast upon my brother  
And to my state grew stranger, being transported  
And rapt in secret studies."— *Act I, Scene 2*





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ARIEL, AN AIRY SPIRIT — PROSPERO'S "DAINTY, DILIGENT,  
TRICKSY BIRD"

ARIEL: "I will be correspondent to command  
And do my spiriting gently."— *Act I, Scene 2*





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**CALIBAN, PROSPERO'S SAVAGE AND DEFORMED SLAVE**

**CALIBAN: "I must obey: his art is of such power." — *Act I, Scene 2***





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### PROSPERO AND CALIBAN

CALIBAN: "You taught me language; and my profit on 't  
Is, I know how to curse. The red plague rid you  
For learning me your language."

PROSPERO: "Hag-seed, hence!"—*Act I, Scene 2*





ARIEL DISGUISED AS "A NYMPH O' THE SEA,  
SUBJECT TO NO SIGHT" BUT PROSPERO'S

ARIEL: "Come unto these yellow sands;"  
— *Act I, Scene 2*



PRINCE FERDINAND, SON TO THE  
KING OF NAPLES

ARIEL: "The king's son have I landed by himself;  
Whom I left cooling of the air with sighs  
In an odd angle of the isle." — *Act I, Sc., 2*

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ARIEL, INVISIBLE, SINGING: FERDINAND FOLLOWING

FERDINAND: "Where should this music be? i' the air or the earth?"

It sounds no more; and, sure, it waits upon

Some god o' the island."—*Act I, Scene 2*





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PROSPERO AND HIS DAUGHTER MIRANDA—"A CHERUBIN, THAT DID PRESERVE HIM,"—  
IN THE CENTER. FERDINAND AND ARIEL AT THE LEFT AND RIGHT RESPECTIVELY.

MIRANDA: ". . . Believe me, sir

It carries a brave form. But 't is a spirit."

PROSPERO: "No, wench: it eats and sleeps and hath such senses

As we have such."—*Act I, Scene 2*





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### THE KING AND HIS ENTOURAGE

From left to right: Adrian, a Lord; Sebastian, brother to Alonso, King of Naples, the next figure; Gonzalo, an honest old Counselor; Antonio, the usurping Duke of Milan; and Francisco, a Lord.



## THE ROAD TO FREEDOM IS WITHIN YOURSELF

H. T. E.

"Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."— *John*, viii, 34, 35, 36



HE twofold nature of man is here spoken of: the lower, erring nature; and the higher or Divine nature. The higher nature can set us free — free from the bondage imposed by the lower nature. In verse 32 of the same chapter, the Master says:

"Ye shall know the truth, and the truth shall make you free."

Again, the same promise of freedom. And a poet sings:

"A king, an uncrowned king is he  
Who from desire and fear is free."

Shakespeare says:

"Man who man would be  
Must keep the empire of himself, in it  
Ruling the changes."

In fact, the wise have always found that there is but one real freedom — that which a man wins for himself, and it is inalienable — cannot be taken from him.

Perhaps one may say, at this point: "All this is fine talk, but what does it lead to?" The answer is that it may lead you to the first step of a ladder. We cannot jump at one bound from earth to heaven, but we can make the start. We can become a little freer today than we were yesterday, and tomorrow a little freer yet.

To recognise no law is license; it leads to destruction. For no man can live without a law of some kind; and if he denies the law of his higher nature, he will obey the laws of his lower nature. He will become the 'servant of sin,' as said above. We must have principles of some sort to govern our conduct.

It is simply the truth — a recognition of the laws of nature.

The human mind is conscious of its infinitude, but unable to account for it. We cannot live in the moment, like animals, but must think. For man has something which the animals have not — yet! In man the Eternal Life has become partly conscious, and is ever striving to become more conscious. This causes the perpetual struggle. There



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is always the tendency for man's intelligence to be made the slave of his animal instincts. It is all right for the animals to follow their instincts blindly, for they have not man's intelligence and they merely fulfil the law of their nature. But for man, such a course leads to destruction, because he intensifies his passions by his intellect. Man can choose between two paths, and *must* choose either the one or the other. Most men cultivate both sides of their nature; but sooner or later there must come a crisis, a moment of choice.

Jesus says, in another place, that a certain man was born blind in order that "the works of God should be made manifest in him" (*John*, ix, 3). That is, it was necessary for a barrier to be placed over his senses, so that he might have an opportunity for learning important interior lessons. Thus we can understand that even the most apparently unfortunate circumstances may be merely a necessary part of our experience. The Soul, which is the real man, is not mortal, so its needs and experiences cannot be limited to the period of this mortal life. The people who asked Jesus why the man was born blind, asked him whether it was because the man himself had sinned; so they evidently knew that the Soul lives before the body is born.

For a man who realizes the Divinity of human nature, every event spells 'opportunity.' Egoism and false pride may lead a man astray, but the true self-confidence and self-respect will set him at peace with life and will make him a power for good wherever he goes.

## TRUTH AT THE BOTTOM OF THE WELL

R. MACHELL



HERE is an old legend that tells how Truth lives at the bottom of a well, and most people seem to agree that it is a very good place for such an unpopular person to hide in; and indeed if the well were securely covered with a good slab of solid stone very few would see any reason to object. For Truth is certainly a most unpopular person. You may say, Truth is not a person, but then what is a person? The word 'person' comes from a word that means a mask, an appearance, not a reality.

Now when one looks down into a well, what is it that one sees there? One's own face reflected in the surface of the water at the bottom of the well; and what is that but an appearance or a 'person'? Yet that image in the mirror of the well-water is a true picture of the face of the inquirer who is looking for truth at the bottom of the well.



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From which we see that when we try to find the truth we learn just what we ourselves look like, we get from that mirror just what we take with us unconsciously. But at the first glance one does not easily recognise one's own image in the reflexion. So when we try to study the truth of any matter we do not easily believe that what we find out is a true reflexion of what we have in our own minds or in our characters. We are shown our real appearance though we may not like the picture and may refuse to look at it in that way.

The fact is that most people know how disagreeable the truth is, and so they spend a great deal of time and trouble trying to find a pleasant substitute for the unpleasant picture seen in the mirror of truth.

The wise old saying, "Man, know thyself!" is just advice to look into the well of your own heart and face the picture of your own character as it appears when looked at from outside. It is more easy to look at the appearance of other people and to criticize their characters; but if we really understood what we are doing in that, we should know that we are really looking into just the same kind of a mirror as we find at the bottom of a well, and that we are really seeing in other people the image of our own weaknesses reflected in their features; we see there what we bring with us; and if we have the wisdom to recognise the truth, then the study of other people's characters is valuable: but if we do not understand that the mirror of truth is everywhere, and that we can only see the reflexion of ourselves in the world about us, then we are losing our opportunities and learning nothing of value.

When we learn that other people are just like mirrors in which we can only see as much as we bring with us of good or bad, then we can feel a real sympathy with them, and soon lose any desire to criticize them harshly: for no one cares to be harsh to his own weaknesses, until he really means to conquer them, and then if he is wise he will not be harsh with himself either; he will simply try to get into the right state of mind, and leave the weaknesses to die out quickly, which they will, for they live on the attention we give them.

Let them die as the ugly look dies from a man's face when he smiles.



"ONCE we attune our minds to the great principles of brotherhood and service, our hearts open, our minds clear, and the new light that we long for will break."— *Katherine Tingley*



## THOUGHTS ON THEOSOPHY

BORIS DE ZIRKOFF

“In Lebensfluthen, im Thatensturm  
Wall' ich auf und ab,  
Webe hin und her!  
Geburt und Grab,  
Ein ewiges Meer,  
Ein wechselnd Weben,  
Ein glühend Leben,  
So schaff' ich am sausenden Webstuhl der Zeit,  
Und wicke der Gottheit lebendiges Kleid.”  
— GOETHE'S *Faust*; 'Song of the Earth-Spirit'

**O**NE of the signs of the time is the keen interest in the name of Theosophy and the meaning of this term, awakened nowadays all over the world, in every nation and in every land. People begin to feel, unconsciously to themselves, the mysterious 'something' which lies behind the mere name; they ask, they inquire, they try to make clear to their minds and brain-intellects the significance of that much-repeated and widely-spread word — Theosophy — in order to satisfy their ever-burning desire for new and unexplored domains of science and thought.

The period of absolute derision, of bold and foolish ridicule, of the teachings of Theosophy is gone by; the enemies of human progress and evolution have seen, have felt, have heard and understood that the mere ridicule of Truth does not kill her and does not even hurt her validity in the slightest. Rejecting the worn-out policy of ridiculing everything and everywhere, they, or rather those who have inherited in the present generation the tendency to criticize without previous knowledge of the subject discussed, have resolved to question once for all in a more or less tolerant and peaceful manner those who even in their opinion happen to be acquainted with the tenets expounded under the name of Theosophy.

And now, behold! many of the enemies who thought their time was best occupied by slandering the new revival of a world-wide and ancient spiritual movement have even grasped something of the true meaning of that doctrine, and from bitter enemies of the Theosophical Movement have turned to be loyal friends of that great Cause.

But we will not speak of the enemies alone, or of the friends and sympathizers. We merely state that Theosophy, *as a name*, has of late penetrated into the minds and even hearts of men, whatever their reli-



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gious or philosophical views, whatever their opinions and beliefs on the plane of intellectuality and thinking.

But the *name* is new (to the majority without learning or scholarship) and *the explanations are many*, and, let us say it at once, they are mostly contradictory and sometimes absurd to the utmost. In the last six years we have had the opportunity of traveling in many countries; we have seen the states of minds and the intellectual conditions prevailing among the masses of many a nation in Europe and Asia, and we have especially directed our attention and interest to the inner crave of the people we met on our way. Studying the need of the present civilization as represented by different classes and levels of society down to the very bottom of 'civilized' life, trying to define in a more or less practical and true manner the necessities of the human intellect and the food the human heart and soul were striving for, we realized more and more that it was and that *it is* the teachings of the ancient Wisdom-Religion brought to the western world by that great, that extraordinary woman, Helena Petrovna Blavatsky, in the seventies of the past century.

We have also seen, and with the greatest sorrow and pain, the misrepresentations and gross falsehoods which were and are sown about by irresponsible and foolish persons concerning the pure, the lofty, the sublime teachings of Theosophy, as presented by its three Leaders in their works and *in their lives and doings*.

Summing up the numerous conditions, good and bad, we have been able to witness in the last few years, we must say that the teachings of Theosophy are not understood in the right and true way they *ought to be*, if humanity is to outgrow its degeneration and its fall into the mire of illusion and materiality.

Theosophy, the ancient Wisdom-Religion, is taken too often as a mere philosophical doctrine, as a group of tenets referring to the intellectual world, or the plane of pure speculation, and metaphysical Babel-towers. It is useless to speak here of the hundreds and thousands of misrepresentations and real 'hallucinations' about Theosophy which flourish once in a while on the soil of human minds, but are, we hope, on the way to self-destruction and annihilation in the ocean of their own stupidity.

But we feel it proper to point to the terribly brain-mind methods of popular inquiry into the teachings of Theosophy; we should like to show as much as we can the real, vital meaning of the tenets expounded by our three great Teachers, from H. P. Blavatsky, W. Q. Judge, and Katherine Tingley.

The world is drowned in intellectualism and philosophical concep-



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tions, the one deep and splendid in its essence, the other not worth even thinking about. This same world is still craving for the same food, though the brightest minds of the present civilization are already (and it is really not too early) feeling the danger of the mere intellectual study and the nonsense of the innumerable theories on the origin and evolution of the human soul. If we take the teachings of Theosophy in the same time-honored manner of a bulk of doctrines without any practical application to the life we see around us and feel in ourselves, well — we had better drop it altogether and return to the grand theory of hell and brimstone, lately deceased.

To the well-known definition of *Theosophia* as being (as a word) composed of two Greek terms — *theos* (θεός), 'God,' and *sophia* (σοφία) 'wisdom,' somebody is said to have replied that in order to understand this 'wisdom' one has to be a *sage* oneself. "Oh!" responded the learned friend, "do you consider yourself a *fool*?" — "*Se non e vero, e molto ben trovato.*"

This is the greatest stumbling-block of many a person today. Man thinks he *is* a fool and cannot understand a teaching which is *a little* above the everyday banal and useless life of pleasure and selfishness. *But man is not a fool; he is as wise as the Sages* of old times, only this wisdom is hidden in the depths of his soul and so deep, so far from the consciousness of the individual himself, that he is ready to deny it at every moment and laugh at those who would show him the way.

*Theosophy is not a new religion.* It is not *a* religion at all. Theosophy is not *a* science; it is not *a* philosophy, as the term is understood all over the modern world in the sense of logical deductions and analytical or synthetical definitions of pure abstractions. It is not a cloak to hide some far-fetched ideas and conceptions. But Theosophy is RELIGION itself, understood in its original meaning of 'binding together' — Man and his Divine Essence. *Theosophy is the law of life, the rule of right living,* and that is its practical significance for the world of today.

Fully to define Theosophy we must consider it under all its innumerable and multifarious aspects, from all its sides and issues. But the real, full definition, or rather the knowledge of the teachings, of Theosophy is not, as it is so often claimed, dependent upon a brilliant intellect or upon a scholarship beyond the common level of men's mind. Theosophy, although it reaches the mind, and illumines it with the great Light of Truth, that Light which shines in darkness and bears witness to the majesty and grandeur of Eternal Life — Theosophy in its true, in its most sacred and divine aspect, speaks to the soul of man; it tells the old wisdom of the ages to his weary heart, and enters therein like a



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perfume of another world, beyond the reach of the banalities of life.

Theosophy shows to man the road of duty and love. It fashions the impulses of his heart and being into one great whole, imposing and strong. It means the regeneration of Humanity through selflessness and devotion. It leads Man to the victory of his Divinity amidst the struggle and battle of life.

Taken from this standpoint, Theosophy is a rock to which sooner or later the whole of mankind will cling as to its unique and last hope, on the ocean of brutal selfishness and ambition.

The great search of the present generation is not for new dogmas and new theories; it is not for hypotheses on the metaphysical meanings of such or such a term. It is not for the complicated definitions of life. No! The search is for the Science of right living. The crave is for the wine of Brotherly Love. Man looks all over the world to find the solution of the great riddle of existence and suffering and sorrow. Theosophy, the ancient Wisdom of the earlier races, that mine of treasures and that beacon-light of truth, gives that solution and opens the way of knowledge and happiness.

The wave of spiritual rebirth is fast moving over the surface of our world. It is like a tide which threatens to engulf the shore; but it is a tide of new hope and new yearnings. It is a wave of eternal youth. It is a flow which springs from the source of being and brings with it the elixir of spiritual love.

With the light of Theosophy a new era has opened for the nations. A message of Truth and Hope had been sounded in the silence of gloom and agony. It is the message of the gods proclaiming the dawn of a brighter future. It is the trumpet-blast of an age to come. And the world is gradually awakening; it shudders in the depths of its hidden life; it vibrates under the breath of the Spirit, which rushes on the wings of Light, and, coming from the depths of the unknown, a song divine resounds over the old and weary globe; it is as if it were the song of the Earth-Spirit acclaiming the approach of the Great Day:

"In the tides of life, in action's storm  
A fluctuant wave,  
Without form,  
Birth and grave,  
An eternal sea,  
A weaving, flowing  
Life, all-glowing."

Let us unite in this supreme reawakening of the Age. Let us look straight ahead into the Face of the Future, with a clean conscience



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and a pure motive, and strong in our endeavor to reach the goal of Brotherhood and Love, inspired with the sublime Ideal of Perfection; firm in our WILL as the rock that resists the tempest, let us strive for the benefit of others and lay our whole life and being on the One Altar of Truth.

### PSYCHOANALYSIS

H. T. EDGE, M. A.



WHATEVER is to be said of psychoanalysis in general, it seems evident from what we read in some papers that very undesirable practices are sometimes indulged in under that name. It is of these latter that we now speak; and it will be understood that we are doing no disservice to the worthy representatives of that science by calling attention to certain abuses from which they would of course be only too ready to dissociate themselves.

It is said that children are asked shocking questions, which put into their minds thoughts that never ought to be there. That young persons are subjected to a cross-examination which drags out horrors from hidden depths. That some have thereby been driven to despair, others had their reason unhinged, and some even driven to suicide. Such are the statements that have been made. The worst is that these hidden horrors, thus brought forth from the patient's mind — or put into it? — are represented to him as being his *real self*! His real self has thus been frustrated; his better self is merely the mask of hypocrisy!

In this enlightened age we may boast our superiority to sectarian dogmas which assure young people that they are born in sin, utterly corrupt, unable to save themselves from damnation without special grace. But it would seem that the inquisitorial spirit lurks in other corners than those of religious bigotry; and that the psychoanalytic questioners above alluded to are doing their best to match the sectarians. One feels inclined to use strong terms in condemnation of *any* teaching, whether calling itself religious or scientific, which tends to destroy man's faith in himself and in the good powers which work in and for him; and to replace that faith by a dread and a horror which may blast his future life. Especially when the wrong is wrought upon the young. It is not necessary to impute malice or cruelty in the operators; it will be quite sufficient to point out that well-intentioned folly can work as much harm; and that a little knowledge (if this can be called knowledge at all) is always a dangerous thing. We shrink with just horror from the idea of vivisection; human vivisection would be a step farther. But this



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takes us a step farther still; for in this case the vivisection is not done upon the mere body, but upon the far more delicate and vital mechanism of the mind and feelings. All this goes to show the crying need there is for real knowledge of human nature. What do I say! Is it more knowledge or less that we really want? How would a little common sense do? It all depends on what we mean by knowledge. Those unhappy children, youths, and maidens, would have been far happier without any of this particular brand of 'knowledge'; any sort of ignorance would have been better; it would at least have let them alone.

Freud, the author of psychoanalysis, seems to have made some interesting observations about the workings of the mind and instincts; though some of his critics seem to think that he has merely dressed up in learned language things that ordinary people have always known. What is certain is that he has ridden his theories to death, and that his mind had a most unfortunate kink in a particular very undesirable direction. He was obsessed by the idea of sex. Others after him have developed other fads — 'inferiority-complex,' etc. But to apply a little common sense.

I can show a man all kinds of unpleasant, even loathsome things, in his own body; but is that a good reason why I should assure him that his body is therefore utterly corrupt, requiring special treatment for its salvation? This analogy can hardly be called strained, in view of some of the practices alleged to be indulged in by these experimenters.

A great deal is made out of the statement that perversions result from morbid repressions of natural instincts. This is doubtless often true; but it by no means follows that we are to accept any alleged remedy that may be proposed. The description of diseases is not necessarily an argument for buying somebody's pills or coffee-substitute. And in this case the remedy proposed or suggested often takes the form of advocating an undue license for instincts which absolutely require regulating or dominating.

The true remedy is to prevent all such morbid conditions from ever arising; and to do this, not by allowing rein to the passions but by so training the young as to provide for the harmonious development of all parts of the nature, especially the higher or spiritual side. This is accomplished by instilling the power of self-discipline. But what too often happens instead of this? The child is taught, not to overcome his weaknesses, but to hide them! He is not instructed in the laws of his own dual nature, and shown how to control the lower nature by the higher; but is simply scolded and rebuked; or perhaps actually encouraged in hypocrisy. This is the real cause of these 'morbid suppressions.'



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And as to the cure of a person already so afflicted. The obvious general principle is to divert his attention from himself, upon which it has become morbidly concentrated; and to afford him outlet for his healthy activities and for real self-expression — expression of his finer instincts. But psychoanalysis (at least of the kind we are considering) does the exact opposite by concentrating the patient's attention more than ever upon himself, and upon the worse aspect of himself.

Finally, it must be pointed out that the psychoanalysts recognise only the lower side of the psychic nature, and seem to ignore the higher side altogether. They are ready enough to drag forth the latent vices and passions; but what about the vast region of latent spiritual potencies that reside within man? Do we not need a practical psychoanalysis that will call forth what is best in man; and, in place of holding up to his horror or admiration the dark things from within him, will show him how much latent good and nobility there is awaiting his summons?

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### From Katherine Tingley's Note-Book

[Reprinted from the *Century Path*, Vol. XIII, Nos. 34-40]



It was a bright morning in the early part of October, 1896, when a party of seven American travelers (the Crusaders) found themselves facing the land of Egypt, off Alexandria. The steamer had just anchored and all was confusion on board.

The sun shone in great brightness over the tops of the mosques and the palace of the Khedive; the water was smooth as glass, reflecting the rays of the sun, forming a splendid and picturesque scene. The half-naked natives, in their peculiar and many-colored garments, with their dusky skins and bright faces, paddling along in their small boats towards the ship, presented a fascinating finish to the scene. With a rush and a howl they climbed on deck, approached the passengers and baggage, almost throwing them overboard in their attempt to capture them for 'backsheesh.'

The clamor and clatter reminded one of the old Biblical story of Babel being built when many tongues prevailed; it was a strange confusion of languages very seldom heard, and presented quite a different aspect from that usually obtained by reading the rather dull accounts of Egyptian life and scenery. Everything was inspiring and lively.

At the time when Cook's agent loomed up, the natives moved off in



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silent respect and way was made for the American Crusaders to disembark for Alexandria. This representative was a native of statuesque and dignified presence, dressed in the gorgeous Egyptian style, and he bowed us into the boat as if we represented the whole kingdom of America, with a peculiar grace which was really charming. In a few minutes we reached the landing and were soon at the station to take the cars for Cairo.

While we sat in the station panting for breath, for it was insufferably hot, we cooled our thirst and ate our fill from the baskets laden with many bounties which the eastern natives carry about on their heads. Their beseeching eyes seemed to be more eloquent than words appealing for 'backsheesh' to keep their half-starved bodies, for while these people represent nominally a great race, they are forlorn and unhappy, with but little to make life worth living.

Our ride that day along the Nile will never be forgotten.

On one side stretched for miles the railroad track; on the other side could be seen the camels moving majestically over the burning sands laden with their heavy burdens, led by the natives clad in their loose flowing dresses. Time has worked no change in the methods of traveling in Egypt; it is the same now as it was thousands of years ago.

After several hours' ride, during which each moment was occupied in seeing the different pictures that presented themselves, Cairo was reached. This great city is located on the eastern bank of the Nile and is the largest in Africa; it is said to have 500,000 inhabitants. Some say it was founded by the Babylonians in 525 B. C., and others that it was built by Semiramis. The writer presumes to say that it was founded in the time of Rameses II and was built upon the ruins of a great city dating far back into prehistoric times.

Cairo, the oriental city with all its varied and novel attractions, had no interest or charm for us that day. Our voyage across the Mediterranean Sea from Greece to Alexandria, and the long, hot journey over the dry sands of the desert, with the discomfort of a poorly ventilated railway-carriage, had served to make us feel too fatigued to enjoy anything but a good bath and rest. I question if ancient Egypt in all her splendor had loomed up before us whether we could have been sufficiently interested to appreciate its grandeur.

The hotel was soon reached, baggage unloaded, and then, even before we had engaged our rooms, the mail from America was placed in our hands. Letters from America! (bless the hearts that wrote them), messengers from home! How they cheered us and helped to dispel that awful feeling of homesickness which even the stoutest of hearts sometimes experiences when separated from its native land.



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A good night's sleep had the desired effect of resting and refreshing the whole party. We had renewed our courage and were ready for the day's trip. Our Arabian dragoman (guide) arranged all the details even to a bountiful lunch, which we were compelled to carry, for we should not return until night.

Our conveyances were the ordinary victorias. We drove through the narrow winding streets of Cairo, and near many that were inaccessible except to pedestrians and donkeys,— everywhere camels, donkey-men, water-carriers, natives with their baskets of fruit on their heads; passed low shops with their windows filled with gorgeous fabrics and Eastern merchandise; saw the gorgeous palace, imposing mosques, the Mussulmans, Bedouins, Greeks, Armenians, and Jews, in their national costumes mingling with Europeans in their plain and circumscribed dress and English soldiers in their uniforms of red and gilt. The last types looked stiff, *outré* and unpicturesque.

Our drive lay along the broad shaded carriage road from which could be seen a small *fellah* village (composed mostly of low-roofed mud huts) and the Nile flooding the banks of the green fertile fields. Soon our eyes rested upon the monster structures of the Pyramids and Sphinx — imposing, inspiring, and awesome, they stood out like great sentinels — the protectors and preservers of the hidden mysteries of hoary antiquity.

Under the shadows of the Great Pyramid the Crusaders stood in silence meditating . . . and there came to the mind of the writer the truly inspiring words of Napoleon: "Soldiers, remember that twenty centuries look down upon you" — excepting that the writer would say "more than two hundred centuries."

The profound stillness that filled the atmosphere was broken by the wild cry of the Bedouins, about thirty in number, who were guarding the place. They rushed towards us, pushing their camels, bowing and moving about in a noisy way, howling 'backsheesh,' and in broken English urging us to ride on their camels.

In spite of the clamor and confusion, we had a feeling of kindness in our hearts for these people, a larger charity possibly than the ordinary tourist — for were they not our brothers? The isolation of their lives and their limited opportunities of gaining a livelihood made us forget our annoyance at the persistent way in which they tried to attract our attention.

While some of the Crusaders went into the King's chamber through a narrow passage which opened at the middle of the Pyramid, and others climbed up the huge side of it, the Bedouins were invited, the dragoman acting as interpreter, to listen to the writer who explained the mission



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of the Crusade. By this means the spirit of real brotherliness was infused into their hearts, for they listened attentively, smiled, gesticulated to each other expressing delight, and quietly sat down on their kneeling camels. After the speaker had finished they expressed pleasure at receiving so much kindness from strangers and said we appeared to them different from other Christians they had seen.

Later, one of their number approached our party; he was the grand Sheik of the Pyramid, whom all his followers looked up to with great respect. In spite of the instinctive disregard these people have for women the Sheik was most courteous. He offered himself as a special escort to the writer, leading the way to the Sphinx and Temple. Fancy the picture! The dignified and gorgeously dressed Sheik, arm in arm with a modern-dressed American lady, walking through the deep sands of the Egyptian desert, and the other Crusaders following behind seated on the backs of the stately camels, which were led by the Bedouins. In the conversation the Sheik became so absorbed in the description of America that he seemed entirely unaware of the picture he presented with the lady's umbrella held down over his own well-browned face, while his companion was exposed to the broiling rays of the sun. It was an amusing picture truly, but one not easily forgotten.

The Great Pyramid which we had recently passed was built by Chufu, or Cheops, according to some, B. C. 3733, though it is probably much older. His name was discovered on the inside, written in red upon the blocks of stone.

The stone used in this magnificent structure was brought from Turra and Mokattam, and the whole amounted to eighty-five million cubic feet; the present height of the pyramid is 451 feet. Herodotus gives the following account of the building of the pyramid:

"Now they told me that to the reign of Rhampsinitus there was a perfect distribution of justice, and that all Egypt was in a high state of prosperity. But . . . having shut up all the temples, he [Cheops] first of all, forbade them to offer sacrifice, and afterward he ordered all the Egyptians to work for him; some accordingly were appointed to draw stones from the quarries in the Arabian mountain down to the Nile; others he ordered to receive the stones when transported in vessels across the river, and to drag them to the mountain called the Libyan.

"And they worked to the number of one hundred thousand men at a time. . . . The time during which the people were thus harassed by toil, lasted ten years on the road which they constructed . . . a work, in my opinion, not much less than the Pyramid; for its length is five stades [3051 feet] and its width ten orgyiae [60 feet] . . . and it is of polished stone with figures carved on it: on this road then ten years were expended, and in forming the subterraneous apartments on the hill on which the Pyramids stand. . . .

"Twenty years were spent in erecting the Pyramid itself . . . it is composed of polished stones and jointed with the greatest exactness; none of the stones are less than thirty feet. This Pyramid was built thus; in the form of steps which some call *crossae*, others



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*bomides*. When they had first built it in this manner, they raised the remaining stones by machines made of short pieces of wood: having lifted them from the ground to the first range of steps, when the stone arrived there, it was put on another machine that stood ready on the first range, and from this it was drawn to the second range on another machine . . . for the machines were equal in number to the ranges of steps. . . . The highest parts of it, therefore, were first finished, and afterwards they completed the parts [below]; and last of all they finished the parts on the ground."— HERODOTUS, Bk. II, 124-126, Cary's translation

A most interesting conversation was kept up with my Bedouin friend as we slowly trudged along through the deep sands. He had heard something about America — he supposed that it was a small place and that Chicago was larger — "a great Mecca." When I made an attempt to answer some of the questions he asked me about the habits of the American people, he grew quite excited and said: "Yr, Yr, ladye, me see some day great free country; me know how be good some day; me much 'backsheesh' work do now."

Many curious things he told me of his people, their customs and beliefs, and one could readily discover that these crude, uneducated Bedouins recognise an esoteric side to their religion. With a shrug of his shoulders he said, looking very stern and wise, "Bad fools hide Mohammed. Mohammed's life tells better than book; America don't know."

How true, I thought, was the statement of this simple man; books often mislead us; the writings treating of the ancient Sages such as Buddha, Zoroaster, Confucius, and the great Nazarene poorly convey to one's mind any real knowledge of the inner lives of those great Teachers. One has to read between the lines, look behind the form, the letter, of these writings, to understand their deeper meaning and to get the touch of the great Heart-Doctrine which they taught.

The next moment we came to a halt, for just beyond was the colossal figure of the Sphinx, standing out in bold relief, facing the east. The Egyptians called the Sphinx, Heru-em-khut, or 'Horus, the Rising Sun.' He was the conqueror of darkness, the god of the morning.

The Sphinx is hewn out of solid rock, the body about one hundred and fifty feet long; the paws, fifty feet; the head, thirty feet. From the top of the head to the base of the monument the height is seventy feet. At one time it was covered with limestone, its head bright red, but there are no traces of anything of the kind now.

In front of the Sphinx there were found in 1816 three small hieroglyphical tablets arranged like a *naos*, dedicated to the Sphinx by the monarchs Thothmes III and Rameses II.

No information concerning the proportions of the Great Sphinx can convey to the reader the thrilling impression which it creates. There it lies, reposing on the sands as one in eternal waiting. Thousands of



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years have passed since it was placed in its present position, the eternal emblem of mystic silence, that silence from which proceeds the knowledge of self which unveils in secret to the soul the mysteries of life and death and the Cause of Being.

As my Oriental friend and I stood speechless before it, gazing at those eyes which seemed to contain within themselves infinite depth of knowledge, those thin, passionless lips, eloquent in their silence, there seemed a spell in the atmosphere holding all who beheld that calm, majestic figure. The mystery of the place was so great that the need of words seemed something which belonged to a remote past. We understood each other without speech. This, thought I, is prophetic of the time when all mankind shall comprehend one another without that medium — “when knowledge shall be the fruit of silence.” I thought of our Western world, of the time when it should wake from its hurry and bustle, its never-ending stream of words, words, words, which generate all forms of excitement, and should know the stillness and repose of mind and heart from which alone comes the abiding knowledge of Self.

As I stood there I seemed to hear a soundless voice, saying: Behold! I was begotten in the Silence of the Mighty Past, born of the Mysteries. From them I came. I am the key. Oh man! in me is contained the secret of all Eternity; in me, the unchanging symbols of all Time!

If thou wouldst know the mysteries of Soul — of life and death — thou must look within. Thou hast the key. *Thou art the Eternal Sphinx!*

The Sphinx still held my attention while my heart pulsated to the vibration of those magic words, and as they seemed to die away in space there was a sense of a deeper silence, a more subtil touch — such as one may feel but once in a lifetime.

Surely, thought I, if the great throbbing mass of humanity could understand — if they could once grasp the real meaning of life, and perceive the eternal golden thread of divinity that binds all in all, then their souls would be unbarred; no longer would they be content to live upon a material plane of selfishness and error, for the white light of their souls, once freed, would illumine the world, and the glory of a departed peace and a true spirituality would return again.

The intense heat of the scorching sun and the voices of my comrades caused me to awaken from my rêverie, and with my companion I moved on over the shifting hills of sand to the temple, where the rest of the party were dismounting from their camels.

We soon found a shady corner in one of the halls of the temple and



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gladly sat down to rest. Just outside, the camels lay crouching in the sands with the attendant close beside them, standing in an expectant attitude, ready to spring into action at a moment's notice.

The Sheik and two of his companions moved off a short distance and sat down in the shade of one of the lofty columns. Through the side opening of the temple the sun threw its soft golden light in upon the granite and alabaster walls. A few hundred yards away could be seen the stately Sphinx and majestic Pyramid, the river Nile and the wide stretch of green fields, forming a striking and magnificent picture — making an impression not soon to be forgotten.

Just at that moment we were all affected by the solemnity and beauty of the scene as we sat gazing in wonderment and silence. Even the group of three who sat near seemed to take part in our thought and enter into the spirit of the occasion with us.

There was one among them, whom I had first noticed at the Pyramid. He was strangely unlike the rest of his companions, even in his dress, though his skin was dark, and he also was dressed as a Bedouin. His face was interestingly handsome and its expression peculiarly subtil and spiritual. He did not make the slightest effort to intrude or seek to impress us with his importance by assuming a mysterious air, as is often done by those who pretend to possess some special inner knowledge.

It was plainly seen that he was vastly superior to the others in intellectual and spiritual attainments and I was not surprised to find that he spoke English fairly well and knew a great deal about subjects such as interest only the thinking and scientific mind.

When I asked him where he had gained his knowledge, his face lighted up with a curious and knowing smile, and he said, "I go away some time to my Teacher and I come back again when these people need me."

"Luncee for the Jusady," called out our Arabian attendant, the dragoman, as he flourished about with the air of a prince, and he looked it every inch, too. He was an almost perfect type of the young Oriental in his gorgeous and rich dress of pale yellow and purple silk, and red velvet fez.

Without formality we sat down to our lunch, spread on the rock floor of the temple, with no end of tempting things before us, and we ate heartily for we were very, very hungry, filling in the time between courses with talks of home and Crusade experiences.

One of our members, the jolliest of all, sang 'America' until the walls of the temple resounded with the patriotic air. The Bedouins



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smiled, they did more, they grinned — evidently for the first time in their lives — and the expression of their faces showed that they were wondering what manner of people we were. If not Christians, where did we come from? for they look upon all white-skinned people as their enemies. Yet here were these Arabs laughing with us, and even going so far as to forget they were there for 'backsheesh.'

In spite of our hurry to finish our meal that we might inspect the temples, for it was past midday, we found time to listen to a story by one of the Comrades of his humorous and exasperating experience that morning with a donkey-man, who persisted in pursuing him at every step, through the many zig-zag streets of Cairo; a most amusing and unique experience, which wound up with our dignified clerical friend suddenly turning upon his pursuer, glaring, howling, and gesticulating to frighten him away. Not succeeding, he made a bold rush at him and with arms extended, in broad Yorkshire English, he consigned the poor donkey-man to the dark regions which seemed to be a reality in his mind at that moment. This brought about the desired effect, for the poor terrified fellow hurriedly mounted his donkey and disappeared round the nearest corner.

The next thing that demanded our attention was the interior of the temple, its halls and burial-chambers. The temple itself is constructed of granite and alabaster and was no doubt, in a remote age, used as a place of worship or assembly where the people made sacrifices in honor of their dead.

The architecture was a marvel of simplicity and showed a perfection in the art of working the hardest stone not attained at the present day.

We went through the long hall, passageways, and burial-chambers, the interior of the latter being finished with alabaster, the transparency of which was very plainly seen by the light of the torch, which our guide carried to show the way through the dark passages.

In the floor of one of the halls is a deep well, said to have been connected at one time with the Nile, in which were found no less than nine statues of Chephren.

When we returned to the temple entrance, after our inspection of its different features, we were anxious to retrace our steps and observe more closely everything we had seen, but it was getting late and Cairo must be reached before sundown.

We contented ourselves, however, as we planned to visit the great museum in Cairo before we left Egypt, where we would have the opportunity to see many of the relics connected with the temple.



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Reluctantly we gathered up our belongings and prepared to depart. It was then that I longed to see, somewhere near by, a real American camp where the weary Crusaders could live a tent-life, and build up for themselves in that calm restful atmosphere a new energy for the coming days. At the call of Hassan, our dragoman, the Bedouins with their camels came up to the entrance of the temple, and amidst laughter and chatter at the clumsy way in which the Crusaders mounted their camels, we commenced the slow ride over the desert to the Great Pyramid where we had left our carriage waiting.

It was here that we bade farewell to the place and the people. The Sheik was the first to push his way through the crowd that had gathered about the carriage. Assuming a look of sadness he reached out both hands to us "for a lastee America shakeeh and salaam." The Oriental with whom I conversed at the temple stood quite a distance away, seemingly hesitating about coming up to where we were. Just as our carriage whipped up to start off he hurried towards me, took my hand and turned away. After I had reached the hotel I found that he had dropped into the little bag which I wore attached to my belt, an odd little charm. I shall always keep it as a very precious souvenir of that one great day at the Pyramids, and as a pleasant remembrance of my new-found Oriental friend.

The other desert people kept shouting "Goobi — Ah — Ah — Baksheesh — Baksheesh," until the sound of their sharp ringing voices almost drove us frantic. As soon as we could recover our senses, we good-naturedly gave them all the *piastres* we had. It seemed the most brotherly act we could possibly do under the circumstances, for these protectors of the Pyramids receive no recompense, and depend entirely for their livelihood at certain seasons of the year (when the crops are not grown) upon the generosity of the tourist, which I have no doubt is often very meager.

I observed that the noise suddenly ceased and these people seemed satisfied with what we had done for them, which delighted us all, for they had placed us their debtors by a number of polite and very gracious favors.

As I turned back for one more look at all we were leaving behind, I could see that they had gone back to the foot of the Pyramid and were standing in a quiet and respectful attitude looking intently our way — watching us out of sight. A little to the left, separate from the rest, stood my Oriental friend with his face turned away toward the East.

Soon we were dreaming along the way — the border of the Nile — through the quiet and peace of the beautiful twilight, sensing the touch of the old sacredness in everything.

Over the land like a benediction fell the pale golden rays of the



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setting sun — a misty veil of beauty; fields, river, trees, beasts, and herdsmen, all seemed like phantoms of the dim past, of thousands and thousands of years ago, far back of 'King Pharaoh's' time, and the Nile in its distinctive beauty added a new charm to the picturesqueness of that twilight dream.

"It flows through old, hush'd Egypt and its sands  
Like some grave, mighty thought threading a dream;  
And time and things, as in that vision, seem  
Keeping along it their eternal stands —  
Caves, pillars, pyramids, the shepherd bands  
That roam through the young world, the glory extreme  
Of high Sesostris, and that southern beam  
The laughing Queen that caught the world's great hand.  
Then comes a mightier silence, stern and strong,  
As of a world left empty of its throng,  
And the void weighs on us; and then we wake,  
And run the fruitful stream lapsing along  
"Twixt villages, and think how we shall take  
Our own calm journey on for human sake."

The Nile begins to rise at the end of May and continues to the middle of October. On the third week in August there is a festival held in its honor, probably a relic of the time when Rameses ordered sacrifices to be offered to it on the fifteenth day of Thoth. This festival is announced to the people of Cairo by criers who go about through the city, crying the height of the Nile in the Nilometer at Rôda. The Khedive, state officials, and crowds of people gather from many parts of Egypt, to participate in this festival with song and music.

The Hymn to the Nile [republished on page 461 of this issue] was written between the years 1300 and 1266 B. C.

The king referred to in stanzas xii and xiv is said to be Meneptah II, son of Rameses II. Ennana, the author of this famous hymn, was the Scribe of the temple.

It can be plainly seen, in reading these stanzas, how the rising of the Nile affected the Egyptians with the idea of an unseen hand that worked the miracle of giving the land a yearly blessing of water.

Cairo was reached and we were soon aroused from our dreams by the voices of the donkey-boys who chased after our carriages, shrieking, "Ah! Ah! Coming! Coming!" There were at least ten of them, with their little donkeys gorgeously arrayed in bright saddle-cloths and equipped with odd-looking saddles. These little dusky-faced Arabs almost stopped our way in their wild efforts to induce us to take a ride to the museum which was near by.

They were soon lost sight of in a cloud of dust, and we drove on



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through the acacia-shadowed avenue past the mosques and a few stately dwellings into the very narrow streets where were small shops. In front sat the vendor, selling the corn and the fruits of Egypt.

Handsome native women, their loose garments clinging to their statuesque forms, and carrying jars of water on their heads, moved along gracefully, timidly holding their veils over their faces — reminding one of the familiar pictures so widely associated with Egypt. But to see them face to face in all their living charm of form and color, transcended the most vivid fancy of my childhood. Some of the men were water-carriers; they had strapped across their backs gourds for holding the water, which they offered passers-by as “the gift of Allah.”

Bright-eyed, dusky-faced children, with scanty garments, and their heads decorated with gay colored kerchiefs, played in the middle of the streets.

All along the way, at every turn, there was something novel and picturesque to attract our attention. Tired and dusty as we were, we would gladly have lingered at every point of interest, but duty called us back to the hotel where we were to hold a meeting that evening.

After an hour's rest, a bath, and a dinner, we found ourselves preparing for Crusade work. It was out of the question to think of having a public meeting, but in the drawing-room of the hotel there was held a meeting of a unique character which was most interesting to those who took part in it. At that time good seed was sown for future work of Brotherly Love in Egypt and most important connexions were formed with the ‘chosen few’ who have the welfare of this ancient land at heart.

The next point of interest was the great Museum of Cairo — the home of the mighty dead — to see the mummy of the great Pharaoh, hero and king of the past, whose body had rested for ages undiscovered amid the ruins of Thebes, after a lapse of 3000 years to reappear on earth.

The story of this royal find in the burial-place of the kings at Thebes is a most interesting one. In 1881 forty mummies were found, the principal personages being the ‘Queen of the Hyksôs,’ time 2233 B. C., four kings and three queens of the eighteenth dynasty, 1700 B. C. to 1433, and three kings of the nineteenth dynasty, 1400 to 1200 B. C.

These three were the great Pharaohs — Rameses II, his father, Seti I, and his grandfather, Rameses I.

The difficulty was: how were the great dead to be removed to their final resting-place, the Bulak Museum? Steamers had been sent for to come up to Luxor. The bodies and coffin-cases must be lifted up



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the shaft, carried down the difficult cliff-side to the Theban plain, and ferried across the Nile to the Luxor river-side.

Three hundred Arabs were employed, and by earliest dawn they were busy in the removal and careful packing of the mummy-cases in matting and sail-cloth.

The work continued day and night. In forty-eight hours the coffins had been raised; and after six days' hard labor in the scorching sun all the cases were at the Nile bank. For three days and three nights brave Brugsch Bey, Kamal, Moutafian, and a few trustworthy Arabs watched over the boxes.

What a thrilling sight it must have been as Brugsch Bey stood and watched the people carrying their royal burdens across that great Theban plain! His description of that picture is most interesting:

"I shall never forget the scene I witnessed, when standing at the mouth of the Der-el-Bahari shaft, I watched the strange train of helpers, while they carried across that historical plain the bodies of the very kings who had constructed the very temples still standing, and of the very priests who had officiated in them: the temple of Hatasou nearest; away across from it, Kurnah; further to the right the Ramesseum where the great granite monolith lies face to the ground; farther south, Medinet Habu; midway between, Der-el-Medinet; and then the twin Colossi, the vocal Memnon, and his companion; then beyond all, more view of the plain; then the blue of the Nile and the Arabian hills far to the east; while slowly moving down the cliffs and across the plain, or in the boats crossing the Nile flood, were the sullen laborers carrying their ancient burdens.

"As the Red Sea opened and allowed Israel to pass, so opened the silence of the Theban plain, and allowed the royal funeral procession to pass, and then — all was hushed again. Go to Der-el-Bahari, and with a little imagination you will see it all spread out before you."

The mummies were packed aboard steamers and carried down the Nile. The news that "Pharaoh was coming down the Nile" had reached everywhere. Brugsch Bey writes:

"One of the most striking things in the whole journey was the way in which there arose from all the land of Egypt an exceeding bitter cry, and women wailing and tearing their hair, men casting dust above their heads, came crowding from the villages to the banks, to make lamentation for Pharaoh."


Yes, the whole heart of Egypt and the old love for the mighty kings of the splendid days of old were deeply moved, and as in days more than 3000 years ago, when, with wailing and great weeping the funeral barge had carried the dead kings up the Nile to their sleep among the Theban hills; so today, with wailing and weeping and all the signs of a national lamentation, did the bodies of the mighty Pharaohs sail swiftly down through a land of mourning and sorrow, from their long repose in the Theban valley of the dead, to their final rest at Cairo beside the shining Nile.



## ANCIENT RACES

ALICE D. LE PLONGEON

[Reprint from *Lucifer*, Vol. VII, No. 39, November 1890]

F the various native races found in Central and South America, the Maya is certainly the most interesting as well as the most ancient. The remarkable ruins of edifices erected by their remote ancestors make the peninsula of Yucatan (Mexico) a most attractive spot for archaeologists; and those deserted old cities are now more easy of approach than they were a few years ago, because the hostile Indians are not carrying on as active a war as formerly.

Anciently that land must have been densely populated; more than forty cities can yet be traced, and in nearly all there are walls elaborately decorated with sculptures, inscriptions, and ornaments. Some of the structures are of vast antiquity, and must have perished long since had they been erected in a less lasting manner. Strength and grandeur were what the architects evidently aimed at. All the beautifully-carved exterior decorations were coated with fine stucco as hard as the stone itself. This has preserved many fine works of art.

Stored away in the city of New York Dr. Le Plongeon has several large cases full of perfect molds of fine sculptures. With those molds, the photographs, and measurements which we have taken, we have it in our power to build in any part of the world a Maya temple; and, with the needful protection, could bring from the ruins art treasures enough to fill a large edifice — treasures that we have unearthed and again concealed to save them from mischievous hands, for the whites and half-breeds (meztizos) are destructive, much more so than the pure-blooded Indians, who generally respect antiquities, particularly statues, which they commonly call 'enchanted people,' owing to a belief, which many have, in reincarnation. They say: "You white people may think as you please — as for us, we know that we must again return to live on the earth."

It is by no means easy to make the Maya Indian talk of his belief; he and his fathers have been too often flogged for daring to have any except that in Christian dogmas. Old rites, that they cling to, have to be performed in secret, to avoid reproof and punishment. Moreover, it pains them to see the customs of their forefathers derided. They believe in a future state not only for themselves, but for other forms of



## ALONG POINT LOMA'S RIDGE

animals. This is made manifest by the fact that at the time of the conquest they placed with the remains of their dead certain food to pacify the souls of the *tzomes* — small hairless dogs whose flesh was much relished, and which were accordingly fattened for the table.

The Mayas delight in 'magic,' but, owing to the efforts of Romish priests, their science now seems to be reduced to peering into a crystal, and often pretending to there see things that they have really learned from other sources. If any have true power they keep it well hidden. They refuse to kill creatures found in the old ruins, however venomous, saying that they belong to the lord of the old house, and that he walks about his domains every night.

The ancient Maya MSS. which we have partly translated, reveal the fact that the ancients believed in the power of elementals, and personified all the forces of nature. The mammoth appears to have represented the God of the ocean; and that great creature was certainly one of the emblems of deity. A conventional form of the mammoth face is the principal ornament on the old edifices. May not the elephant worship in India be an outgrowth of mammoth worship in America? In the *Râmâyana* we read that Maya, a great warrior, conquered the Dekkan (Southern India). But on this subject of the Mayas, their language, religion, architecture, etc., there is so much to be said, and thought, that many a volume would not contain it all.

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\*We would rather say that it is the other way about. The Aryan Hindû is the last offshoot of the first sub-race of the fifth Root-race which is now the dominant one. [Ed. *Lucifer*]

## ALONG POINT LOMA'S RIDGE

W. G.

**P**POINT LOMA, the protecting arm of land that shelters the bay of San Diego on the west, rises to a height of about 400 feet. At its greatest width it is about two miles across, but as one travels southward the land becomes narrower and narrower until at its extremity it forms a ridge. From this ridge the land sweeps down to the Pacific Ocean on the east and west sides. The south end is abrupt and precipitous, a great wall of pebble and rock.

Situated a little distance from this southern extremity stands an old lighthouse which is said to be the second highest in the world. This



## THE THEOSOPHICAL PATH

lighthouse is no longer used, a more modern building, at a lower height on the west side, has proved more serviceable, and its light is better seen by the mariner in all weathers.

From the standpoint of the old lighthouse the view is hard to surpass. The calm, blue ocean is about us on all sides, save the north, and in the near eastern distance the delightful curve of Coronado Beach gleams bright, a silver strand. Beyond, in the south-east, rise the mountains of Mexico. In the direct east lies the city of San Diego, whilst to the north Point Loma recedes to the mainland, descending from its heights to the level where are seen the dwellings of Old Town, the original site of San Diego founded by the Spanish. To the northwest False Bay adjoins the Pacific, separated from the ocean by a bar of the whitest sand, leaving but a small entrance through which the waters play as the tides come and go. At this part of the Pacific it may be noted that the average tide is about five feet.

Prominent from many points of view on the ridge are the domes of the Râja-Yoga Academy and the Memorial Temple of Peace at the International Headquarters of the Universal Brotherhood and Theosophical Society.

Out seaward to the southwest and clearly visible are the Mexican possessions, a number of huge rocks known as the Coronado Islands. To these islands it is a pleasant sailing trip of a few hours from San Diego. Due west, and visible on very clear days, is the island of San Clemente, distant about seventy miles.

For sunrises and sunsets Point Loma is probably unrivaled. At daybreak the sun rises over the distant eastern hills and purpling the darkness gradually dispels the night, revealing the beauty of the city on the margin of the bay. At close of day the ocean itself forms the vast plane of reflexion to mirror again the glory of the sky as the sun tints in a riot of color the lightsome clouds that gather at evening hour. Calm and peaceful indeed is the Pacific, and Homer is justified in singing of the purple sea, for in very truth we must add testimony to a sea and atmosphere suffused with purple light. And at this time the kelp, a broken band stretching along the shore, distant to sea about a mile, gleams like beds of burnished gold, and the long, slow breakers roll gently in to be lost upon the beach or break in radiant spray on the rock-wall of shore.



“ALL that is living desires the same things as you; recognise yourself in every living being.”— *Buddhist wisdom*





*Londonland Photo & Engraving Dept.*

THE CONSPIRATORS, ANTONIO AND SEBASTIAN, PLOTTING TO MURDER ALONSO AND GONZALO

ANTONIO: "Draw together;

And when I rear my hand, do you the like,  
To fall it on Gonzalo." — *Act II, Scene 1*





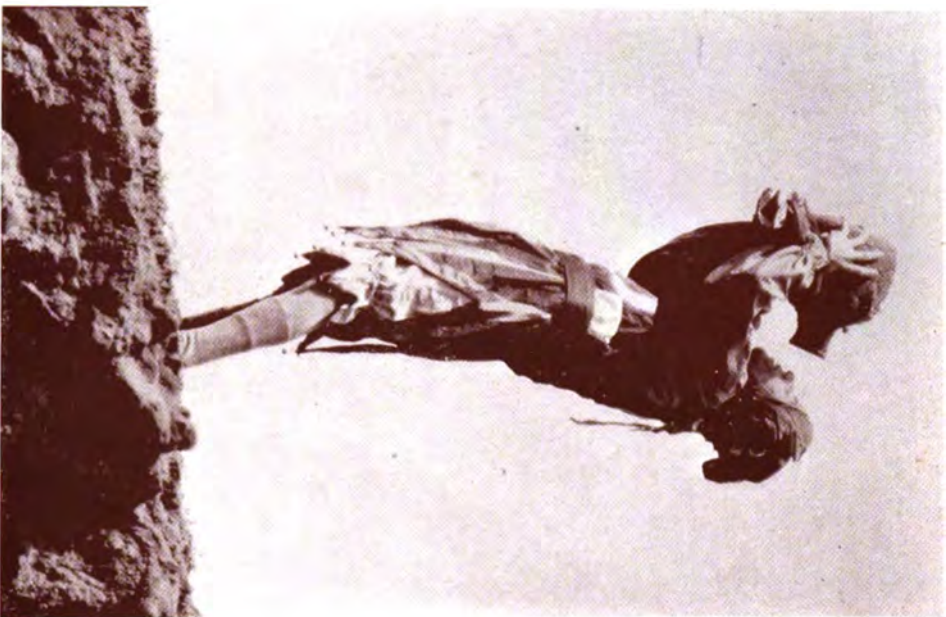
*Lomaland Photo & Engraving Dept.*

ALONSO AND GONZALO ARE AWAKENED BY ARIEL JUST IN TIME TO SAVE THEMSELVES  
FROM BEING MURDERED BY SEBASTIAN AND ANTONIO

ALONSO: "Why, how now? ho, awake! Why are you drawn?  
Wherefore this ghastly looking?"

GONZALO: "What's the matter?" - *Act II, Scene 1*





TRINCULO, THE KING'S JESTER

TRINCULO: "O Stephano, hast any more of this?"  
— *Act II, Scene 2*



STEPHANO, A DRUNKEN BUTLER

STEPHANO: "Trinculo, the king and all our company  
else being drowned, we will inherit here." — *Act II, Sc. 2*

*Lomaland Photo & Engraving Dept.*





FERDINAND AND MIRANDA

FERDINAND: ". . . Here's my hand."

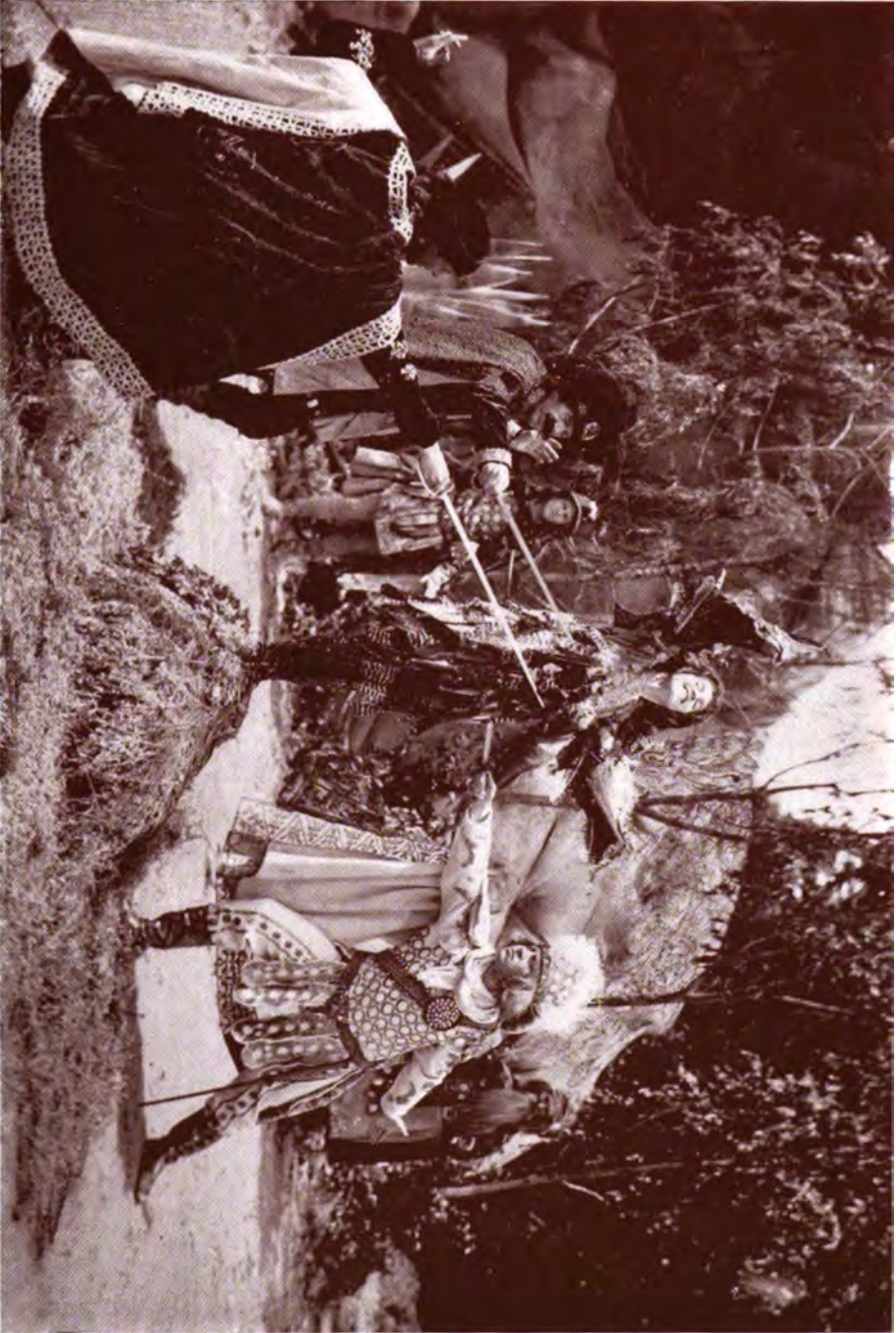
MIRANDA: "And mine, with my heart in 't."— *Act III, Sc. 2*



*Lomaland Photo & Engraving Dept.*

TRINCULO, CALIBAN, AND ARIEL (INVISIBLE)





*Lomaland Photo & Engraving Dept.*

ARIEL, DISGUISED AS A HARRY UPBRAIDS THE "THREE MEN OF SIN."

ALONSO, ANTONIO, AND SEBASTIAN

ARIEL: "You fools! I and my fellows

Are ministers of Fate." — *Act III, Scene 3*





*Lomaland Photo & Engraving Dept.*

PROSPERO, FERDINAND, AND MIRANDA

PROSPERO: "Then, as my gift and thine own acquisition  
Worthily purchased, take my daughter."— *Act IV, Scene 1*





*Lomaland Photo & Engraving Dept.*

IRIS, THE RAINBOW GODDESS

CERES: "Hail, many-color'd messenger, that ne'er  
Dost disobey the wife of Jupiter;  
Who with thy saffron wings upon my flowers  
Diffusest honey-drops, refreshing showers."— *Act IV, Scene 1*





*Lomaland Photo & Engraving Dept.*

JUNO, IRIS, AND CERES

JUNO: "How does my bounteous sister? Go with me  
To bless this twain, that they may prosperous be."—*Act IV, Scene 1*



## HYMN TO THE NILE

Believed to have been written 1300 — 1266 B. C.

**H**AIL, all Hail, O Nile, to thee!  
To this land thyself thou showest,  
Coming tranquilly to give  
Life, that Egypt so may live.  
Ammon, hidden is thy source,  
Hidden thy mysterious course,  
But it fills our hearts with glee!  
Thou the gardens overflowest,  
With their flowers beloved of Ra;  
Thou, for all the beasts that are,  
Glorious river,  
Art life-giver;  
To our fair fields ceaselessly,  
Thou thy waters dost supply,  
And dost come  
Thro' the middle plain descending,  
Like the sun thro' middle sky,  
Loving good, and without ending,  
Bringing corn for granary;  
Giving light to every home,  
O thou mighty Ptah!

### II

Lord of fish when comes the flood,  
Ravens birds forsake our fields,  
Maker of the spelt for food,  
And of all the corn-land yields;  
He it is by whose will stand  
Strong the temples of the land.  
Hater of the idle hand,  
To the starving multitude  
He gives labor, for the gods  
Grieve in their august abodes  
Over idle hands, and then  
Cometh sorrow unto men.

### III

He unto the oxen's feet  
Openeth all the plowing soil,  
Men with joy his coming greet.  
Like to Num, the great life-giver,  
Lo he shines and they who toil,  
Very glad the whole land over,  
Eat and drink beside the river;  
Every creature is in clover,  
Every mouth is filled with meat.

### IV

Bringing food, of plenty Lord!  
All good things he doth create;  
Lord most terrible and great,  
Yet of joys divine,  
Fount adored,  
He doth in himself combine  
All, and all in love doth join.  
Grass to fill the oxen's mouth  
He provides, to each god brings  
Victims meet for offerings,  
Choicest incense he supplies.  
Lord of North-land, Lord of South,  
He doth fill the granaries,  
Wealth unto the rich man's door  
Adds, and when the poor man cries,  
Lo! he careth for the poor.

### V

Growth, fulfilling all desires,  
Is his law, he never tires;  
As a buckler is his might.  
Not on marble is he scrolled,  
Like a king with double crown;



## THE THEOSOPHICAL PATH

Him our eyes cannot behold.  
Priests are needed not by him,  
Offerings to him are not poured,  
Not in sanctuaries dim  
Is he god adored.  
Yea, his dwelling is unknown,  
Never yet in painted shrine,  
Have we found his form divine.

### VI

There is naught we build or make  
Can our god contain. Thy heart  
Doth with no man counsel take,  
Yet in thee thy youths rejoice,  
And thy voice  
And sovereign will  
Order all their goings still.  
Lo! thy law is firm and fair  
Over all the land;  
They who play the ruler's part  
Are thy servants, far and near.  
To command;  
North and South  
Obey thy mouth,  
And thy hand  
Wipes from all men's eyes the tear:  
Blessing is thy constant care.

### VII

Comes the glorious inundation,  
Then comes joy and then come smiles,  
Hearts leap up with exultation:  
Even the jag-toothed crocodiles,  
Neith's twin suckling sons, are glad,  
And those gods we count with thee,  
To earth's glee  
Heavenly joyance add.  
Doth not Nile's outbursting flood  
Overcome all men with good?  
Doth he not with his sweet waters,  
Bring desire for sons and daughters?  
No man's hand doth he employ.

Even without the helpful rain  
He can fill our fields with grain,  
And bring mortals joy.

### VIII

In his coming from the dark land  
Lo! he giveth gleams of light;  
In the pastures, in the park-land  
All he maketh with his might;  
And this river's living store  
Bringeth to the birth,  
Out of nothing, what on earth  
Was never seen before.  
Men from him their 'abbas' take,  
As to till his fields they fare,  
Garden-plot, cucumber-square;  
For his workmen he doth care.  
Evening, dewy-cold and dim,  
Blazing noon-tide doth he make;  
Ptah and Kabes, loved of men,  
Blend infinitude in him,  
All within their ken  
He createth — writings rare,  
Sacred words — all things that are  
Serviceable in the north  
For the plowman  
And the bowman,  
By his will he bringeth forth.

### IX

To his house he doth return,  
Like a priest for oracles,  
Shrinking to his urn;  
Cometh forth, just when he wills,  
From his mystic fane;  
By his wrath the fish are slain,  
Then the hungry come before thee,  
For the waters they implore thee,  
Praying "that the Theban plain  
Be like Delta, moist and green,  
That each man may swift be seen  
Catching up his tools, to haste



## HYMN TO THE NILE

From the flood's uprising, none,  
Leaving fellow-man behind,  
Hasting, hurrying, every one;  
That the nobles leave adorning,  
For the waters rise,  
Yes, and break up ere the morning,  
Even the Gods' solemnities."  
So they pray; in answer comes  
The refreshing water flood,  
Bringing unto all men food  
And fatness for their homes.

### X

Thou who dost the judgment seat  
Firm establish; men rejoice;  
Flattering thee with grateful voice;  
Worshipers thy coming greet,  
Thee, their Lord,  
With thy mighty waters poured.  
Unto thee, with praise, they bring  
Gifts of corn for offering,  
When the Gods are all adored;  
For no fowls upon the land  
Fall when thou art by.  
Gold they give thee for thy hand,  
Gold, in ingots molded pure,  
Gifts of lapis-lazuli,  
So, secure,  
The corn shall lie —  
So, no hungry bird shall eat  
The germinating wheat.

### XI

Hymns to thee the harper plays,  
Playing with a skilful hand;  
All thy youths for thee are glad,  
Children they, thine own.  
Thou with full reward dost crown  
Their laborious days,  
Thou, the mighty one, to add  
Fit adorning to the land;  
And they feel thy great enlightening,

When thou sendest from above  
Flashings of thy silver shield;  
Then their hearts, with joy, are  
                  brightening,  
For they know that thou dost love  
All the increase of the field.

### XII

In the city of the king  
Thou dost shine;  
Then the householder may dine,  
Faring on each dainty thing.  
He who gnawed the lotus-root  
When the good was scant,  
Laughs at such a pauper's fare;  
Perfectly thou dost prepare  
All things that thy children want,  
Orderest every herb and fruit;  
But if food, from out thy hand,  
Fail, then joyance too must fail;  
Hearts are weary, cheeks are pale  
In a weary land.

### XIII

River! when thy waters rise,  
Offerings unto thee we make,  
Oxen unto thee we slay,  
For thee keep our holiday,  
Fowls to thee we sacrifice,  
Beasts for thee the hunters take,  
And unto thy holy name  
Rise the gifts of purest flame;  
Unto all the gods that be,  
Do we bring  
An offering,  
When we sacrifice to thee.  
Incense-clouds ascend to heaven,  
Oxen, bulls, and fowls are given  
To thine altar's fiery mouth,  
When from out the double cave —  
Those two openings in the south —  
Comes the mighty river,



## THE THEOSOPHICAL PATH

Nile, of name in heaven unknown,  
Nile whose forms are never shown —  
Forms no man hath sculptured ever,  
None can paint or grave.

### XIV

Men extol him, and the gods  
Praise him in their high abodes;  
Yes, each great and terrible one  
Stands in awe of him;

And his son, the king, is given,  
Lord of all, to send from heaven  
Light to Egypt dim,  
Light to Egypt, south and north,  
Wherefore, river, shine thou forth!  
Rise and shine! upon us smile;  
Thou who givest life by giving  
Oxen, for the plowman's team,  
Thou who for the oxen's living  
Makest pasture by the stream,  
Shine upon us, glorious Nile!

## UNIVERSAL COSMOGONY

[Reprinted from the *Century Path*, Vol. XIII, No. 34]

### STUDENT

**P**LATO has not often been brought into relation with the New Testament. The rule rather is to throw the two philosophies *out* of relation, done by ignoring the *philosophy* in the latter and treating that of the former as 'pagan.'

In a short communication to a philosophical contemporary Professor Boardman compares Plato's 'Idea' and Aristotle's 'Entelechy.'

The 'Idea' is the foretype of all things, pre-existing in the divine mind. The 'Entelechy' is the actualization of the 'Idea' in concrete manifestation and operation. Aristotle justly — says the Professor — complained that Plato did not connect his 'Ideas' with actual things, that there was no link between the passive prototypal 'Idea' and the final manifestation of it in the concrete.

Neither Aristotle nor the Professor are justified in their complaint. Has the latter recently read the *Timæus*? We have there (1) The Ideal World, the plan, the passive prototype; (2) The creative Demiurge, proceeding to fashion the manifest world according to the Ideal plan, his instrument being a dynamical principle which he infuses into the created or fashioned world as its vital soul and energy as he goes along; (3) The chaotic material upon which he works.

This does not differ from the other cosmogonies. In the Indian Vedânta, for example, we have (1) Brahma neuter, the eternal prototype; (2) Brahmâ male, the active creative or formative Demiurge; his energy,



## A TALK ON THEOSOPHY

Daiviprakriti or Fohat; and (3) Prakriti, Mûlaprakriti, the substance upon which he works.

In the first few verses of the *Epistle to the Hebrews* and of the Gospel of *John* we have nearly the same. In the former, God is not shown as creating the universe. That work was done by the 'Son,' "by whom he [God] made the worlds." The active energy used by the 'Son' is called "the word of his power." In *Genesis* this energy is the 'breath' and the creative gods are the Elôhim; whilst primordial or inchoate matter is the 'waters.' In the Gospel of *John* we have again the actual creation or formation done by the 'word,' the 'light,' *not* by God. The former was *with* God, emerging to become the active light and life.

So little has the Professor noted the *Epistle to the Hebrews*, though he seems to refer to it, that he identifies Christ, the 'Son,' with Plato's supreme 'Idea.' At any rate he says: "The 'Charmer' of Socrates, Plato's supreme 'Idea,' Aristotle's ultimate 'Entelechy,' can be found and found only, in Christ, in whom dwelt all the fulness of the Godhead bodily." That is only true if you also say that Plato's 'Idea' was *in* the Demiurge, that the unnamed Supreme of the 'Beginning' was *in* the Elôhim, that Brahma neuter was *in* the creative Brahmâ, and so on.

## A TALK ON THEOSOPHY

### What is It?

#### CARITAS



**F**HIS is the question which I put to a friend of mine as we rode together in the train to a neighboring city on our way to business. He was a bank-man and studious, who rarely missed the opportunity given by the half-hour's daily ride to and fro to read what I found later were books on Theosophy. He looked at me in a mild way, a little surprised perhaps at my curiosity, but quite ready to shut his book and chat on a theme which was so much in his thoughts.

"Well," said he, "that is a big question which I cannot answer fully for I have only been studying it myself during the past year or two, but I can give you my idea of it, and will do so gladly."

I thanked him and remarked that I had heard it spoken of many times, and each time I had felt unaccountably drawn to learn something of it, though in a double sense it was 'Greek' to me.

In those days, some thirty years ago, comparatively little was



## THE THEOSOPHICAL PATH

known about the subject. Now and again one read in the daily press a reference to that remarkable Russian woman, H. P. Blavatsky, and comments were made on the phenomena she was supposed to have produced. This did not interest me, for I was not drawn to anything that savored of the uncanny or was allied with what was called Spiritualism and the doings of mediums — it was too remote from the ordinary affairs of a business-man's life.

My friend, however, evinced a remarkable enthusiasm as he went on to describe what little he knew about it. "You've heard of Buddhism, I suppose," said he, "and the teachings of Buddha?"

"No," I replied. "Beyond the names, I know nothing about them except what the missionaries have reported occasionally; and that I've always felt was more or less overdone in order to impress children and their own subscribers with the enormities of idol-worship and the crass ignorance of the so-called heathen. It's not Buddhism, is it?"

"No," he said, "not in its modern form, at any rate, but there are many ideas in it which correspond with the teachings of Gautama the Buddha, as one may see by reading Arnold's *Light of Asia*. Yet I remember my first interest was aroused by hearing a lecture on 'The Secret of Buddhism' in which the modern teachings of the Buddhist priests were in no way referred to, but, instead, what seemed to me a new way of accounting for the origin of this earth and its humanity."

"I suppose that there are only two ways to account for the origin of man and things," I remarked. "That contained in the Jewish Bible and that vouched for by science on the Darwinian theory. They seem mutually contradictory rather, though for my part I have considered the contradiction was more seeming than real, since the process of creation set forth in *Genesis* does not eliminate the idea of evolution by which the elemental condition of things precedes the more organized and complex. The dry land and water are before the herbs and fishes and creeping things, and man appears rightly to crown and complete the great process of creation as being the finished product of all nature."

"Yes," he said. "But have you ever thought of it that even in the Bible there are two distinct processes of creation indicated?"

"No," I replied, "I had not seen it in that way, but rather as the description by two different records of the same stupendous work."

"Well," my friend added, "if they relate to the same work it is strange that the one should begin where the other appears to leave off. In other words, man seems to be the crown of creation in the first chapter



## A TALK ON THEOSOPHY

of *Genesis*, while in the second he is described as the forerunner of all lesser nature."

"Ah! I had not thought of that," I said. "It is, as you say, very remarkable. Yet how is it to be accounted for?"

"Theosophy," said my friend, "seems to give a very consistent explanation of this seeming contradiction. For the process of creation or evolution, according to its presentation, is a very much more protracted and gradual affair than one would imagine from the brief symbolic summary of it shown in *Genesis* as the work of the Creator in a space of six days with its seventh of consummation and rest. Indeed, you will find that the long slow measured process of evolution is quite logically and systematically sketched in the Theosophical teachings. Nowhere does there seem to be any record of that sudden coming into being at the fiat of the Almighty, such as our theologians are too apt to credit.

"And then the rise and fall of nations and races," he continued, "the wonderful civilizations of an ancient past succeeded from time to time by a reversion to the simplicity and barbarity, if one may so call it, of the nomad of the desert and the backwoods, which have been revealed by our geologists and anthropologists, and which are a constant menace to any theory of the savage condition of primitive man and his subsequent growth and development into the cultured being we know today — these problems seem to me much more seriously grappled with by writers on Theosophy than by any other school of modern thought, whether religious or scientific."

"Tell me," I said, "what you mean by this; are we not evolved then from the condition of the primitive man? As one looks down the pages of history one feels at any rate that in our own country there was a time when the people appeared to be very little removed from the state of savages. Gradually law and order have been evolved and the interdependence of man with his fellow-man has only dawned upon the human mind by degrees, as man acquired the art of communal life."

"That is where we too often delude ourselves," he replied. "We think our present condition so superior to that of our forefathers! But is it really so? Do we understand more of life or its meaning and purpose? Is there greater happiness in our cities and towns than there was in the rude hamlets and villages of olden times? Do we understand and support and comfort one another more than was done then?"

"Well," I said, "it is not easy to answer those questions, because the standards of comfort have varied so much in the different ages. However," I added, "I am anxious to understand how Theosophy makes



## THE THEOSOPHICAL PATH

clear what must be puzzling to the ordinary observer of our modern conditions of life."

"Theosophy," replied my friend, "certainly does throw a new light upon the problems of life. It postulates a great law of Harmony in the universe. Every part of it is dependent on every other part, and nothing can happen to the smallest particle of it that does not in some degree affect and modify the whole. The purpose of the whole universe, and therefore of the life of man, is the acquirement of experience which shall result in freedom — the freedom of the soul of man in the dignity and power of 'conscious godhood,' as one writer has so well put it.

"The conditions of being, below that of man, are not those of self-conscious entities — there is a blind acquiescence in the universal Law of Harmony; and hence we do not regard animals or plants or any lesser creature as having any moral responsibility. In a sense they are sinless. But man is a being qualified in his evolution to become free, he is capable of exercising a choice in his actions and so, according to his knowledge, he is competent to conform with the Law of Harmony or to disregard it and suffer the inevitable penalties of infringement. For there is no law in the universe which does not exact a penalty if broken.

"In other words, this great Law of Harmony may for a time be disregarded by the acts of a free self-conscious being, but the process of readjustment is inevitable. It is this process of action and reaction which in Theosophy is called Karma, and which brings about the sorrow and suffering, the reincarnation and rebirth, of this self-conscious entity, man, who having sown the seeds of disharmony in his ignorance or wilfulness, must reap the consequences in his present or a future life. Thus it may be seen that the present life is the outcome of past similar conditions, and is giving birth day by day to a future life which will be full of joy or sorrow as the seeds of that future are being sown today.

"But," he added with a smile, "you see we have only just touched on the fringe of this vast subject, and I must now get away to my office."

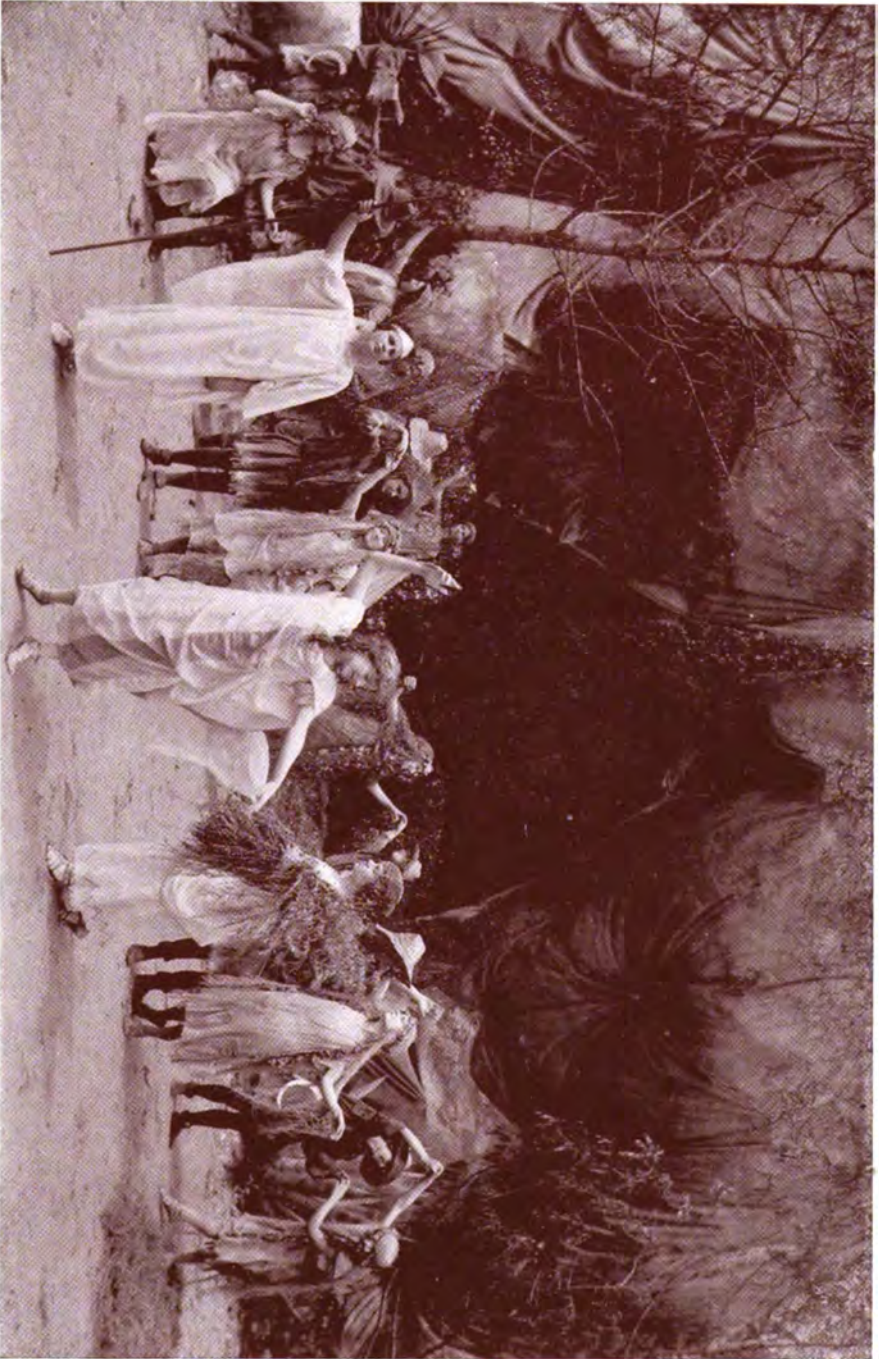
With that we parted, but not before I had begged for another chat with my friend on what I now realized was indeed a very profound topic.



### SUBLIMITY

"AT sunrise, on the pinnacle of a lonely butte, rising gloried out of the night from an Arizona desert, is the figure of a Zuni mother, holding her little child up to the risen Sun-God. From her pure heart of love and gratitude hear her low-breathed chant of thanks to the Symbol of Life, as with simple faith she commends her babe to the Great Spirit, and commits its future to the Great Father."— *F. M. P.*





*Lionel Land Photo & Engraving Dept.*

DANCE OF THE NYMPHS AND REAPERS: JUNO, IRIS, AND CERES IN THE FOREGROUND

IRIS: "You sunburnt sicklemen, of August weary,  
Come hither from the furrow and be merry:  
Make holiday; your rye-straw hats put on  
And these fresh nymphs encounter every one  
In country footing." — *Act IV, Scene 1*





*Lomaland Photo & Engraving Dept.*

PROSPERO, THE SEER

"Our revels now are ended. These our actors,  
As I foretold you, were all spirits and  
Are melted into air."— *Act IV, Scene 1*





*Lomaland Photo & Engraving Dept.*

TRINCULO, WHO IS "REELING RIPE," IS HUNTED BY "DIVERS SPIRITS, IN SHAPE OF DOGS AND HOUND'S." HIS COMPANIONS, STEPHANO AND CALIBAN, HAVE ALREADY BEEN DRIVEN OFF

PROSPERO: "Go charge my goblins that they grind their joints

With dry convulsions, shorten up their sinews

With aged cramps, and more pinch-spotted make them

Than pard or cat o' mountain."—*Act IV, Scene 1*





*Lomaland Photo & Engraving Dept.*

PROSPERO PRESENTS HIMSELF "AS HE WAS SOMETIME MILAN"



*Lomaland Photo & Engraving Dept.*

SEBASTIAN, ONE OF THE CONSPIRATORS, UNDER PROSPERO'S SPELL

PROSPERO: "A solemn air and the best comforter  
To an unsettled fancy cure thy brains  
Now useless, boil'd within thy skull! . . .  
For you are spell-stopp'd. . .

SEBASTIAN: (*Aside*) "The devil speaks in him."— Act V, Scene 1



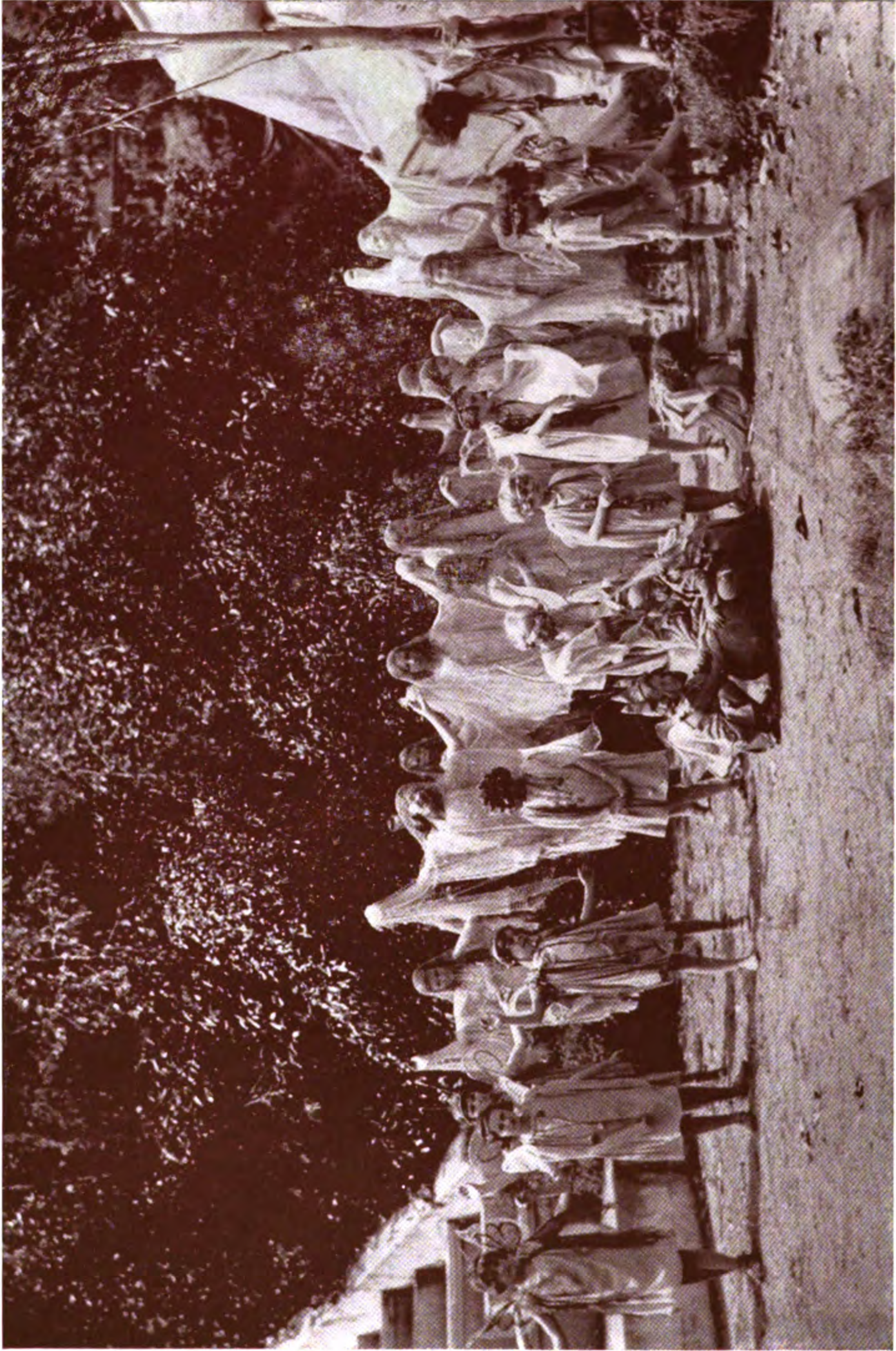


DANCE OF THE SEA-NYMPHS

PROSPERO: "Now does my project gather to a head:  
My charms crack not; my spirits obey; and time  
Goes upright with his carriage."— *Act V, Scene 1*

*Lomaland Photo & Engraving Dept.*





*Lomaland Photo & Engraving Dept.*

**SOME OF PROSPERO'S OBEDIENT NATURE-SPIRITS**

**PROSPERO:** "Ye elves of hills, brooks, standing lakes and groves  
And ye that on the sands with printless foot  
Do chase the ebbing Neptune and do fly him  
When he comes back." — *Act V, Scene 1*



## “THE TEMPEST”

Presented by Katherine Tingley and the Râja-Yoga  
Players in the Greek Theater, International Theo-  
sophical Headquarters, Point Loma, California

LEONARD LESTER

[EDITORIAL NOTE: This article, written in advance of the performance by one who attended the rehearsals, could, with a few changes of tense, have been used as a review of the play as it was actually given. It is, however, left exactly as it was written, in order to preserve intact its full beauty of language and its penetrating power of analysis.]

**P**REPARATIONS for the presentation of Shakespeare's *Tempest* go on apace, and as the main outlines of the picture begin to take visible form it becomes evident that the evening of April 16th at the Greek Theater, Lomaland, will mark no ordinary event in the history of dramatic art.

To give expression to but one-half of what a few glimpses of the formative stages of its development call to mind, would be to lay oneself open to the charge of overpartial enthusiasm. But these impressions awaken a vivid conviction that the dramatic spectacle here being created will signalize the presence of new, greater, and as yet unrealized possibilities, not only in the sphere of the Drama but underlying all forms of expression worthy the name of Art.

To conceive of anything creatively requires a vision that penetrates deeper than the mere outward aspect. It is to know it from within, to be able to enter into the spirit of its life-motive through the sympathetic imagination — through an attitude of heart and mind which is that of the little child and the mystic. This subtil union of the simple and the profound is inherent in the conception of this, perhaps the last, chronologically, of Shakespeare's creations, in which the sublimest intuitions shine through veils of the purest poetry. In *The Tempest* is portrayed the ordered sway of the empire of the Soul. Through the imagery of a simple human tale gleams the vision of a vaster story of human evolution. Each character is significant, standing as a type in this larger symbology; every action wears the vesture of some shadowed majesty of Truth, as though glimpsed through the veils of dream.

Shakespeare's conception of Life was profound. He perceives the interblended worlds of spiritual and material forces and in this play, through Prospero's powerful magic, makes bold dramatic use of invisible agencies, called supernatural but really natural and essential in the



## THE THEOSOPHICAL PATH

harmonious working of universal law. His genius recognises the eternal alliance between man and nature; the creative power of human acts to stamp their impress for weal or woe on nature's invisible forces; the actor in due season reaping his harvest of effects. Thus, in Ariel's lightning play of invective, launched at those "three men of sin," Antonio, Sebastian, and Alonso — caught now, through Prospero's art, maddened and spell-bound in the meshes of their past crime — we hear this law voiced in the words:

"for which foul deed  
The powers, delaying, not forgetting, have  
Incensed the seas and shores, yea, all the creatures  
Against your peace."

And throughout the whole play we can trace this conception of mystic response and affinity between man's inner state of being and the outer nature-environment; especially does the vision of nature's beneficent forces conjured up by Prospero to bless the betrothed Ferdinand and Miranda reveal a world of beauty and joy eager to be reborn as soon as humanity's true heart-life begins. We see the bright presences of Iris, Ceres, and Juno, summoning the fresh nymphs and sun-burned reapers to holiday revels and dance; they are joined by other fairy-spirits, graceful or strange shapes — but suddenly, the swelling chorus of it is hushed, the spell is snapped, and the pageant is banished at the near approach of the "foul conspiracy of the beast Caliban" against Prospero's life. Emblematic this of a peace that is but a vision until the lost harmony is restored.

This keynote of pervading unity — the related harmonies of Man and Nature — will dominate the interpretation of the play which Katherine Tingley presents next Friday evening. It is a rare experience to take part in or witness, the building up of a dramatic spectacle such as this is to be. Behind all, there is a profound conception of the inner life of the play, of its dramatic significance. It grows from within, like a seed, the inner spirit of the play clothing itself with the appropriate environment, shaping the instrument which is to give it visual expression. For it is a fact that with each new production of a play a new instrument has to be created out of the material, mental, and spiritual resources at hand.

In the selection and gradual assemblage of all these resources — stage-adaptations, scenic or mechanical — the stage-properties, the designing, making of costumes, the music, the training of the players, the rehearsals — all this is in itself a picture in little of the evolutionary process, weaving harmony out of chaos, and the active living participation in it is an educational experience of a very high order, affording also, by



## "THE TEMPEST"

the way, many an opportunity of facing and subduing the chaos in one's own nature.

In the preparations now nearly completed the scenic adaptations are considerable and include the transformation of the Stoa in the Greek Theater into Prospero's cave — a master-stroke which evokes an atmosphere of strange and impressive beauty. Out of this twilight region of the imagination there have also been evolved certain strange shapes — creatures unknown to naturalists, who, together with troops of dainty rainbow-hued sprites, all under the spell of Prospero's wand, may be expected to make their appearance on Friday evening, of whom let Trinculo, Stephano, and Caliban, and the group of guilty lords, beware.

The secret of the higher expression of the drama lies not in resources of stage-equipment nor in special stress upon what is called the technic of the art, but in bringing into play the deeper impersonal resources latent in human nature.

The deeper students of drama, those pioneers who are seeking to restore it to its true place in life, have long recognised that in the current art of today the cultivation of personal gifts and brilliance has been developed to a degree out of all proportion to the capacity of the individual to respond to and interpret great and impersonal ideas. There is a prodigality of talents and virtuosity that far exceeds the power to direct and use them well.

In the world of the stage the artificial prominence given to some leading actors is nowhere more detrimental to this higher expression than in the interpretation of Shakespeare, so that it is a question whether the real Shakespeare is known at all to a generation of theater-goers who flock to see — not Shakespeare — but this or the other famous actor in the rôle of one of his leading characters. But among the myriad ambitions for stage-notoriety or even among gifted artists, how few are capable of impersonally co-operating with a balanced sense of their particular relation to the play as a whole? And yet it is just this quality of personal subordination, of capacity for self-forgetfulness, which opens to the mind a broader field of consciousness and permits the creation of a larger impersonal instrument — an orchestration of human hearts — through which a greater language may find living expression, becoming creative in its power to arouse and inspire.

Among the Point Loma actors taking part are some who have fascinated audiences on former occasions, but others are new and are appearing on the stage for the first time, capably taking important rôles. The training of the actors is unique. There is a complete ignoring of all set rules of elocution. As in the development of the play as a whole



## THE THEOSOPHICAL PATH

*from within*, so in the individual training of the actor he must find within himself the key to his own creative powers, learning at the same time to visualize his part and evolve his conception of it and its true relation to the play as a whole. He learns by experience thus to become a living vehicle in the flowing action of the play, responsive to its rapid or subtil changes, transitions, and interblended relations in the moving picture of it. Obedient to the larger law of harmony, the smaller accidental effects occur spontaneously, of themselves, and a certain natural magic may enter — as sometimes happens in the unconscious acting of tiny children — a spiritual aroma which critical analysis strives in vain to capture.

### “THE TEMPEST” REALISTIC IN DETAIL

By DON SHORT

[Reprint from *The Evening Tribune*, San Diego, California, April 17, 1926]

**L**IGHTNING flashed; thunder crashed; the wind whistled; trees swayed, and the ocean-billows roared. All this seemed real at the Theosophical Headquarters on Point Loma last night. Only those San Diegans and visiting tourists who heard and saw it all can vouch for this statement. And there were almost enough of them to fill the Greek Theater, where Katherine Tingley presented Shakespeare's fantasy, *The Tempest*, played by students of the Theosophical University under her personal direction.

Perhaps nowhere else in the world could such a scene as described by the immortal Bard of Avon be so graphically reproduced, with every detail brought out in effect so realistic as to become on the mind a fixed recollection of Shakespearean satire and casuistic comment. While the lightning and wind-whistling had to be artificial on this particular night, the real trees were there and the roar of the surf of the mighty Pacific beating against Point Loma headland, is real, and was heard with distinct impressiveness. Only Point Loma, a San Diego environ, could be so favorably situated as to be a background for such a scene.

These things greatly helped to make the tempest so realistic that men and women in the audience shuddered and huddled closely together in some instances, probably from instinct forced upon them on occasions when they have been caught in a real storm.

The opening of Shakespeare's play was weird and life-like. The lightning-flashes were vivid and the wind-noises loud. But, above this the voices of the shipwrecked mariners were plainly heard in all parts of



## "THE TEMPEST"

the amphitheater, and when the storm was over, Prospero's cave-like habitation was revealed in all its majestic surroundings.

There are no between-acts in Katherine Tingley's production, and as the actors and actresses are finished artists, the action and diction are simple and the words so plainly spoken that every line of Shakespeare's fantastical ideas is distinctly heard, and with an understanding of its meaning. The principal characters are brought out with a realism that to a Shakespearean student seems incredible. Particularly is this true of the parts of Caliban, the deformed slave; of Ariel, the sprite; and of the wine-imbibing Trinculo and Stephano. It has long been the custom of Madame Tingley not to make public the names of her students taking part in her productions. Hence the program gives only the characters.

Nevertheless it was apparent that she wisely selected her cast. It made no difference to the audience whether the portrayers were 'Tom,' 'Dick,' or 'Sally.' They each and all were gifted with a wonderful knack of bringing out the bard's most forceful ideas of what men and women were in his days. The part of Ariel, fairy-sprite under control of Prospero, was played by a young woman who is all grace, and whose personality seems alive with vivaciousness. Another part by a young woman-student well taken was Miranda, Prospero's daughter. Of the male students in the play, the magnificent voice of Sebastian, its musical effect and highly dramatic reflexion, will long be remembered by all who heard it;—the possessor of such a voice should be proud of the distinction.

All other principals were excellently portrayed; and the entire production is highly embellished with spectacular effects, such as music by the Isis Conservatory Symphony-Orchestra hidden from view; choruses of fairies, nymphs, and sprites, grotesque dances by gnomes and goblins; ballets by dancers; and all recruited from the ranks of the Râja-Yoga School and Academy. Particular attention has been paid to the costumes. These are beautiful and were designed by the Woman's Exchange and Mart of Point Loma.

The entire production takes place on an open-air stage with a wonderful scenic background of natural woods. Every feature of Shakespeare's well-known tale of the scheming of the brother of the Duke of Milan and his followers is unfolded before the audience in form even more graphic than described by the Bard of Avon. No student of Shakespeare, and, for that matter, no one interested in anything that is beautiful, can afford to miss seeing this wonderful outdoor production. Madame Tingley's offering is a masterpiece and will long live as "a thing of beauty and a joy forever."

The crowds are well handled. Patrons going in their own cars are



## THE THEOSOPHICAL PATH

directed to parking-places. Excellent street-car and motor-bus service to the theater-entrance is maintained by the San Diego Electric Railway company. There is no valid excuse for anyone to remain away.

### RĀJA-YOGA GIVES "THE TEMPEST" IN ADMIRABLE STYLE

ACTING, DICTION, AND GENERAL SETTING AT GREEK THEATER  
GET HIGH COMMENDATION

By J. F. LOBA

[Reprint from *The San Diego Union*, April 17, 1926]



BIT of dramatic fabric as airy as gossamer floated across the Lomaland Greek Theater last night as the Râja-Yoga Players presented Shakespeare's *Tempest*. Once more it seemed as if the elements were in league with Katherine Tingley to aid her in making Shakespeare real. Overcast skies and a moon that was now and then obscured by bits of scudding black clouds put the audience into the mood of *The Tempest* even before the first flashes of lightning, the boom of distant thunder, and the howl of the wind heralded the stormy first scene of the shipwreck.

From then on the story moved rapidly. *The Tempest* differs from others of Shakespeare's plays in that it has few or no long soliloquies, little philosophizing, and a minimum of allegory. Though it is packed with magic and the supernatural from start to finish, it is enjoyable for itself alone and needs no deep or subtle interpretations to make it significant. It is delightful fantasy, broad comedy, intrigue, romance, and as it moves according to the Lomaland tradition without intermission between acts or scenes, the story has a continuity that makes even its magic seem genuine.

#### DICTION DELIGHT

As usual, every word of the text was read to be understood and to be heard in perfect distinctness in every seat of the theater. Except for the tumultuous first scene of the shipwreck, the diction was a perfect delight. . . .

Most notable for unaffected naturalness was the work of Sebastian, brother to King Alonso of Naples. In fact, this one player was one of the best in the cast. Ariel, the airy spirit, was played by a dainty young woman with grace and intelligence. Prospero was a fine figure of a man



## "THE TEMPEST"

and a duke. . . . Trinculo, the jester, was played by the same artist who played the jester in *As You Like It*, and with the same spirit of comedy and proper sense of values. His scenes with Stephano and the finely-studied repulsiveness of Caliban were almost riotous in spots.

### LIVING COLOR


But the perfection of these Râja-Yoga productions must take second place to their charm. The incidental music from a hidden orchestra, the kaleidoscopic dances of elves, nymphs, and fairies, the daintiness of tiny children in their naïve fun with grotesque little costumes, and the singing by the dancing children, all combine with the aptness of the outdoor setting to make these productions glowing bits of living color. It is Shakespeare at its best, fine literature, enjoyable entertainment, intelligent acting, and satisfying stage-pictures.

*The Tempest* will be repeated in the Greek Theater tonight. It is "such stuff as dreams are made of," pleasant dreams that are refreshing and cheering.

## "THE TEMPEST"

AUDIENCE ENJOYS PRESENTATION OF SHAKESPEARE PLAY  
FAMOUS GREEK THEATER AT POINT LOMA TRANSFORMED FOR A  
MAGNIFICENT PRODUCTION OF SHAKESPEARE'S "TEMPEST"

[Reprint from *The Theater News*, San Diego, California, April 24, 1926]

ONSTERNATION seized those who entered the Greek Theater at the Theosophical Headquarters on Point Loma last Friday and Saturday nights to see Shakespeare's *Tempest*, of which the Râja-Yoga Players, under Katherine Tingley's personal direction, gave a magnificent presentation. In the first place, the beautiful Doric Stoa, famed in narrative and legend of travelers far and near, could not be found! The theater itself was there, the seats were there; but that exquisite temple, across whose gleaming pillars the distant Pacific threads its beaded lapis-lazuli, had vanished! Already Prospero had made his magic felt and worked a transformation. One looked down upon huge and ancient rocks, whose weather-beaten sides were

"mossed with age,  
And high top bald with dry antiquity."

A work of art indeed, and full of mystery, suggestive of the wonders



## THE THEOSOPHICAL PATH

that shortly were to come out of it. Those who attended the performances of *The Tempest* given by Katherine Tingley in this setting, witnessed something transcending in massed effect of wonder and beauty any former production here, and strikingly unique among stage-settings and productions of this Shakespearean masterpiece.

Every possible aid to the complete illusion of Prospero's magic was utilized. And when Shakespeare called for 'strange shapes' — they appeared — shapes unbelievably weird and ingenious, who in their collective numbers, together with sprites and fairies, nymphs and reapers, goddesses and attendants, filled the great arena with an unforgettable pageant of wonder and beauty.

So the disconsolate play-goer, bemoaning the temporary loss of that beautiful Greek temple, was more than rewarded by the hosts of faery-folk and loveliness which its usurping wilderness poured forth.

The cast for these performances was admirably selected by Madame Tingley; and besides presenting a number of students who have fascinated many audiences in this theater in the past, we noticed new talent, some of whom we had not seen before. As is well known, Katherine Tingley considers the drama something far higher than a mere diversion; and this idea enters into her training of her students. Ignoring many of the set rules of elocution, her constant aim is to put the actor on his mettle, require him to feel and visualize the scene he is depicting, and to draw upon his own creative powers. To these original creative efforts of her students Katherine Tingley applies her art as instructress and stage-directress, and so brings out a spontaneous and natural interpretation of the rôles, which has evoked the delight of so many critics. The unqualified artistic success of *The Tempest*, proves the soundness of her methods.

The young student playing Prospero in this production brought to his part a deep poetic sense of the lines, fine voice, and excellent diction. According to facts gleaned from his instructors, he is a lover of all good literature and particularly of Shakespeare, and hence was peculiarly adapted both by temperament and literary culture to cope with this difficult rôle, despite his youth and slight experience, for this was his début in a leading rôle.

In Prospero's attendant Ariel was found an airy spirit who has charmed her audience — including this writer — in many a delightful rôle. Miranda, I learned, made her bow to the public last Friday; and in her fresh, youthful girlishness was found aptly chosen. Caliban, an artist of long standing, gave his hearers a treat in uncouthness and gau-



## "THE TEMPEST"

cherie, in which he was well supported by his boon companions of the bottle, Stephano and Trinculo.

Of the conspiring lords, special mention should be made of Sebastian and Antonio — old friends to the public who did some telling work in the most dramatic scenes of the play. Gonzalo, the honest old counselor, was possessed of a splendid resonant voice, and his reading of his lines was most satisfying.

The background against which this capable cast worked, was one of inconceivable beauty and mystery.

The play will probably be repeated in the late summer or early fall, I am told, and then those who missed this rare San Diego production will have an opportunity of seeing something eminently worth while.

— A. M. M.

### SHAKESPEARE'S "TEMPEST" A DRAMATIC EPIC

MAGNIFICENT PRESENTATION IN THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA

[Reprint from *The Beach News*, Ocean Beach, California, April 24, 1926]



SHAKESPEARE has never painted on a vaster canvas nor in more gorgeous sunset-colors than he does in *The Tempest*, which Katherine Tingley produced on a magnificent scale, April 16th and 17th, in the Greek Theater on Point Loma. It was indeed an artistic triumph.

The cast is not confined to the human world, but includes the world of sprites and elementals — in fact, the elements themselves. For it is Prospero, the magician, who, after years of study, has learned to control the forces of nature and who summons the elements, when a ship carrying his enemies approaches his magic isle.

Hardly more substantial than the elements themselves are the elemental spirits who serve Prospero that justice may prevail in the world of men. Some of them — fairies, elves, nymphs, sprites — pictures of loveliness, are called forth to entertain the happy lovers. Others — grotesquely deformed — 'strange shapes' as Shakespeare calls them — are used to mock and bewilder the conspirators, of whose crooked minds they seem to be the embodiment. All these vanish into thin air at the magician's bidding. Their commander and Prospero's chief aid is quaint



## THE THEOSOPHICAL PATH

Ariel. Prospero has saved him from a piteous plight and he serves Prospero loyally throughout the play, thus earning his freedom when Prospero departs.

Between the subhuman and the human world stands Caliban, the deformed slave, one of the most marvelous products of Shakespeare's creative imagination. For Caliban, of the earth earthy, yet leads on his own plane a rich inner life. He stands in horror of creatures below him, of bats, adders, spiders, of "apes with foreheads villainous low." He is enraptured when he describes the beauties of the island. He has aspiration, dreams of higher things to come to him, and though fiercely resenting Prospero's sternness, is ever ready to worship him whom he would destroy.

As for the human characters of the play, there is first of all jolly Stephano, who was washed ashore on a butt of sack and proceeded to enjoy life to the full. He and his friend Trinculo the jester, stagger through the play, none the worse for the many strange adventures they go through on the enchanted isle.

Of the royal conspirators, "some are worse than devils," Prospero exclaims. Sebastian, brother to the king of Naples, is ready to murder his brother in cold blood, when the opportunity seems his; Antonio, Prospero's brother, who has usurped the dukedom of Milan, is little better. Alonso, king of Naples, another enemy of Prospero's, who years before conspired against him, is to be humbled profoundly before leaving the island.

Standing apart from the three conspirators is honest old Gonzalo, a counselor, "whose honor cannot be measured or confined," who once saved Prospero and Miranda from lingering death, and now that King Alonso has lost everything, he refuses to leave his master.

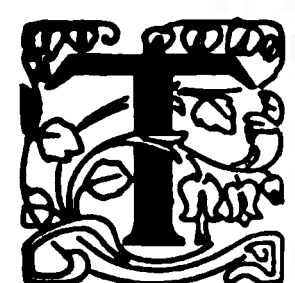
And finally the higher group of three — Ferdinand, son to the King of Naples, a much deeper nature than his father; Miranda, Prospero's compassionate daughter; and towering above them all, Prospero, wise and human magician. Truly there is epic grandeur in this play of magic and wisdom.

All its possibilities were brought out in epic style by Katherine Tingley and her students last Friday and Saturday. It was a production that New York or London could not have surpassed — and it was staged right here on our own Point Loma, by Point Loma students, under the direction of the leader of a world-wide movement, who has chosen Point Loma as her international headquarters. Truly, these facts are fraught with deep significance for the artistic future of this community. — H. D.



## “THE TEMPEST”

KENNETH MORRIS

HE *Tempest*, with *Cymbeline*, *Pericles*, and the *Winter's Tale*, belongs to the fourth and last group of Shakespeare's plays. Its first recorded performance was at Whitehall before King James on November 1, 1611; probably it had already been acted at his own Globe Theater in Southwark earlier in the same year. It is probably not the last play he wrote; but almost certainly when he wrote it he intended it to be the last, and was consciously giving in it his farewell message to the world. "When I have required some heavenly music (which even now I do)," says Prospero — who is Shakespeare — "I'll break my" [magician's] "staff, Bury it certain fathoms in the earth, And deeper than did ever plummet sound I'll drown my book" [of magic]. It is the last of the plays in which he records his own spiritual life and adventures; in this respect following *Hamlet*, the representative or central play of the third period, as this is of the fourth.

The crux of both is that a king, a rightful king, has been ousted from his throne by foul means: a wrong has been done that must be righted. This is a reflexion, or a symbol, of the whole wrongness of life,— the evil in the world and in man. When he wrote *Hamlet*, say in 1602, Shakespeare saw no means of righting this wrong except through disastrous expiations — deaths and deaths and deaths: by 1610, when he wrote *The Tempest*, he had discovered that there was another means. Man was not the helpless creature of fortune, doomed to ruin by his own weakness, or to be saved only by sacrifice; instead, there was in him a magician, a being of power, who can command his destiny. So for *Hamlet* the 'hesitating Dane' we have Prospero the Master of the Elements; and for the old redemption by sacrifice, we have redemption by power and peace: a power and a peace that Prospero has found within himself and imposes upon his surroundings, natural, elemental, and human.

Externally, the play was suggested by certain current events; there was much in it of topical interest. In 1609, Sir George Somers sailed with nine ships for Virginia; the fleet was scattered by a storm; some of the ships reached their destination; others returned to England with news of the probable loss of the admiral's ship the *Sea-Venture*,— which, however, had, in reality, been driven to the Bermudas and there put in in safety.

In the following year a pamphlet was published in London giving



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an account of the whole affair. The *Sea-Venture* had sprung a leak; the sailors, exhausted with working the pumps, had given up all hope, taken leave of each other, and fallen asleep at their work: to wake in calm seas, under salubrious skies, within a stone's throw of land. The ship had been jammed between two rocks close inshore; and all hands were brought off with perfect ease, on to an island uninhabited but delightful, with air mild and delicious, and soil teemingly fruitful.

The title of the pamphlet is indicative: *The Discovery of Bermuda or Devil's Island*. The Bermudas had been supposed to be enchanted; Sir Walter Raleigh in 1596 had given them a bad name on account of the storms that infested them; Shakespeare in this same play alludes to the "still-vest Bermoothes." Here then he found his material nexus, his external suggestion: here was a tempest; an enchanted island; a ship despaired of and wrecked, and as if by magic unharmed after all; and a part of the fleet (or crew) returned home lamenting the supposed loss of their leader. All of these incidents we find reproduced in the play. He used them as a scaffolding for, or a means of setting forth, in its final perfection, his profound philosophy of life.

Through a number of plays he had been haunted by the duality of Nature, human and otherwise. He sensed constantly a Hidden Divinity: at his very bitterest — and he did fall to great bitterness — he would have gone to the stake for it that this God in Man did exist, or had existed, or ought to exist; but he also saw clearly that it was in defeat and retirement, obscured by the forces of evil which in this world have it mainly their own way.

In his late thirties, realization of these things had begun to oppress him; and grew through seven years or so, creating an internal agony in whose white heat the grand tragedies were forged. Undoubtedly his understanding of the matter — which was intense, burning-clear, and personal — came of the fact that he could watch the contest primarily in his own life; in which, somewhere about 1600, some dark shadow seems to have loomed up to be conquered or to destroy him. That he did conquer it: that he arrived at a perfect serenity of wisdom, a clear insight at last, *The Tempest* is there to prove.

It was in about his thirty-eighth year, when he wrote *Julius Caesar*, that he began to notice this usurpation by evil of the sovereignty of good. He was not at first greatly troubled by it. He shared the general view of his age: which saw in the king the head and heart of the nation, a kind of link between it and the Divine Ruling of the universe,— and so, the symbol of Good always as opposed to evil. In *Julius Caesar* it is Caesar himself, of course, who holds this symbolic position;



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we see certain of the lower human elements, and particularly envy (impersonated as Cassius) rise against him, involving in their conspiracy the not ignoble qualities that are in Brutus; but we feel that Shakespeare has no doubt of the issue. The conspirators might kill Caesar, but they were powerless against Caesarism: Octavian is Caesar as soon as Julius is dead, and his return and triumph are inevitable as fate. Shakespeare had not yet realized the power of evil.

Next came *Hamlet*; and here the result is far more uncertain. For Octavian sweeping to his revenge, we have Hamlet groping and hesitating after it: when we remember that these two characters have to play the same part, it becomes clear to us how far more deeply Shakespeare had become involved in the struggle with evil in the latter than in the former play; though probably not a year had passed between the writing of them. Still he foresees a final righting of the great wrong: the usurping evil (King Claudius) is to be killed; the murdered good (King Hamlet) is to be avenged; there will be peace at last, he is assured; but at what cost! All is doubt and uncertainty. He was himself his model for Hamlet, and Hamlet's dead father, and Claudius; he foresaw that, before the atonement could be made, Hamlet — his own superb intelligence — would be sacrificed.

*Measure for Measure*, *Othello*, *Macbeth*, and *King Lear* followed: each more gloomy than the last. In each he struggles towards the righting of the great wrong, the undoing of the great usurpation; in each foresees atonement; but the price to be paid for it is always greater; until in *King Lear* it is Cordelia, the divine Soul in man itself, that must be immolated: as if he had said, To undo the evil that humanity is, humanity, with the god in its heart and all, must be blotted out and a new race created. Then came two bitter scourgings of the falsity of women, *Troilus and Cressida* and *Antony and Cleopatra*; then the savage *Timon of Athens*, in which the tortured soul of Shakespeare proclaims its disgust with and despair of mankind; and then, seven years after *Julius Caesar*, he reached the lowest depths he ever did reach in *Pericles*; and there, in deep hell, turned, looked upward, and once more saw the light.

If he did not write the parts we dislike of *Pericles* — and very likely he did not — still it is noteworthy, still indicative of his inward history, that he should have turned from the bitterness of *Troilus* and *Timon* to take a play by another man, far fouler and bitterer than either, and redeem it into sweet serenity; — come so quickly from the creation of *Cressida* and *Cleopatra*, to that of *Marina*. What is positive is this: a new day had dawned for him; a new sun shone; the bitterness is gone; the tortured soul is at peace; he believes in the divine within himself



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again, and consequently he believes in the divine in humanity; where a year before he was hating, now he is pitying and forgiving.

Then came *The Tempest*: in which it is the Dethroned Divinity who holds all the power in his hands. A glance at the story will serve to show what a marvelous change had taken place in Shakespeare's outlook:

Prospero, Duke of Milan, in order to get time for his studies, principally of magic, had committed the charge of his duchy into the hands of his brother Antonio; who grew ambitious, and at the price of making Milan tributary to her traditional enemy, Alonso King of Naples, called in the latter's aid; and with it, dethroned Prospero and set him adrift with his infant daughter Miranda in a crazy boat in mid-sea. But fortune or Prospero's art guided the boat safely to an island; where, reigning through his magic over a world of spirits, he brought up Miranda and bided his time.

The play opens twelve years later; when, all his enemies being upon a voyage in those parts, Prospero raises a storm which produces on them the illusion of shipwreck, and all are cast ashore on the island. There the heir of Naples, Ferdinand, Alonso's son, separated from the rest, falls in with Prospero and in love with Miranda — as her father intended he should; Alonso, imagining Ferdinand lost, and despondent on that account, is prepared upon the dénouement to restore to Prospero his dukedom; Ferdinand and Miranda are betrothed; it transpires that the ship is in perfectly sound condition after all; and the whole party returns in it to Italy: Prospero thus out of the whole adventure having won for his daughter not only his own Milan, but queenship in Naples as well.

Here then Shakespeare sees the fearful struggle, which has been life-wreck, ruin, and desolation in the previous plays, as but an illusionary storm raised by the great dethroned magician — the Divine Soul in man, really — in order to bring all the factors in the drama of life, all the principles represented, into his power; and this Prospero does, not for revenge's sake, but that the universal wrong may be righted: that "earthly things made even" may "atone together"; that the hereditary antagonism, Naples versus Milan, may vanish changed into union; that Miranda may be queen in both.

He had tried the same theme years before in *Romeo and Juliet*; but then, without philosophy, with no deep truth in mind to tell, he had found no solution to his problem except that of conventional tragedy. Montagues and Capulets had stood for nothing: they had been, simply, two Italian houses at feud. But Milan and Naples in *The Tempest* proclaim themselves the eternal duality of evolution: matter that rises,



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spirit that descends and informs; and when the child of Milan weds the heir of Naples, that atonement takes place which Shakespeare groped after so often half-blindly in the early plays; which had taken place in himself when he wrote *The Tempest*; which he had always sensed as a far-off bright event, the most tremendous in the history of a human soul. Ferdinand, the heir of Naples, is the highest point of material evolution upwards; that is to say, he is the intellectualized animal-man. Miranda, heiress of Milan, who weds or redeems him, is the ultimate expression of descending spirit, the point of it, so to say, that contacts matter and becomes the redeemer of human life.

This then is the core and last word of Shakespearean philosophy: Miranda — the principle she represents — is to be mistress of both worlds; the whole epopee has taken place: Prospero lost Milan at first: that she might possess not only Milan, but Naples too. That accomplished, Prospero will lay by his powers and turn his face graveward. What then, in plain human terms, is Miranda?

Shakespeare leaves you in no doubt. The first words she utters tell you: she is Pity, Compassion, the Will to Serve and Save, the Refusal, ever, to Condemn or to allow a harsh solution for any problem. Miranda is the knowledge that you have solved nothing when you have hanged the criminal; that you have gained nothing by your victory at war; that he who condemns another is himself condemned — self-condemned. It is the last word of human wisdom, said Shakespeare; and, certainly, Jesus thought so too.

The mushy-minded and thought-shirking, or thought-incapable, delight to call this sentimentalism; they will have none of it at any price. When a man is down and out morally it is easier to hang him than to cure him; because to cure him calls for stiff fundamental brain-work, and illuminated brain-work at that; but to condemn him, we need but to be befuddled. In just the same way, it is much easier in case of plague and epidemic, to parade your fetish in gala-toggery through town and incense your Mumbo-jumbo and the like, than to attend to sanitation and science.

Shakespeare, however, who by this time knew life inside and out, clearly, sanely, and wholly, leaves this as the sum and finality of his doctrine, his last message to the ages that should follow him: all this grand agonization, life, (he says), exists solely to teach us — even the silliest advocate of brute-force and legalized murder among us — that compassion which will not and cannot turn away in condemnation from any living being; the compassion which is the supremest wisdom and



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enlightenment that can come to man, because it is recognition of the unity of all life.

At this point one might take a glance at the Bacon theory; because all this does so forcibly, violently indeed, *not* remind one of Bacon. The uncritical and ignorant of human nature are fond of arguing that Bacon wrote the plays; it could as easily be true that Disraeli wrote Dickens. Men are naturally divided, it has been reasonably said, into Platonists and Aristotelians: Bacon out-Aristotled Aristotle, and by much; but Shakespeare in the Elysium sitteth on the right hand of Plato himself. Or Mr. Shaw somewhere divides minds into those that look into the past and say, Why? and those that look into the future and say, Why not? Of that latter diviner group is the man that wrote the plays; his lasso was always whizzing about the neck of Perfection; it is a wonder it has not more been noticed, how passionately he asserted the Divine in Man. But Bacon . . . No. . . . Oh dear me no!

No two minds could be more unlike. Indeed, though Shakespeare was the very child of his age, and will fit into no niche in European history, except his own niche in Elizabeth's England, there is no other Elizabethan, among the known names, whom we could think of as the author of the plays. Fletcher, perhaps, was the likeliest man; but I think Fletcher took Shakespeare consciously for his model; and at that was spiritually and intellectually a frightfully poor imitation. So if William Shakespeare of Stratford-on-Avon and the Globe in Southwark was not the man, it must have been someone else still more obscure, and much less probable.

Bacon's was a very great mind: strong, daring, and ambitious. He seems to have nourished ambitions towards the throne itself; there was a good deal of the paranoiac in him; it is said, I am not sure on what authority, he thought himself the great Queen's son. He never doubted himself or his powers. His weaknesses — ambition, avarice, and a proneness to speculation, — he never recognised as weaknesses at all; and when the downfall came, and he was convicted of bribe-taking, he took it all with a sort of solemn grandeur, as "scorning" (says Ben Jonson) "to go out in a snuff." Pride made him strong against the world. An intellectual giant, spiritually he was a kind of embryo, — he had not rightly begun to be.

But Shakespeare knew *his* weaknesses very well. He suffered terribly from them; being of the type that scourges itself unmercifully for every slip. He was highly strung, sensitive; where Bacon was all masculinity, he had very much, in a good sense, of the woman in him: it has been said that he never drew a really heroic man; but he certainly



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did draw many ideal women. He fought his way to a divine self-realization, through boundless elations and limitless despairs. Bacon, the strong man, would probably have despised him utterly: Ben, who was something Baconian in masculinity of intellect, but who had — as Bacon had not — a great heart as well — loved Shakespeare "this side of idolatry" as much as any man: loved him really nobly, and could appreciate his genius as well: but even in Ben's admiration for him there was a garlic-soupçon of affectionate contempt.

Shakespeare's life came near to being a tragedy: he saw the depths: he descended into hell: but *The Tempest* is there to tell us that, having escaped final tragedy by a hair's-breadth, he reached serene undreamable spiritual success. The man who wrote the plays had done that by 1608: Bacon was a peccator until 1621. Bacon's life, proceeding from achievement to achievement stately, came near topping the last heights of mundane triumph; and missing them by a narrow margin, toppled into infamy and ruin. — But to return to *The Tempest*:

Prospero's power in the island comes of his control of non-human beings; and chiefly of the monster Caliban and the delicate spirit Ariel, both of whom were there when he came. Indeed, Caliban must be called half-human: though his maker is at pains to tell us he is soul-less — incapable of soul — without that inward divinity which makes man man. He is the animal-elemental in man. Prospero holds him strictly enslaved; keeps him busy as hewer of wood and drawer of water: and therein Shakespeare the Life-Teacher tells us what to do with those baser parts of our minds which make all our trouble for us. Put them, he says, to work; keep them concentrated on the common duty of the moment and the day; thus they are in your power, under your control; otherwise they will be attempting wrong against the divinity within you — as Caliban did against Miranda at first, and does in the play against Prospero.

Yet there is this curious thing to note about Caliban: he speaks no line of prose, as all Shakespeare's clowns do. Every word he says is in verse; and much of it uncommonly beautiful. The reason is, that he is a part of the great Nature: the inchoate, rudimentary, undeveloped part. The human mind does not work in him at all; and it is a truth that has many times been repeated, that poetry and rhythm are the language of Nature, as prose is of that only part of Nature which is so to say exiled from Nature and unnatural,— our human brain-consciousness.

Caliban held down as a slave is useful enough; he becomes dangerous when you lend him a share of your human mind. He falls in, in the play, with a couple of drunken sailors: vulgarians, beside whom he is



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a kind of gentleman in the comparison; nevertheless they are human beings,— and instantly Caliban becomes dangerous; he plots with them against the life of his master. In vain of course; because Prospero is the lord-enchanter of the island, and nothing can succeed against his magical powers. But even Prospero, in the midst of his magic, is perturbed by this revolt, and must take quick action.

Through Ariel of course, his other chief servant; and here again profundities of wisdom are concealed. Ariel is one of the Life-Master's most wonderful creations: an intelligence unhuman and immaculate; that craves human love as a child craves the love of its parents, and yet whose own place, always longed for, is the sunlit solitudes of Nature. He is the principle agent of Prospero's power; there is nothing but beauty, delight, and wonder in him; and yet he must be controlled as firmly as Caliban must; to him, as to Caliban, Prospero seems wholly a tyrant — though to him a tyrant beloved.

Ariel's songs are little miracles of poetry. There is no more human cerebration in them than in the drowsing of a dumbledar on a summer's noon from blossom to blossom, or the whisper of a distant lazy sea. They do not make any sense at all, as we say; and yet they have perhaps as much as any lyric in the language that supreme power of poetry which is its ability to lead our human consciousness out of itself and into the great consciousness of Nature. This power of suggesting infinity is the highest magic there is in art.

By Ariel, then, Shakespeare means the imagination that sees out beyond self into the vast magical universe of non-self: this is the instrument of the universal Prospero's triumph — the means whereby the hidden divinity in man may come into its own and reign. *Sympathy* is one word of it, or the first letter of it; it is the power to step into other people's shoes, as we say; and not into *people's* merely, but *things'* as well.

Ariel may be contrasted with the jolly merry mischievous Puck of *A Midsummer Night's Dream*; whose business there is chiefly to try confusions with the clowns. So here is Ariel's with Caliban and the drunken sailors; but all to a much more serious end, so that we feel that the writing of the earlier play was mere practice for the writing of this. Invisible Ariel is to upset their conspiracies; and to do so, he needs but negate their ill suggestions with the sharp denial *Thou liest!* And this too is practical wisdom, which who hath ears to hear, let him hear! The truth and beauty of Nature, says Shakespeare, are a magical power which can give the lie decisively to every prompting of the beast in man.

Speaking of the *Midsummer Night's Dream*,— that of course is the play with which *The Tempest* most instantly challenges comparison.



## NEWS FROM THE ARCHAEOLOGICAL FIELD


These are the two in which the Life-teacher leads us into the realms of Faërie. Hazlitt says that the former is the greater poem, the latter the greater play; but this judgment, especially the second dictum of it, is very disputable. *Midsummer Night* is the fresh adventure of the Boy-Poet into Fairyland (near Athens-on-Avon in Warwickshire); he riots there irresponsible in company with a pack of hempen homespuns whose antics keep his sides gloriously shaking; — but *The Tempest* is the stately voyage of mellow perfection and maturity, through magical seas beyond the sunset. For irresponsibility you have a grave and tender wisdom; and the fairies, that were before but petulant poetic children, are now right fairies: — lovely apparitions incomprehensible,— beneficent and exquisite spirits of the vasty deep.

There are perhaps, as Hazlitt argues, fewer quotable passages of exiguous beauty; but that is because the whole play is such a passage. In none other is there so glowing, jewel-like, rainbow-like, an effect of color. In *Midsummer Night* the hues are the flickering greens and browns of an English woodside, blue-flecked above with sky-glimpses,— or the staidness of an English dusk, faintly rippled through with elf-lights. Or in *Romeo and Juliet* we have the burning color of human passion; so too in *Antony and Cleopatra*, but there with pomp and magnificent opulence, imperial Rome and Egypt, added.

But through *The Tempest* one senses an effect of subtropical sunsets: the splendors and sapphires of a Mediterranean or Caribbean evening, the cloud-capped towers and gorgeous palaces of the Islands of the Blessed. Like the dying dolphin of mythology, Shakespeare would go out in a glory of color; but there is no riot or wild disordered excess in it: he is all serene Prospero here: master-enchanter — lord of every hue and shadow. It is as if the grandest sweetest music of Nature herself were the accompaniment played to his exit, because he had achieved perfection and majestic harmony at the last, and went out her peer.

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OBSERVER

 FROM A. D. 43 to 400, England was occupied by the Romans, and constant new discoveries are being made of the foundations of Roman cities, roads, and villas. London was the commercial capital then as now, and the precise position of its market-place, or Forum, has long been a subject of inquiry. Early this year the question has been settled by the discovery of the remains



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of a handsome arcaded portico with an arcade leading from it at the northwest corner of Lombard Street. From previous discoveries it has been calculated that the Forum of London was 450 ft. from east to west by 350 ft. from north to south, and it includes the old fountain in Cornhill from which distances from London were reckoned for hundreds of years. Roman London was composed of two parts, one occupying Cornhill and its neighborhood, while the other covered the hill on which St. Paul's Cathedral stands. Cornhill seems to have been the most important of the two divisions, as the original London Bridge was built on its bank. A stream or inlet separated the two towns, and its name Wallbrook is still in use though the water was diverted long ago.



THE American School of classical studies in Athens supported financially by forty American colleges, has undertaken the big undertaking of uncovering an extensive area in the city of Athens. The buildings condemned will cost about a million dollars and fifty thousand a year will be spent in the work of excavation. Among other remains to be revealed are the Painted Stoa where the Stoic school of philosophy was inaugurated, and many temples and other public buildings. Professor E. Capps, head of the Latin Department at Princeton University, and chairman of the American School in Athens, says:

"It is impossible to exaggerate the importance of the work. It should result in even more important disclosures concerning Greek classical civilization, history, and art, than resulted from the excavation at Pompeii, as Athens was, of course, of far greater importance than the Italian city."

The Greek government is already working on the Parthenon, restoring with great care the fallen blocks of the temple which were scattered widely by the tragic explosion which destroyed it in 1687.



THE small statuette of Socrates, recently acquired by the British Museum, is the only complete full-length figure of the philosopher known, though many busts are extant. It is not of contemporary make but is probably an excellent likeness, and it confirms the tradition that Socrates was by no means good-looking. It is a proof that a very great soul can be confined in a physical vehicle which by no means expresses its nobility. Socrates is said, however, to have had very strong passions which required all his tremendous will-power to subjugate, and it is probably this side of his nature which stamped its image on his grotesque physical frame.



A GREAT discovery has been made at Pompeii of a perfect bronze statue of a youth standing on its original pedestal. It was originally



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gilded and the pupils of the eyes were inlaid with enamel or glass, but they have perished. The statue is life-size, and according to Dr. Maiuri, an Italian authority on art, it belongs to the School of Pheidias, and possibly it is from the hand of the great master himself. It is supposed to represent the winner in a boys' contest at Olympia in 436 B. C.



CZECHOSLOVAKIA is well to the front in archaeological exploration. An expedition under direction of Dr. Salac of the Charles University of Prague, has just reported many interesting discoveries on the akropolis of the ancient Greek city of Kyme in western Asia Minor, hitherto unexplored. A handsome Ionic temple of the fourth century B. C. with statues and reliefs of great interest believed to be connected with the mysteries of Osiris and Isis was excavated, and also a house filled with beautifully colored and decorated pottery. Rows of columns and a forum were also found which demonstrate the importance of the city in Roman times.

Another distinguished Czech, Dr. Bedrich Hrozný, has recently been exploring in Asia Minor in the territory of the mysterious Hittite empire, and it seems that we are now on the point of obtaining a reasonably clear idea of the Hittites and of their language largely through Professor Hrozný's efforts, and those of Professor Forrer of Germany, and the philologists at Johns Hopkins, Princeton, Pennsylvania, Yale, and Harvard Universities.

The Hittites were one of the three great neighboring and contemporary empires of the ancient world, the others being Egypt and Babylonia, but we know remarkably little about the Hittites, whose empire, about 1200 B. C., split into a number of small states which were soon conquered by the Assyrians and disappeared completely. As Professor Bender of Princeton says:

"Probably no other great empire ever vanished from history and left so little trace behind. The reason for the almost complete oblivion that swallowed up the Hittites seems to be that they had no mission in literature, religion, or art, no gift to the world. They represented mere physical domination. The records show that they were a proud, warlike, and haughty people, but they made little intellectual or artistic contribution."

The Hittites possessed iron-mines on the coast of Northern Asia Minor and the tablets recently deciphered confirm the belief that they introduced iron into general use in Western Asia, and even in Egypt where it was greatly prized in early times. Iron clamps are found in the Third Pyramid of Ghizeh. They were used to fix the casing-stones of the subterranean tomb-chamber to the native rock. A letter is extant from an early Egyptian Pharaoh asking for a load of iron from the Hittite king as a favor, and saying that if a whole load could not be despatched



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at once a good iron sword would be welcome as soon as possible.

The Hittite stone-tablets which have at last been partially deciphered after years of labor, were found near the village of Boghaz-Keui, near Angora, the new capital of Turkey. Many of them were excavated in regular order in the ruins of the Hittite State Library and Archives-Building. They are written in the well-known Babylonian cuneiform (arrowheaded) characters, but not in the Babylonian language. This fortunate circumstance made the deciphering easier than it would have been if written in unknown characters, but the problem has called for the greatest skill and ingenuity on the part of the distinguished philologists who have worked on it for more than fourteen years. Numerous other Hittite tablets in hieroglyphics (or picture-writing) have been studied for years but no success has yet been attained in reading them. It seems doubtful whether much of general interest will be found on the Hittite inscriptions, except valuable linguistic information as to the ancestry of many of the modern European languages, but one tablet contains a most interesting account of Troy. The whole story of the Trojan war was considered a myth until Schliemann made his excavations, but now it has become history, and the Hittite inscription may throw more light on it.

The origin and development of languages is a subject of constant discussion, and in recent years most of the older theories have been discarded, plausible as they seemed at the time and passionately as they were defended. The general belief today is that there was an 'Indo-European' mother-tongue, spoken by some unknown but highly intelligent race or races (not 'Nordic,' which Dr. Bender declares is a myth), probably living in Lithuania about 4000 years ago, who migrated to many distant regions and contributed largely to the languages of the peoples they amalgamated with. The traces of the supposed Indo-European language found in the newly-deciphered Hittite inscriptions are about a thousand years older than those on certain Greek and Latin inscriptions which were previously the oldest known.

Dr. Bender gives some examples of these primitive words which have come down to us with little change, for instance 'Tat' for 'that,' 'Esme' which is good Lithuanian today for 'I am,' 'Uatdar' for 'water,' 'Who' in Hittite is 'Kuis,' and 'What' is 'Kuid' as in Latin 'quis' and 'quid.'

The tablets found were in eight languages, six of which were previously unknown. Among them was the Sumerian which was spoken in Mesopotamia five or six thousand years ago, and survived as a sacred language taught in Hittite schools, as Latin is now sometimes taught.



## EX-TOMMY

[The following article first appeared in a supplement to *Öresundsposten*, Hälsingborg, Sweden, edited by Mrs. Kristina Borg. The writer, 'Litos,' has often contributed to this paper scholarly articles in defense of Theosophy, many of which have been republished in *THE THEOSOPHICAL PATH*. Knowing that the Universal Brotherhood and Theosophical Society stands consistently for Peace and against War, 'Litos,' who is a Ph.D. and Professor of modern languages in one of the Government High-Schools in Sweden, translated this short sketch and sent it to the Editor.]

**I**T was last summer on the Embankment near Cleopatra's Needle. On the broad asphalt pavement there lay a poorly dressed man with a tired look, drawing figures in colors. Almost the whole day he was working there, for I saw him begin his pictures in the morning, and only late in the afternoon did he put the finishing touches to them. Then he sat down with his cap in his hand to see if it were true that the laborer is worthy of his hire.

Evidently he had done his best, and throughout his work there was evidence of an unaffected belief in the good. Within arabesques and scrolls there were seen the warmest thoughts of the great English poets. They were no appeals to charity, but real poetry of such contents that the words must go directly to the reader's heart.

A picture of the Parliament-House with Big Ben reflected in the Thames, and another representing a steamer below the bridge, were not at all bad. The drawings may have filled a score of yards of the length of the pavement. But beyond, there lay another similar artist, and farther away still another. They were all poorly dressed, pale and tired. Evidently none of them had learned his art at an Academy, for those who believe that they have reason to be proud of their genius, do not throw it away on the pavement.

It is interesting to see how people behave, when they see such a scene as the one described above. Probably most passers-by judged the drawings as merely many-colored figures or rubbish, for only a few of them hastily glanced at the artists and still more seldom did these get what they desired. Thus one might have seen children either hasten along thoughtlessly, or with quite as great lack of sympathy study the drawings closely. The intentions of the artists were also ignored by the more well-dressed passers-by. On the other hand you might have seen a simply dressed man with his large family hurriedly fling a penny into the beggar's cap. He at least had understood the heart's language.

The reader has of course understood by the title what all this is about. The old grenadier that Runeberg tells of, sang his street-ballad



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to the public, but these Ex-Tommies disturbed no one with their unmusical voices. Besides, it would not have been fitting in our days, when everybody wants to see something and only unwillingly listens to what is said. Therefore the drawings.

But the facts are the same now as before. War is not only cheers for the departing troops, nor even the laurels of the returning medal-covered general. It is also something else. . . . One of its reverses may be seen when the many raggedly dressed and mutilated soldiers return. A humble part of the survivors get, as a kind of consolation, a medal that can be shown but does not still the pangs of hunger. The rest get nothing, not even their fellow-men's pity. They are nameless, for their country, their mother, has forgotten them. Dumb and mutilated they lie on the bank of the great river, the river of men that runs through the great desert of stones. That is Ex-Tommy's fate. — LITOS

## OUT IN THE OPEN

F. M. PIERCE

**G**IVE me the Open Country — the sweep  
Of the big, wide plains!  
Give me the sky for a tenting, to let  
In the winds and the rains!

Blankets I'll make of a mooseskin,  
Clothing from skins of the deer:  
They will give me for breakfast and supper  
Streamed water the nectar to cheer!

The wild fowl and fish will befriend me,  
Nor suffer from capture for greeds;  
Wild flowers shall say grace at my table —  
All giving to life's simple needs.

Berries and roots that are luscious,  
To make sinews that never know pain;  
And a will and a heart that shall serve,  
And never give way under strain.

I will ambush the bees with their honey,  
Lure herbs to yield me their juice;  
Nature to give me her bounty —  
She glad to my selfless use.





*Lomaland Photo & Engraving Dept.*

FRANCIS MARSHALL PIERCE

WHO ENDED A LONG LIFE OF SERVICE IN THE CAUSE OF THEOSOPHY, AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, ON SATURDAY, MARCH 27TH. MR. PIERCE WAS A MEMBER OF KATHERINE TINGLEY'S CABINET, AND WAS ALSO FOR MANY YEARS OFFICIAL REPRESENTATIVE OF THE SCHOOL OF ANTIQUITY. HIS LAST WORDS TO HIS TEACHER, KATHERINE TINGLEY, WERE: "LET THE SILENCE SPEAK FOR ME."



## NOW LET THE SILENCE SPEAK!

KENNETH MORRIS

NOW let the Silence speak! O Scarred and Dewed  
With this world's tangled conflicts, fare you well  
On that high path nor speech nor song can tell  
Whose nobleness, nor there may thought intrude!  
Only, transcending thought our hearts' deep mood,  
Crystalled with death's pure presence here, may spell  
Some word, what healing benedictions dwell  
There 'neath the aeonian wings of Quietude;

And we may guess you, all your proud heart dreamed  
— Your warrior heart — of lofty, stainless, true;  
And that peace found, you wandered here to seek,  
When on your anguish sudden radiance gleamed,  
And the starred Vast leaned down and beckoned you,  
And you arose and heard the Silence speak. . . .

*International Theosophical Headquarters  
Point Loma, California*



## OUT IN THE OPEN

She will open to me her secrets,  
Her mysteries in store;  
Bringing a pure heart,  
She will teach to me her lore

I will nestle their cubs for the mothers,  
And teach them new tricks in their games  
With the lion lie down for my rest;  
For love the savagest tames.

The quail shall make me their mating,  
And whistle me come to their camps;  
And the song-birds shall wake me at dawn,  
And be chums on my wide-running tramps.

Away from the bruise of my fellows,  
I will send brave thoughts to my kind;  
That they venture on peace — and there dare!  
In their thoughts all strife undermined.

I will sing to the breezes' harping,  
And be vocal, leading the storms!  
I will let the zephyrs to lull me  
And yield to night's sylphin charms.

With the loves of my heart I'll go dreaming  
Beyond the borders of thought!  
We will gather the roses of heaven  
By love's pure crafting wrought.

The morning the noon and the evening,  
The light and the darkness make mine.  
Shall life escape me wherever  
A soul, out free — and divine?

These! — out in the Open with Freedom,  
My way on the sun-kissed sod!  
I will grow a stature for man,  
Nor stop when I rise up, a god,

The sun the vesture about me,  
My purpose all life to redeem:  
What then shall stay or debar me  
To be of the Will Supreme!



## THE THEOSOPHICAL PATH

Ruler of Boundless Freedom,  
Helper up its incline:  
The travail of all ascending,  
Easing — as Love did mine.

[Inspired by the big Dakota plains]

*International Theosophical Headquarters  
Point Loma, California*

## THEOSOPHICAL ITEMS OF INTEREST

### For Members of the Universal Brotherhood and Theosophical Society

**A**CCORDING to plans described in detail in the April 'Items of Interest,' Katherine Tingley and party left the International Theosophical Headquarters at Point Loma, California, on the morning of Friday, April 23rd. No important changes have been made in the arrangements there outlined, except that Mr. Talbot Mundy, Professor Lars Eek, and Mrs. Dee Allen will not join the party until later. Mr. Mundy was held in Mexico on important business, but he plans to join Katherine Tingley and her Theosophical 'Crusaders' in Erlangen, Germany, before the end of May. Professor Eek will go directly to Sweden for the opening of the Visingsö Summer-School on June 28th. Mrs. Allen's date of departure is still unsettled.

#### **Leader's 1926 Lecture-Tour under Way**

Mrs. A. G. Spalding, with her lady-companion Miss Beale, will sail from New York direct to Hamburg, and thence to Nürnberg, where they will await the Leader's arrival after she has finished her work in England and Holland. Professor de Purucker and Dr. Rolf Hoffmann will disembark at Cherbourg — the former going directly to Geneva to spend a week with his mother before joining the Leader's party in Erlangen — whither Dr. Hoffmann will proceed immediately to prepare for her coming.

The Leader herself will follow, in the main, the schedule outlined last month. Her public meeting in London has been definitely determined to be on May 8th, 'White Lotus Day,' at Aeolian Hall; and her subject will be 'Death Theosophically Interpreted.' She may also visit Manchester and conduct a public meeting there before speaking at The Hague, Holland, on May 16th, at the Pulchri Studio.

The following telegram, received by the Leader on the eve of her departure, from our faithful Boston Comrade, Mrs. Jessie E. Southwick, is typical of many similar greetings:

"Best wishes for a glorious Crusade. Prospects inspiring and company choice. Group here holding center faithfully. Eager to render more effective service. LOVE."



## THEOSOPHICAL ITEMS OF INTEREST

The long-promised broadcasting programs from Theosophical University at Point Loma, through station KFSD, San Diego (245.8 M), began on Thursday evening, April 22nd. The delay was due to the tardiness in the arrival of the necessary mechanical equipment. Hereafter two programs will be broadcast by Theosophical University weekly, as follows: the Temple-Service, 3 to 4 p.m. every Sunday; concert by students of the

**Broadcasting from  
Theosophical  
University**

University and the Isis Conservatory of Music, including songs by the Râja-Yoga Tots, 7.30 to 8.30 p.m. every Wednesday, Pacific Standard Time. As the first program was both historical and typical, it is printed below in full:

(1) Announcement. (2) Overture, 'Fingal's Cave' (Mendelssohn) by the Râja-Yoga Students' International Orchestra. (3) Nature-Song by a group of the young children of the Râja-Yoga School, 'The Sea-Fairies.' (4) Reading of a selection from Katherine Tingley's book, *The Wine of Life*. (5) Violin Solo: 'Minuet from *Divertimento* in D-major (Mozart), played by Erik Kahlson, young Swedish violinist, who has already won distinction with his splendid artistry in Europe. (6) 'Cello solo: 'Nocturne' in E-minor, Op. 72, No. 1 (Chopin-Salesski). (7) String Quartet: 'Quartet in C-minor' (Schubert). (8) Reading of a selection from Katherine Tingley's new book, *The Gods Await*. (9) Songs: 'There is Music by the River' (Pinsuti) and 'Moonlight' (Fanning), by the Râja-Yoga International Chorus.



Chaplain E. C. A., of the — State Prison Farm, under date of March 26, 1926, writes to the Editor as follows: (the capital letters are the Chaplain's)

"I have wanted for a long while to write and thank you for sending  
**"The Theosophical Path" appreciated** TWO copies of each issue of THE THEOSOPHICAL PATH to The — State Prison Farm.

"No, I am not a member of the Theosophical Society but, together with them, I am a SEEKER AFTER TRUTH.

"I look forward to the coming of the Magazine with pleasure and read it with delight and profit.

"ONE copy I give at once to the men in the front office who are detailed for clerical work, and who are the best instructed and most capable men among the prisoners. I instruct them (when through reading) to pass the magazine on to those who are in the hospitals or sick wards, and ask them to take care of them and pass them on to those in the dormitories.

"The other copy I bring to my office and read from cover to cover, then pass it on to one of the other Camps, either the Female Camp, where there are now over 230 women and girls, or the Tuberculosis Camp (50 men).

"It is good of you to remember us here and I not only appreciate it but am co-operating with you in your effort to help.



## THE THEOSOPHICAL PATH

"You doubtless recall 'The Song in the Silence,' re-published from your book, *The Wine of Life*, in the August number last year. There is SO MUCH that is fine, interesting, and helpful that it is difficult to select any one article as 'OUTSTANDING,' but that selection is as 'Apples of Gold in Pictures of Silver.' It is a GEM of the 'First Water.' There is such a WEALTH of TRUTH, much of which is EXPRESSED unmistakably in your splendid phrasing, and VERY MUCH MORE that is IMPLIED, depths that the average reader, and those who have but little knowledge of the deeper things of life will fail to see, but those who have elevated their thought, and are thinking in terms of the SPIRITUAL, will comprehend.

"I hope to come out to Los Angeles next Fall, and should I be privileged to do so I shall hope to visit Point Loma and see the WONDERFUL things you and your co-workers are doing there."



Elsewhere in this issue will be found much concerning the production of *The Tempest* in the Greek Theater on April 16th and 17th. The following extracts from letters to the editor will be of especial interest to members of the Universal Brotherhood and Theosophical Society.

**Sympathetic  
Words about  
"The Tempest"**

First, an eminent California jurist, active on the Superior Court bench, wrote:

"I sincerely hope that we of the local public do not undervalue the privilege which is ours exclusively of all the people of this earth, in having an offering of Shakespearean rôles such as Katherine Tingley alone can produce. If near perfection of things small and great is worth while in a restless, rushing, almost indifferent world, she is one of our most illustrious examples of worth while leaders."

A distinguished playwright and littérateur writes:

"Mentally and spiritually, Lomaland's wondrous apocalypse of the good, the true, and the beautiful means much to us. . . . Gratefully and respectfully."

A late member of the Mexican Supreme Court said:

"Like former productions in the Greek Theater, *The Tempest* was not only extremely interesting but perfect in its every detail."

One of San Diego's most prominent citizens wrote:

"May I congratulate you on the high excellence of the play. It was superbly produced, a joy to see and hear. We all enjoyed it exceedingly."

Many other letters of similar import could be quoted — from high ranking army and navy officers, prominent city, county, and state officials,



## THEOSOPHICAL ITEMS OF INTEREST

educators, journalists, doctors, jurists, and friends of every degree of culture and appreciation; but space forbids.

In view of our Leader's frequent revivals of Shakespeare, and especially of her very recent production of *The Tempest*, it may be more than a coincidence that she should fare forth from the International Theosophical Headquarters at Point Loma for her present European Tour on April 23rd, the anniversary of Shakespeare's death and of his traditional birthday.



A cablegram from Comrade Arie Goud, Director of the Universal Brotherhood and Theosophical Society in Holland, notified the Leader of the passing away on April 1st of Brother W. G. Reedecker of Groningen, whose Theosophical activities he conducted. Katherine Tingley immediately cabled the sympathy of herself and the Lomaland comrades to the Dutch members, friends and family of our good Hollander. *Bon voyage, Brother!* All's well with you! You were faithful unto death!

— RECORDER



## CORRECTIONS

IN the article by Professor H. A. Fussell, 'Privileges and Duties,' in the March issue of *THE THEOSOPHICAL PATH*, three quotations were unfortunately misplaced; and in justice to the writer, one of our most devoted officials and contributors, the following corrections are made:

No. 1: The second part of the quotation in small type on page 208, "It gives opportunities . . ." should have appeared on page 210 after the words, "True, but as William Q. Judge has said."

No. 2: The quotation to page 210, "Why not call one of our present cycles . . ." belonged to page 211 after the words "Why not, said Mr. Judge."

No. 3: The quotation to page 211, "We inhabit but the smallest part . . ." belonged to page 212, just before the words "There is Reality behind all the outward aspects of life."





# THE SCREEN OF TIME

F. J. Dick, *Editor*

## MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN THE MEMORIAL TEMPLE OF PEACE  
POINT LOMA, CALIFORNIA

### HUMANITY'S POSSIBILITIES IN THE LIGHT OF THEOSOPHY

'HUMANITY'S Possibilities in the Light of Theosophy' was Katherine Tingley's subject in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, Sunday afternoon, March 14th. Extracts from the stenographic report of her extemporaneous address follow:

"The Great War set people to thinking for themselves as never before. Now we have an age of inquiry. What a pity it is that the whole world cannot have the great promise of something after death, which Theosophy gives in the teaching of Reincarnation! This doctrine opens up a larger vista of human possibilities; it gives one a deeper knowledge of oneself and a more profound understanding of the meaning of life. It takes the mind into a larger field of effort; and in this one finds himself a new man. Something very splendid happens to him when he realizes that he is eternal and that he has infinite potentialities to accomplish, to grow, to conquer, and to become. Without this doctrine, you cannot get out of the best books in the world the clean-cut explanations of life's problems, which your souls crave.

"You may read, study, work, struggle, and pray, and there will still be a shadow of something indefinable in your mind; because appearances overcome you, so that you do not know yourself, you do not know the laws governing your life. Consequently you do not know your own splendid possibilities. If one is satisfied with the knowledge he already has, he will stop growing. But those who have the most unrest today in their spiritual natures, have the mark of promise written all over them. I am not speaking of Theosophists, because they have a firm anchorage. The ideals and teachings of Theosophy fit into every moment we live, into the now. Now is always the pivotal time in man's life. It is right now that we must know more of the whys and the wherefores of life — whence we came, whither we go and the purpose of existence. Who is God? What is the meaning of the great scheme of things?

"Theosophy teaches that every man shall receive his spiritual heritage,



## MIRROR OF THE MOVEMENT

and that nothing that is a part of his divine nature can ever be lost. But if we all had the great truths that our souls crave, and lived according to them, the world would not be full of suffering, sin, vice, and despair. The reason we have these conditions is that the human mind has not yet realized that man himself is godlike in his possibilities. Never mind about his weaknesses and mistakes. The Higher Law will adjust them. Let each man realize that he can achieve, he can grow, conquer, and become; and that he need never fall back, if he will live in his spiritual nature.

“According to the teachings of Theosophy, when the body dies, the memory of the mistakes of the past life does not go with the evolving soul; but the aroma of all that was noble and good, all that was aspired to, lives in the soul and endows it in the next incarnation with character for further achievements. As for the mistakes, let us remember that as a man sows, so must he also reap; and he cannot escape reaping the harvest of the seeds he has sown. I call this a very just law, which should appeal to every rational mind. There is nothing supernatural or far-fetched about it.

“Think of your aspirations, your hopes, your prayers, your yearnings and longings. How many of them have been fulfilled? Those that have been fulfilled, you have earned; you have made possible their fulfilment. The nearer you live to the high truths of human brotherhood, and the less you live in your own personality, the more you build your soul-strength.

“What I have to say is not entertaining; but for the hungry mind, the starving soul, or the one who asks for more light, more knowledge, this is the place to come to. Have you ever realized what was the power which breathed itself into your souls through your hopes, through your love for your children or your relatives? It was the reflexion of your divine natures — perhaps only a touch or a promise just barely breathing in you to keep you going on the right path.

“It is the duty of every man to obtain self-knowledge. He cannot get it out of books alone; he must find it within himself. And every man can find it, just as surely as he can find the sunlight in the morning. But if he has no confidence in himself, if he does not believe that in the deepest inmost part of him he is divine and immortal, life is a farce and there is nothing to it. Yet no matter how heavy the shadows, no matter if he must suffer poverty and hunger, still the treasures of the gods are within the reach of every man. In the divine law, there is another chance for everyone. This is the supreme message of Theosophy. It fills man with hope and trust. It brings him to a consciousness of his immortal self, and shows him the vastness and greatness of the possibilities of human life.

“If nature in its silence and beauty can teach us such wonderful lessons, what can we not learn within our own souls? Did not Jesus tell us that the Kingdom of Heaven was within? That means that it is within right now. You may not see a single aspect of it; you may be so discouraged that you cannot see the beauty of the sunlight; you may have lost hope; but



## THE THEOSOPHICAL PATH

behind the shadows is an ever living power — the eternal love of God.

“When you get to the point of accepting the idea of the essential divinity of man, your heart will be whispering a new message of hope to you. You will smile where you frowned before; you will trust where you distrusted; you will love where possibly you disliked or hated. Everything will be transformed in your nature, because the divine spark within has been kindled.

“Have your own thoughts and aspirations; make your own visions; and know your inner God! This is the real secret. It is within the power of every man, woman, and child to know at least something of the meaning of life. What you do not understand today, you may learn tomorrow. Move along in trust! Value your lives for something more than merely a temporary bread-and-butter question, or enjoying yourselves, or just the education of the mentality. There must be education of the soul. For the lack of this the world is suffering and nations are ready to get at each other's throats. That is why we have wars and conflicts.

“I have seen the misery of the world. I have met the heart-broken and the hopeless in all walks of life; and if I believed that humankind was placed on the face of this earth by a God who gave us no more privileges than even the most fortunate of us have in just one life, I would lose my faith. But my faith is in the all-loving, ever-faithful, all-compassionate, eternal, infinite, Divine Nature; and as far as we live nearer and nearer to the good, and the true, and the beautiful, so do we mirror that Divine in our own lives.

“Reach out towards the mercy of the Higher Law. Meet half-way the glorious possibilities that your own souls will tell you are awaiting you. I can tell you little in comparison with what your own souls will tell you. Do not listen to me if you do not believe in me; but if you do, keep on striving until you find yourselves; find the glory of the Divine within your own natures; illuminate your lives with the consciousness of your own innate divinity; make life beautiful, make it useful, make it holy, make it all-conquering and all-loving!”— *The San Diego Union*, March 15, 1926

The regular public services of the Universal Brotherhood and Theosophical Society in the Memorial Temple of Peace, Point Loma, Sunday afternoon, March 21, 1926, were opened with a symposium on ‘Reincarnation,’ in which a number of the most common objections to the doctrine were discussed. The music consisted of two choral numbers, ‘Ode to Music’ (Zoellern) and ‘Law Eternal’ (Mozart), sung by students of the Isis Conservatory.

Two extemporaneous addresses were given — one on ‘The Common Sense of Theosophy’ by Katherine Tingley's assistant secretary, Iverson L. Harris, and the other on ‘Madame Blavatsky's Mission’ by Lars Eek, an instructor at the Theosophical University.

At the opening of the meeting it was announced that on April 16th



## MIRROR OF THE MOVEMENT

and 17th, Katherine Tingley would present for the first time *The Tempest* in the Greek Theater at the International Theosophical Headquarters, Point Loma.— *The San Diego Union*, March 22, 1926

### EASTER-SERVICES IN THE MEMORIAL TEMPLE OF PEACE

#### Extracts from Katherine Tingley's Address

**D**ESPITE the threatening weather, a large audience gathered in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, Sunday afternoon, April 4, 1926, to attend the Easter-services of the Universal Brotherhood and Theosophical Society. The program opened with a symposium on 'The Origin and Significance of Easter.' The musical numbers consisted of two songs, 'The Stars beyond the Cloud' (B. Tours), and 'Sunrise' (J. Adams), sung respectively by the young women's choir and the full mixed chorus of the Isis Conservatory. The following are brief extracts from Katherine Tingley's extemporaneous address:

"Every day of our lives has its history. For some it is the easy way; for others it is the way of misery. But Easter-time, in spite of the misconceptions as to its origin and significance so generally current, has underneath it and above it a wonderful and powerful meaning; and the lessons to be gained therefrom can benefit us in the truest sense spiritually.

"Leaving aside other countries for the moment, think of the whole of America touched with the spirit of Easter! The children feel it and cannot explain it; others feel it only partially, because they have not the full truth about it. But silent nature alone in the springtime, though unrecognised, must speak in an unusual way to the hearts and minds of all. The flowers, beautiful at all times, talk to us in their own language at this season, of the soul of man. They carry us away from our trials and our misgivings. There is something in the very atmosphere of the springtime to awaken hope in all people the world over — even down to the darkened prison-cells and to the men there confined — and to the poor and the starving. It is the magic touch of nature.

"If we understood it rightly, we would find that nature preaches a wonderful sermon all the time. But in the great outgoing and overflowing of the strength and beauty of the springtime, our hearts are especially appealed to. We can make much of it or little, as we please. Even those who are satisfied with the ordinary interpretation of Easter, however limited and mistaken that interpretation may be, will get much from it; for their hearts will probably feel a great deal more than their brains can convey to them.

"But if they could gain some knowledge of the ancient Wisdom-Religion, Theosophy, recorded and preserved through thousands of years by wise men of great worldly experience and marvelous spiritual attainments, they would find something new coming into their lives; and they would have



## THE THEOSOPHICAL PATH

a much deeper and fuller explanation of the meaning of Easter; they would find themselves full of optimism, encouragement, and uplift. So, while Easter should be a very sacred festival for all, it is especially so to Theosophists."

The Theosophical Leader then paid a touching tribute to the memory of Helena Petrovna Blavatsky, the foundress of the modern Theosophical Movement, using her life-story as an illustration of the power of the resurrected Christos spirit in man to overcome all the obstacles of social ostracism, persecution, calumny, poverty, and suffering willingly accepted for the sake of humanity. She challenged any one who questioned the depth and potency of H. P. Blavatsky's message — which she declared was not new, but as old as the ages — to read any one of her books and see for himself the quality and caliber of the woman. If H. P. Blavatsky had brought to the western world nothing more than the one doctrine of Reincarnation, declared the speaker, she would be entitled to our undying gratitude. The Theosophical Leader pointed out what a help this doctrine of 'another chance' was to the men behind the bars — even to those who had been sentenced to be hanged. She referred to "the awful, accursed death-penalty, which humanity still allows to endure."

In closing her address, she said: "Easter to me is the time to proclaim again the eternal truth which we should think about every day — morning, noon, and night. It is the proclamation of the resurrection and the outpouring of the soul of man — that it may come forth, grow, become, and at last find that peace which passeth all understanding."

— *The San Diego Union*, April 6, 1926

## IN MEMORY OF FRANCIS M. PIERCE

MEMORIAL services were conducted by Katherine Tingley and members of her cabinet Monday afternoon, March 29th, in the Temple of Peace, International Theosophical Headquarters, Point Loma, in honor of Francis M. Pierce, who passed away at his Lomaland home Saturday evening after a long illness.

Mr. Pierce was one of the pioneers of the Theosophical activities at Point Loma of which he was the business manager in the early days. He was a cabinet officer in the Universal Brotherhood from the time of its reorganization in 1898 until his death, and was well known in many parts of the world, having accompanied the Theosophical Leader on her first 'crusade' around the world in 1896-7 as business-manager for the party of lecturers. He was at that time president of a large corporation in New York, but joyfully accepted his Theosophical duties at much personal sacrifice.

When a mere lad, Francis M. Pierce volunteered in the Union army during the Civil War. He had a host of friends among the veterans of the



## MIRROR OF THE MOVEMENT

G. A. R. throughout the country, and his book, *The Battle of Gettysburg*, is one of the most exhaustive military treatises on this decisive combat.

The Temple of Peace yesterday afternoon was profusely decorated with floral tributes. There were also tributes of song, short addresses and appropriate quotations from the world's great writers read by other members of the cabinet. Cablegrams and telegrams of tribute and sympathy from different parts of the world followed.

Past Commander S. W. Bell of Heintzelman Post No. 33, G. A. R., spoke feelingly on behalf of Pierce's veteran brothers. Kenneth Morris, Welsh poet of Lomaland, read a sonnet, 'Now let the Silence Speak,' which were Francis Pierce's last words to Katherine Tingley and a group of his devoted friends, who saw him only a short time before he passed away. A Masonic ceremony was given by some of his brothers of that order, followed by Theosophical rites.

Katherine Tingley paid a touching tribute to the sterling qualities of F. M. Pierce. She said in part:

"I am afraid that at such times, even with all the knowledge we have of the beauty of the other life and the joy that is awaiting the soul of our Comrade, we all have moments of selfishness and sadness in the thought that we shall miss him. While he had not reached the height of perfection that he aspired to, the real man was a very great man. He was struggling from the time he was born until the time he passed away, fighting his own nature. . . . But he did his part in many ways so honorably and with such dignity, that he has left a tender and beautiful memory with us. In his striving, he certainly did help others, and in this respect he was a splendid example. He is associated with all our old memories of thirty years ago in helping to build up our great international center, in erecting this temple, in planting the trees and the flowers, when we had little water and very few friends. These were times when men's souls were tried. But he braved it all and he passed out to the larger life with a better understanding of himself and of the meaning of life than he had had at any other time.

"There is no real sorrow in my heart. My tears belong to my mental state; for I shall miss him. But the joy of the change and the joy and the glory and the peace that he has found, the growth of his soul, and the greater knowledge he has gained, will send us back a benediction, if we can only get away from our selfishness and remember that there are other worlds, other planets, other times, other lives and other joys ahead for all.

"Let us therefore turn the aspect of death into joy. If we are unselfish, we are rejoicing because he is free, because he has completed his work. I repeat what I said to him only a short time before he passed away, not knowing he would leave us so soon: 'Comrade, this is the day of your victory.' And he answered shortly, 'Yes, let the silence speak.'"

— *The San Diego Union*, March 30, 1926



## GREAT DEMAND for STANDARD THEOSOPHICAL LITERATURE

EVERY department in our work is related to and reflects, to a degree, every other department and what goes on therein.

Nothing could go beyond the present satisfactory condition of the work of The Theosophical Publishing Company. It shows increased interest amongst members all over the world — in this country, Europe, Australia, and isolated and outlying places — and often, very often, an enthusiasm not before in evidence to such an extent and not of such intensity.

Besides the increased enthusiasm amongst members there is a new attention on the part of others to what we are doing and a marked sympathy with it. Personal letters are constantly coming in so that it keeps four persons busy attending to them. Likewise more and more orders flow in.

As regards the orders, the record for 1925 was ultra-phenomenal, the number of charges running just three and one half times what it was in the year previous — this from actual figures.

The sales of *Isis Unveiled* have grown to such an extent that a stock which, as sales were running early in the year, would have lasted five years, as sales now are running will last only two years. Does it not look as though the Aryan Theosophical Press would have to increase its facilities?

The best seller this year has been *The Wine of Life*, by our Leader, Katherine Tingley. Warmest encomiums come from our own people concerning the book but, not rarely, purchasers not known to us send in the most friendly appreciations of it.

The sales of *The Secret Doctrine*, for months past, were nil, because the book was out of print, though the Press was working hard to get it ready. When it was recently again put on the market there were plenty of orders waiting. Now that the new edition is on the market, sales are increasing in a most satisfactory way, with every appearance of rapid and steady growth.

One of the greatly encouraging elements of the situation is that sales are of the better and higher-priced books, and amongst people of education and influence. Many purchasers of books are also inquiring as to the nature of our work and the condition of affiliation with it.

Some correspondents purchase literature for distribution. One bought ten sets of pamphlets, another six, and so on. Besides, many are sending for our advertisements, which they use in furthering the good cause.

As to the future, the prospects are fine. Already there is a steady stream of new members, and by pushing the sale of books, there will be a new tributary to this stream, also added income of no mean proportions.

Finally, heretofore, some dealers in books have not been always interested in what we had to offer, but the demand of consumers is forcing their hands and they are looking to us for what we have to put on the market. Libraries are also purchasing of us — large libraries, in Denver; Los Angeles; Salem, Oregon; Omaha, and in other cities. — H. T. PATTERSON



# 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

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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.

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## OBJECTS

**T**HIS 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.

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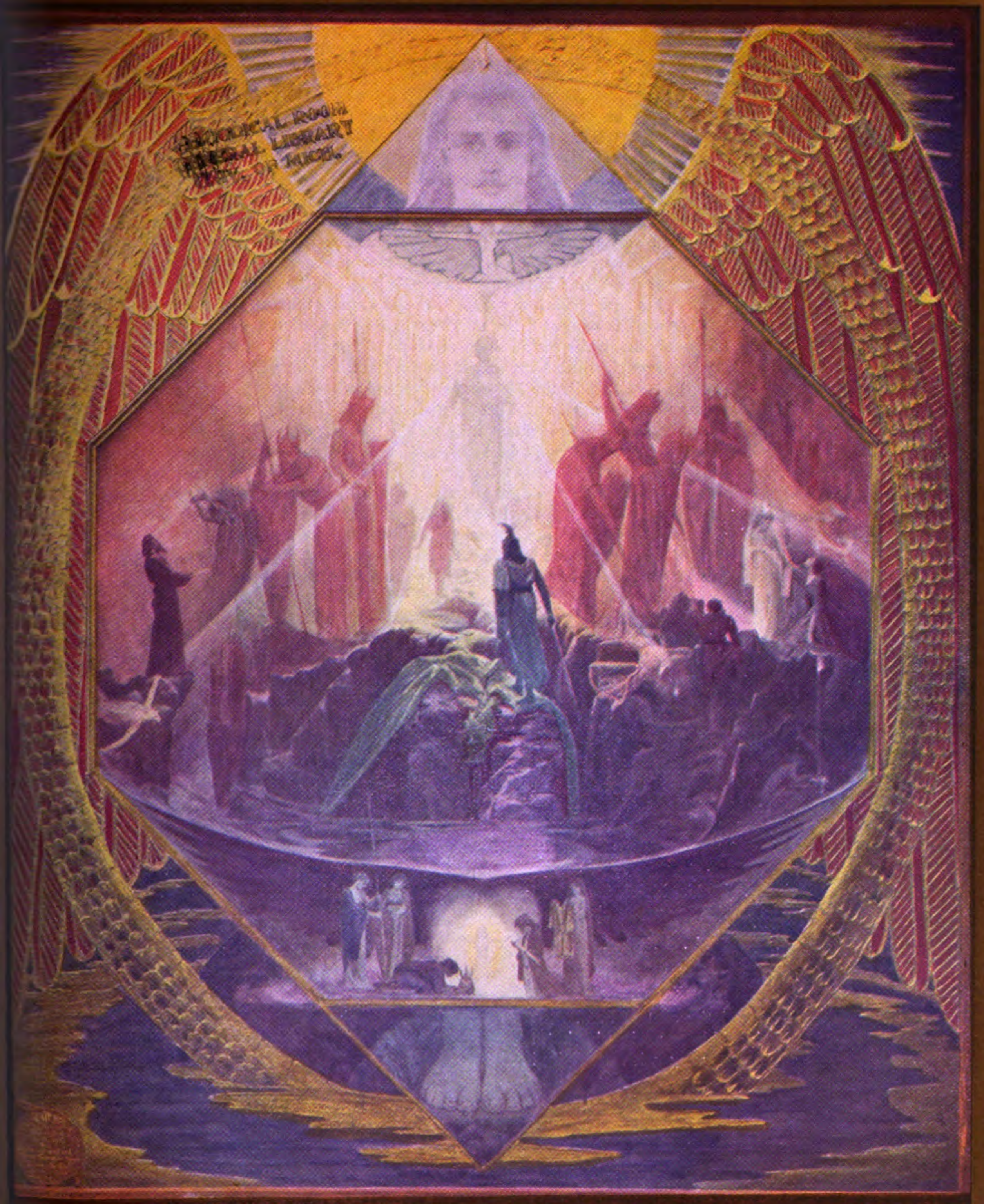
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# The Theosophical Path

KATHERINE TINGLEY, EDITOR



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VOL. XXX NO. 6

POINT LOMA, CALIFORNIA, U. S. A.

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## THE PATH

**T**HE 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."





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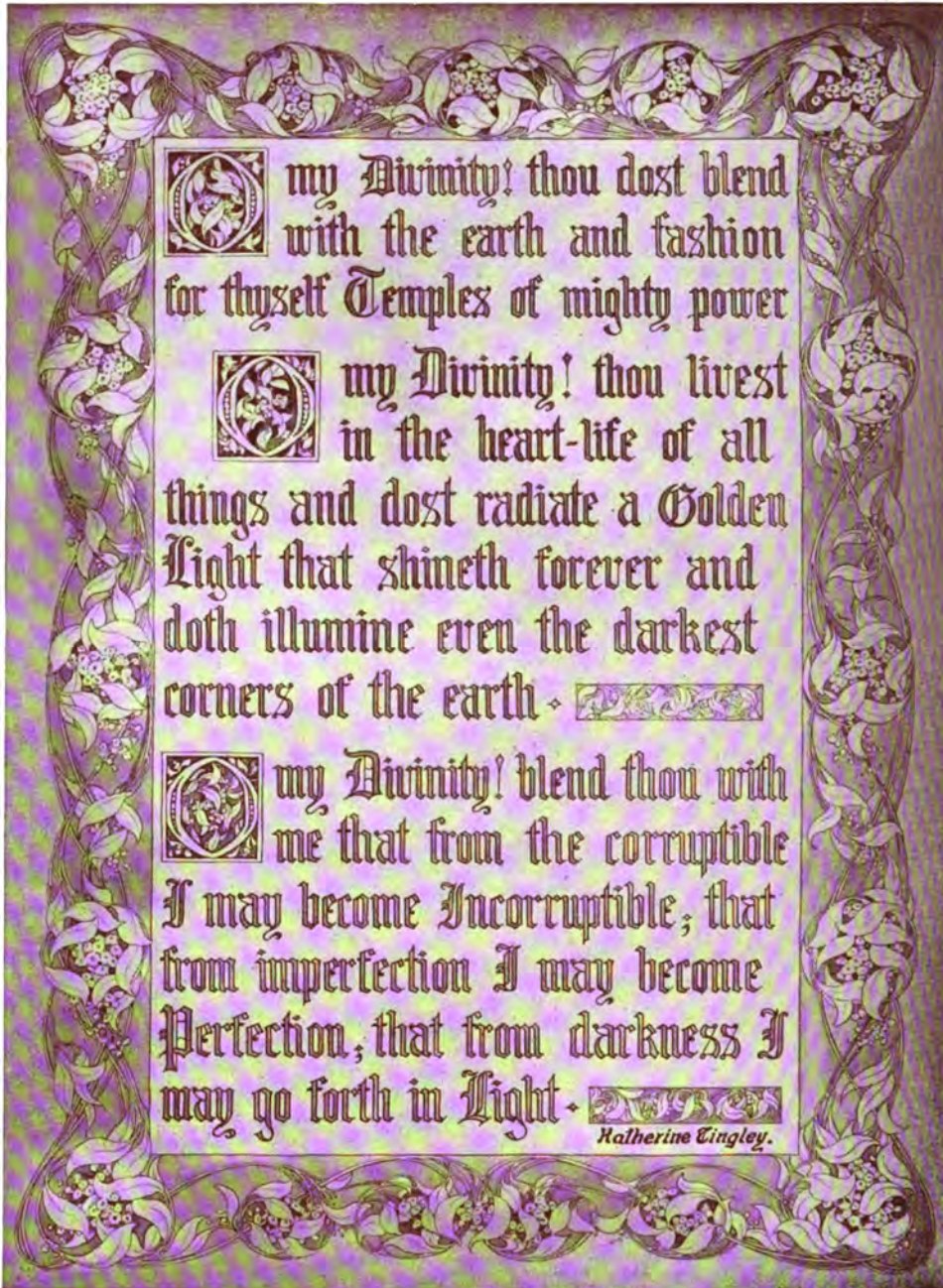
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---


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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# THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXX, NO. 6

JUNE 1926

"THE philosophy that teaches selflessness contains the balm for the pain and suffering of today. False ideas, false ambitions, inharmonious methods of living, selfishness, and an unbrotherly spirit, are accountable for the unhappiness and dissatisfaction. . . .

"Humanity has long wandered through the dark valley of bitter experiences; but the mountain heights are again seen, suffused with the glow of dawn and the promise of a new Golden Age, and a pathway is once more shown to that realm where the gods still abide."

— KATHERINE TINGLEY

## WANTED A NEW INTERPRETATION OF HISTORY

H. T. EDGE, M. A.

**T**HEOSOPHY is the modern presentation of the ancient Wisdom-Religion, which has existed in all times, and whose existence and teachings we can trace among all peoples. The question will naturally arise in some minds, why do we find so little about it in history; in the history of the Grecian and Roman civilizations, for instance, in which it is stated to have been known?

The answer to this question, if obscure at first sight, becomes however abundantly clear after a little reflexion.

The fact is that history — what we call history — has been *made to order*. This is by no means to impute deliberate fraud on the historians; it is possible to acquit at least the majority of them of that; but there are other equally efficacious causes of misrepresentation. For consider what 'history' is. Some scholar of extraordinary mental ability searches the records and writings of the Greeks and Romans, and from the mass of material he has collected he compiles a history. But in doing so, he inevitably exercises a selective action. His object is to paint a picture of ancient times which shall be consistent with modern notions, habits of thought, and beliefs. He finds a very great deal of material which he can in no wise fit into his scheme. This he sets aside, rejects, passes over. It is all 'ancient superstition,' which humanity has



## THE THEOSOPHICAL PATH

since outgrown. He will not sully his pages or insult his readers with such puerilities. It is not consistent with the 'dignity of history.' Stories about Romulus are either dismissed as idle 'folk-lore,' or tortured into some symbolical meaning, or passed through a sieve in search of what the historian is pleased to regard as a 'grain of truth.'

There are large quantities of writings about the ancient Mysteries; there are the works of the Neo-Platonic school, the teachings of Pythagoras. See how Gibbon has treated the teachings of the Alexandrine school — puffed them away with a breath of eighteenth-century sneer. Not worthy of the dignity of history! As for poor Plato, he seems to have been a weird compound of wisdom and childlike folly, according to the interpretation that is put upon him.

So we see that 'history,' in the form in which we have so long known it, is an artificial product that has been built up on certain initial assumptions; assumptions that might be summed up in the well-known line: "What I don't know isn't knowledge." In other words the historian has made up his mind to select his material according to certain standards of what is true and what false, what sense and what nonsense; and the result is naturally what might be expected — a history made to order.

Imagine a geologist, convinced of the absolute literal truth of the story of Adam and Eve and the creation of the world six thousand years ago. He infers from his belief that any fossils or other evidence contradicting his belief must necessarily be freaks of nature, delusions of the devil, or some kind of fraud. Naturally therefore the only evidence he finally selects is that which confirms his belief. Is this analogy strained? Our historians have started out with the sincere conviction that certain things can happen in nature, and certain other things cannot. Hence, when they find testimony as to the latter, they reject it; while, on no stronger evidence, they readily accept statements which do not conflict with their beliefs as to what is possible.

But it is evident that, once we have made up our mind that things which the historian has considered impossible are possible, his method of selection will no longer apply. It will become necessary at once to bring to light all that mass of materials which he has suppressed; and the result will be a very much modified, even a totally different, view of the ancients, and a history of quite another kind than we have been accustomed to.

Particular instances of this process of distortion and unfair selection could be compiled at the cost of some time and labor; and doubtless readers will be able to furnish some for themselves. But what we can



## WANTED A NEW INTERPRETATION OF HISTORY

find in that way is small compared with the amount which leaves no trace. There is nothing to show us how much the historian has passed over in total silence; or what mental process he has gone through in reducing what he has found in the ancient authors to a form which he considers presentable to modern readers. Where the testimony from ancient historians is scanty or conflicting, the modern historian has to apply some canon of judgment based on his notions of consistency and probability. He asks himself what is likely to have happened; and he can settle that point only with reference to his own ideas as to what is possible and what not. He asks himself how a certain man would have acted; and again decides in accordance with his own views of human nature. One does not blame him for doing what was perhaps the only thing he could; one merely points out that preconception colors his conclusions. And when our preconceptions change, our conclusions will change too.

The pith of the matter is that the principal reason why so little evidence of the Wisdom-Religion has been found is partly that we have not been looking for it, and partly that we have been trying not to see it. The corollary is that, so soon as we begin to look for it, we shall find it easily and plentifully enough.

Recent advances in scientific thought have familiarized us with the idea, which we apply to other matters besides science, that our notions of the universe and of life depend on our point of view. We can regard things in accordance with various 'frames of reference.' The Einsteinists inform us that, if we accept a space-time frame of reference, in place of the old Newtonian three-dimensional system, we can literally, and not merely figuratively, kick a person into the middle of next week; or at least we can fancy ourselves doing so. The world may consist entirely of Greeks and barbarians, or British and foreign. If we consider that reality is confined to what is objective to our sense-consciousness, then all else becomes non-existent and goes into the wastebasket. History needs to be rewritten in accordance with a new frame of reference.

Even as matters stand we have histories of various kinds according to the point of view they are written from. There is for instance the well-known case of Mitford and Grote, historians of Greece, the former of whom wrote from an aristocratic point of view, with a grudge against democracy, and depreciates Athens while exalting Sparta, at the expense of much twisting of the facts, as Macaulay and Grote both prove. Grote wrote his history in a much broader spirit and has been fair to Athens and its democracy, though, as some think, going a little too far in that direction.

As to the early history of Rome, if we set out by pooh-poohing



## THE THEOSOPHICAL PATH

Jupiter and Quirinus and the augurs and Sibylline books, and casting them into the waste-basket as unworthy of the dignity of history, we shall of course obtain a filtrate of the kind we desire; but we shall have to do considerable violence to some readers' sense of probability and of the value of testimony. If, on the other hand, we happen to believe in the reality of the Wisdom-Religion and the Mysteries, and understand somewhat how to deal with symbols, we shall be able to interpret the records in a way consistent with common sense, without committing the absurd and solemn mistake of either swallowing things wholesale or rejecting them wholesale.

When the historian meets the word *Deus* or *Theos* he has in mind the modern notion of a personal extracosmic God, and supposes that the ancients worshiped a multitude of such deities. But if we understand that the ancient teachings saw the universe actuated by numerous deific powers, of various grades, and man himself (the microcosm) as an expression of such powers, we can see that, in invoking Jupiter, etc., they were seeking to evoke certain perfectly natural powers which exist in nature and have their correspondence in man himself. It is we who have preferred, while forced to recognise such powers, to give them names like 'force' and 'energy' and 'attraction' and 'affinity,' and to speak of 'Nature' and Chance and Fate. But an erstwhile spirit of self-sufficiency is passing, and we are more aware today that the despised past holds much that it can teach us if we will learn. If we could apply to testimony of all kinds the same criterion of judgment, not allowing prejudice to vitiate the result, but simply looking with open eyes, we might be better able to understand what the voices of antiquity are trying to tell.

## CANTRE'R GWAELOD

KENNETH MORRIS

WHITE wings lap and white waves leap  
O'er the Lowland Hundred's sleep;  
And green and dim the flood flows where  
Were hawk and hound and pride and prayer;  
Yet the bells at evening ring  
From 'neath wave and sea-gull wing,  
And Gwyddno's minstrels' grief and glee  
Sing forever through the sea.



## CANTRE'R GWAELOD

Reeds and rushes whisper and sigh  
Where unknown the Mighty lie:  
Hero-hearts that broke of old  
And bloom now broom- or sunset-gold;  
Prophets murdered long ago  
Who gave the hills their purple glow:  
We forget — but not the Sea  
Nor the Mountains' majesty.

Shineth, fired to west, the sky?  
— Day hath learned from them to die.  
Hath iris, rose, or peony shone?  
— Summer puts their dreamings on.  
Ne'er was hue nor splendor yet  
But what human hearts beget;  
Or, if wrought by Gods behind,  
Focused through some human mind.

Ne'er I lifted up my sight  
Toward the Mountains crowned with light,  
But in mine own spirit there  
I saw the Goal of all men's prayer,  
And glassed where bodily eyes might win  
To view them, cliffs and crags within —  
Love and will or rock and sod,  
The Himālayas of the Heart of God.

And evil thoughts in secret born  
Add to every rose a thorn;  
But what heart would help or save  
Turns some threatening wind or wave;  
And Cantre'r Gwaelod lies asleep  
Green unmotioned fathoms deep,  
But Gwyddno's minstrels' grief and glee  
Chime still through the Celtic Sea. . . .

*International Theosophical Headquarters,  
Point Loma, California*



## RELIGION AND SCIENCE

RONALD MELVILLE

**R**ELIGION and Science are now such bitter enemies that it is hard to think of them as former allies living in peace together, basking in the sunshine of Truth. How did they come to such antagonism? Each in its own way is the product of an aspiration to true knowledge, or to knowledge of the truth; each starts with an assumption, Religion declaring that truth can only be received by man as revealed to him through the grace of God; while science no less positively asserts that knowledge comes to man as the fruit of his own efforts and the result of his intellectual experience. Each of these two assumptions is stamped with the seal of positive assurance which admits of no compromise or question. The element of certainty in the case is purely personal; it is a mental attitude, a mold of mind, unshakable because unrecognised as such.

These divergent mental certainties naturally color the avowed object of life's quest which in both cases is called knowledge of the truth, whether the truth be thought to rest upon authority or experience; therefore it may be well carefully to consider what we mean by 'knowledge.' The word seems to carry with it a sense of certainty such as may be proved or demonstrated, yet it is undeniable that what is certain to one person may appear as the merest speculation to another. And the most intense conviction may be established in a mind by an act of faith that is altogether independent of reason, evidence, or proof.

Sooner or later every seeker after truth must face the problem and answer for himself the question "What is the ultimate test of truth"? And he must stand or fall upon the merits of his own decision; for even if he believes upon authority, it is he who makes choice of the authority and accepts its dicta. He is responsible to himself for his own faith.

If he puts his trust in reason, it is he who must decide the question as to what evidence shall be accepted or rejected, as well as what is to be considered proof, and in these decisions he cannot escape the exercise of faith. Even the rejection of all evidence that cannot be verified by the senses is itself an act of faith, a declaration of the infallibility of sense-perception.

The knowledge of the scholar is no more than memorized information stamped with the approval of some arbitrarily constituted authority, and the acceptance of such authority is an act of faith.

Original research may disregard authority but is compelled to



## RELIGION AND SCIENCE

substitute some standard wherewith to test and verify conclusions drawn from individual experience, and these standards must be based upon experience, authority, or faith, and all of them are subject to rejection or acceptance by every other searcher after truth.

Must we then conclude that there is no ultimate test of truth? Or shall we rather say that there may be as many ultimates as there are minds? In any case a standard or a test depends for its authority upon an individual act of faith. But what is faith? It is the submission of reason to *intuition*, not dogmatic authority; it is the spiritual faculty of direct perception of truth in itself: it is the acceptance by the mind of the dictates of the soul. It is the soul's record of spiritual experience.

Faith sets the seal of certainty alike upon the facts established by science and the doctrines of intuitional religion. Without it knowledge is but accumulated information: and religious rites the empty repetition of a soul-less ceremony. In all things faith is the life-giving principle: in man himself it is the awakening of the soul to a realization of its identity with the soul of nature: faith is the beginning of self-consciousness, the path of knowledge of the Self divine. By faith the doubting mind is rendered capable of enthusiasm without which the soul grows torpid. By faith man frees himself from superstition and the tyranny of the dead hand of old tradition; for the fountain of faith flows from the well-spring of eternal truth which grows not old.

For lack of it our modern science gropes blindly amid the accumulated mental refuse of unilluminated experimenters who for faith have substituted mere negation. For the same cause ecclesiastical religion has failed to light man's path; and thus these two are powerless to help the evolution of mankind, even were they to forget their differences; for two darknesses will not produce a light, nor will two dogmatisms liberate the mind from the depressing influence of hopeless pessimism which has fallen as a blight upon our civilization.

When Science and Religion recognise Theosophy their differences will disappear, for they will see that they are both but aspects of the Truth and have no cause of quarrel. But science, having turned its back upon the light of faith, sees naught but superstition in religion, and so repudiates it, while the ecclesiastical authorities taking their stand upon tradition and authority resent the scientific claims to a monopoly of truth. Theosophy supplies the key to the solution of this tangle: that key is Soul-Knowledge, or Faith. Without it man cannot know himself, and without self-knowledge all other learning is unprofitable.—When Science and Religion shall have found the Self, there will be no more question of authority, for "There is no religion higher than Truth."




## VIEWING THINGS AS A WHOLE

H. TRAVERS, M. A.

"A use, hitherto not much insisted upon, that may result from the contemplation of celestial magnificence, is that it will teach us to make an allowance for the apparent irregularities we find below. Whenever we can examine the works of the Deity at a proper point of distance, so as to take in the whole of his design, we see nothing but uniformity, beauty, and precision. The heavens present us with a plan which, though inexpressibly magnificent, is yet regular beyond the power of invention. Whenever therefore we find any apparent defects in the earth, instead of attempting to reason ourselves into an opinion that they are beautiful, it will be wiser to say that we do not behold them at the proper point of distance, and that our eye is laid too close to the objects to take in the regularity of their connexion. In short, we may conclude that God, who is regular in His great productions, acts with equal uniformity in the little."—GOLDSMITH, *History of the Earth and Animated Nature*

"The error here involved — a gross error redolent of mischief — I cannot pretend to expose within the limits assigned me at present; and with the philosophical it needs no exposure. It may be sufficient here to say that it forms one of an infinite series of mistakes which arise in the path of Reason through her propensity for seeking truth *in detail*."

—POE, *Mystery of Marie Roget*

N artist is a creator, fulfilling a function which he inherits from a deific source. To obtain unity and wholeness in his creations, he has to adapt. A mere section of the scenery before his eye will not suffice; he must weave it into a unit, a whole, a miniature universe. A novelist does not present a mere selection of annals; even a diarist could hardly so obliterate his imagination and mechanicalize himself as to achieve that. He has to weave his events into a drama, with a beginning, a climax, and end. Thus only can he achieve unity and symmetry.

What we need, then, for recognising the truth, is breadth of view. "He cannot see the wood for the trees," is a familiar saying. All through life we shall find errors arising from this too narrow vision. We cavil at *apparent* defects in the conduct of some person's business, without being great enough or broad enough to view his undertaking as a whole; so that his marvelous merits as a great and efficient administrator are blotted out from our puny vision by a greatly magnified and distorted view of some detail not carried out as we think it ought to be. We cannot judge justly of anything unless we know the whole of which it is a part. I may take a poem and dissect each separate stanza and line, showing that a metaphor in one stanza does not agree with a figure in another. But, unless a poem is to be regarded merely as a congeries of parts, I must try to view it as a whole; when I may discover that the apparent contradictions were only contrasts, blending into a harmony like the chords in music.

Much might be written about the narrow-minded and parochial



## VIEWING THINGS AS A WHOLE

way of viewing various matters. It is a fertile theme for the essayist, and we can all find instances of it among our friends, or, if candid enough, in ourselves. What may be done in this place is to examine its bearing on some of those problems of life to which Theosophy affords the clue.

The apparent injustice of life is of course the most familiar and striking of these problems; and, for want of the real reason, how many elaborate theories have been woven to account for it! Trust and resignation to a supreme Will and Wisdom is a sublime attitude of mind which suffices for some; but not for others, in whom the desire for an intellectual understanding is strong. There may be various schools of philosophy which, relinquishing the attempt to understand, concentrate upon conduct; bidding us make the best of life as we find it, according to pietistic, stoical, or epicurean principles, or what not. There are mystics who assign the apparent injustice to the imperfection of human faculty, and inculcate a transcendental philosophy, and methods for attaining to clearer perception by developing higher faculties. But let us apply the idea enunciated above. We take too narrow and limited a view of life. Therefore we do not descry the pattern. There are two principal ways in which we may thus limit our vision:

I. We discern only a small fragment in time. It is but a single period of earth-life, lasting some three-score years and ten, that we see. But this counts only as a fraction in the life of the Soul — that is, of the real Man, the real liver of the life. Could we see the whole, or even only a greater part, the mystery, or much of it, would vanish.

The truth of this can be actually proved on a smaller scale. If we found a person suffering from some disease, this might seem very arbitrary and unjust on the part of fate or providence, until we should learn that this person had brought his sufferings upon himself by the indiscretions of his youth. This may serve as a simple illustration of the principle that what seems unsymmetrical when viewed in part, may appear quite harmonious when viewed on a larger scale, from a greater distance.

According to a very ancient teaching, now revived by Theosophy, this principle must be extended so as to embrace the whole life of a human Soul, including not a single earth-life alone, but many successive earth-lives. It will be asked how the causal link, connecting conduct with its consequences, can be extended across the gap of death and re-birth. But in this connexion it is important to bear in mind how little of real explanation we have for any causal sequence. We see that one thing follows another, and we try to connect cause with effect by introducing a greater or less number of intermediate links in the chain; but



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the *prime* difficulty remains the same, if indeed it is not actually multiplied by the number of links. If this is true, we are merely bogging over one difficulty when we cannot explain another of the same kind. In the Theosophical teachings a good deal is said by way of explanation of the way in which causes are transmitted from life to life; but full knowledge can come only step by step as we progress on the path of knowledge. In the meantime it is important to understand that life, if viewed on this larger scale, would no longer seem arbitrary, unequal, unjust; for we should then realize that man makes his own destiny and incurs the just and inevitable consequences of his own desires and actions, whether of the kind he calls pleasurable or painful. Thus is briefly outlined the great Theosophical teachings of Karma and Reincarnation.

II. We refer the events of our life to our own personality, forgetting that we are part of a great whole; and by the principle that has been enunciated this must lead to error in judgment. A family would be considered very disunited and quarrelsome if each member of it insisted on his personal rights instead of giving and taking, helping and sharing. If I seem to suffer for the sins of others, why should I elaborate a theory to prove that I myself was the real cause of the suffering? May I not be willing to suffer for the sins of others? I am ready enough to gain by the good works of others. In short, if I am a member of a brotherhood, it may suit me to take bad and good as it comes, without caring much who started it.

We must avoid a too bookkeeping idea of life. If, before the angel who posts the book of life, I were to insist too much on having my debts paid, he might produce some entries on the other side of the ledger, showing that I had received a good deal more than my due, through the good-nature of other people.

It is sound Theosophical doctrine that the personality is a delusion. How much error then must arise from viewing life as though the personality were not a delusion! It would seem reasonable to suppose that one's entire view of Karma would change if one overcame the delusion of personality. One thing is sure — Love would swallow up in its healing waters all our soreness about personal injustice.



“If a man views life as the life of the body, his life ends with the death of the body. But if man views his life as the life of the spirit, he cannot even imagine an end to his life.” — *Selected*



## THE PURPOSE OF LIFE

P. A. MALPAS



THE purpose of Life is the Evolution of the Soul, back to its divinity whence it came. "For the purposes of the soul [Self] alone the Universe exists," says an old scripture. The royal road of this evolution is Discipline and Self-Directed Effort.

There are many people who, possessing no more than a sketchy philosophy, grasp at the half-truth that "all is illusion." But with their limited intellectual scope and utter lack of training in the science of the Soul, they make their lives more illusionary than ever by thinking that this means that we must ignore the circumstances in which we live, since they are "imaginary." As well may a soldier say that since drill is not war, but only imaginary war, he is foolish to drill and train himself. What really is illusionary is about ninety per cent. of our *wants* as distinguished from our *needs*.

But in all such people there is a hidden fount of wisdom far greater than the mere brain-mind. This higher part of themselves forces them to act against their pet theories of which they *think* they are convinced. For your illusionist, in Europe at any rate, rarely sits down by the roadside to die simply because "all being illusion" he sees no reason to let his body live any longer. His brain is often such a fool that it doesn't know whether there is anything afterwards or, if it suspects an afterwards, it supposes it is some fantastic and feeble existence much like earth-life, only rather more material. But his real Self, the soul, knows. Hence his inconsistency. The pity is that so very few are in a position to tune-in their dulled brains to the wireless of the Soul, and even if they do not give up the battle, they do less than their best.

There are many such people who have no idea of the purpose of life and who might just as well stop as go, for all their brain-mind can tell. Yet such a man will work at his profession and is devoted to his family and enjoys himself in his own way as heartily as any one. If he belongs to the numerous class of *affirmers* and *deniers* who always exist in the world, though sometimes bobbing up under a new name and so thinking they have the distinction of being something really new, then he will sometimes assert that evil and sickness and ill-health do not exist.

Sometimes he will find out the funny little psychic trick of forcing back sickness and pain on to other more dangerous planes outside the



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scope of his mere brain, and then think he has got rid of them! You can't fool nature that way. She has at her command all the time there is, and you haven't. Even if for a whole lifetime, and on all planes, you do manage to escape the consequences of what you have yourself set going as a cause, there are other lives in which nature can get her work of readjustment done — but *you* lose the time, and that is a calamity. The purpose of life is *discipline*, and readjustment of failures in discipline. *And sicknesses and pain are just that and no more.*

Even then the *deniers* and *affirmers*, who are simply people evading the purpose of life, often employ the best physicians and nurses, thereby showing that they have more common sense than brain-sense. They pay for the privilege, too. They pay to persuade others to persuade them that an illusion is still an illusion! Yet they would be insulted if you called them illogical. The fact is that, in spite of themselves, their souls are bigger than their brains.

If life is an illusion, it is a very useful illusion. School is an illusion. What one learns there is often of no value whatever in itself. But the effort of learning promotes growth and discipline of the mind. Similarly all systems of religions — of course referring to those which do not do obvious harm — are schools. There must come a time when the Soul will laugh heartily at the exoteric faiths it has passed through in its school-days, days that we call lives, but it will appreciate the real results, the strength gained by the effort of learning.

The purpose of life is to learn. *Discipline* is simply the Latin word for 'taking learning' and it is a good word, because it turns its back on so-called learning that is merely medicine taken without effort out of a spoon, or information taken out of a book. The learning can take care of itself; it is the making the effort that makes the Soul grow into its greatness.

There is another word which means 'training' of a more intense kind. It is the Greek word *askesis* which we have anglicized into the word 'asceticism.' This is not for ordinary folk, though there is a great fascination in it for many, as they understand it. What is needed today is discipline, and when we have attained to such a high degree of that as is almost unknown in the world — then will be the time to talk of asceticism.

Self-discipline is so badly needed that there is no room nor time for criticizing other people. For it is a curious fact that one who criticizes other people *always* has some glaring defect of character yet uncorrected, and usually that defect is, or soon will be, the fault criticized



## CAN THE END JUSTIFY THE MEANS?

in another. Criticize faults by all means, but *not* other people. Criticism of others is condemnation of oneself — always.

The purpose of life is discipline. This attained in any degree whatsoever, the Soul to that degree has its chance to shine through the illusion of material life and in degree make man *Man*, and no longer an animal, a pig, or a tiger, or a peacock, or a donkey, as the case may be.

Certainly it is all illusion, this life. But the Soul, the part of us, the almost unknown part of us for so many, knows that. On the other hand, it is no illusion for the brain-part of us, but a great reality. What happened is that the Soul undertook to go through it, using the body as its instrument, just as a soldier drills with a rifle, but is not the rifle. The reason why the Soul did so is to get away from the dreamless state of divinity in which it was, to become self-consciously divine, and the only road to that is through experience and self-directed evolution. It can't be done by paying for absent treatments or any other treatments, which are purely material remedies for material ills, whatever they may be made to look like to an over-eager imagination.

You cannot escape the purpose of life, which put in one word is 'work.' Self-directed evolution is a longer word, but it means the same thing, or implies it. Simultaneously with a deterioration of national character there was an ugly phrase that crept into the language, "getting fed up with things." It is the phrase of the coward. There are other lives to come and the quitter will always find that he has the task to do all over again if he deserts his duty now. For the purpose of life is self-directed evolution, through personal effort, heroic effort, divine effort.

## CAN THE END JUSTIFY THE MEANS?

R. MACHELL



HERE is a school in which it is maintained that "the end justifies the means"; a contention that is stoutly denied by moralists who hold that every act must justify itself without regard to the end to be attained.

The first point that strikes one is the obvious fact that the means to an end must necessarily precede the end to be achieved, and further may be rendered ineffectual by some unforeseen interference which would prevent the anticipated justification. So if the end is to justify the means it must be inevitable in sequence. Can it be so? Obviously not.

It is probable that the ordinary man will feel himself fully justified



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in any act by a pious hope that a desirable end will be achieved by the means that he employs, even if he were willing to confess that the means itself was actually immoral. To the sanguine optimist the hope becomes a certainty capable of transforming an immoral means into a moral necessity. To him there is no real distinction between the desired end and the supposedly inevitable means, and consequently a most immoral act will seem to him as fully justified by the ultimate benefit to be derived from it.

The moralist who measures right and wrong by standards of conduct based upon custom and convenience refuses to avail himself of such expedients, and seeks to justify his acts by conforming to some code of ethics for which he claims authority. The moral fanatic will go so far as to repudiate all responsibility for the consequences of his acts provided that his conduct can be shown to conform to the dictates of his particular code.

But, it may well be asked, 'can man escape responsibility for the consequences of his acts? Such is not the teaching of Theosophy. Nowhere is it taught that any can escape the natural effects of causes set in motion: but it is urged that since Karma is ceaselessly at work adjusting the results of action, which are in no wise separate from causal acts, man has no need to worry over the inevitable. Wisdom consists, we are told, in the performance of duty, or the right performance of necessary action, without anxiety as to the consequences to the actor. This is a very different thing from teaching irresponsibility.

The student has to learn that every cause has its effect; that thoughts, words, or deeds are causes producing inevitable results, even as stones thrown up into the air must fall again to earth; and that the law of gravity which regulates their fall is neither kind nor cruel, but inevitable. Knowing this, people who are considerate for others do not throw stones at random nor do they shirk responsibility for damage done through heedlessness, nor do they throw the blame upon the law of gravity. The architect who miscalculates the action of the law of gravity cannot escape responsibility for the collapse of the building he has so badly designed nor attribute the disaster to 'natural' causes.

The law of Karma, like the law of gravity, is but the natural expression of the forces inherent in this universe, not blind nor unintelligent, but conscious with the intelligence that rules the world we live in and which is its creator.

This cosmic consciousness, which men call natural law, is naturally differentiated according to the plane of nature upon which it operates, being the expression of the forces that make up that plane. And so the



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intelligence of man is not the same as that which makes the rocks and moves the clouds, although all nature is divine at heart, and universal brotherhood is the natural expression of universal consciousness. So too the intelligence of men differs not only in degree but also in kind. And thus we find apparent contradictions in the various religions and philosophies of the world when men attempt to understand the laws by which they live and have their being. One man declares his personal will is free; another thinks himself the victim of necessity: one says there is no God; another holds there are as many gods as there are atoms in the universe. Each speaks according to the stage of his development, and sees no further than the limits of his ignorance.

So the wise men in every age appear to have established esoteric schools in which the pupils were pledged to observe most rigid silence as to the teachings so received, protecting thus themselves as well as others from mental confusion, for a little knowledge is a dangerous thing, and undigested teachings most misleading. It is to misunderstandings such as these we owe some of the wars known as religious.

In our own age the esoteric wisdom has been hidden by deep layers of ignorance and crude materialism, which have confused our modern languages to such a degree that it has become almost impossible to speak or write intelligibly upon the deeper questions of psychology: and so we have difficulty in answering satisfactorily even such simple questions as the one which is the text of this brief paper: "Can the End Justify the Means?"

For it has well been said: "END and BEGINNING are dreams." In the river of Life the water flows continuously and knows no end; and yet when the waters of the river mingle with the ocean the river disappears. Is it then justified for the destruction it may have wrought upon its way? Only a man would think of blaming it. Man loves to play the judge, to justify or to condemn: can he determine what is the end of action, where action ceases, where the consequence begins?

Let man adjust himself to the GOOD LAW; and he will have no need to justify himself, nor to seek justification before that LAW. For he himself is of the same essence as the Law, and needs no justification. Let him —

" . . . do the deed and abide it, and sit on his throne on high,  
And look on today and tomorrow as those that never die."

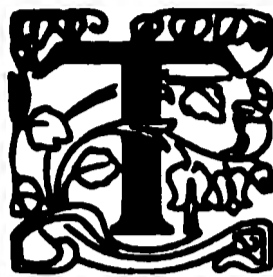


"THE true faith is one — to love all that is living."— *Ibrahim of Cordova*



## THE IMPERIAL PALACES OF PEKING

OSVALD SIRÉN, PH. D.

HE present Imperial Palace of Peking — known as the Purple Forbidden City — is not very old, but it reflects in its general plan-arrangement as well as in the architectural character of the buildings, earlier Imperial palace-cities of China. Its historical importance is, indeed, more remarkable than its age.

Strictly speaking, none of the actual buildings within the precincts of the present palace-city is older than the sixteenth century and most of them have been extensively repaired or completely renewed in the seventeenth and eighteenth centuries (some even in later times), but these renovations have always been executed in accordance with the old principles of Chinese architecture; the general shape and character of most of the halls, gateways, pavilions, and towers are still the same as ten or fifteen hundred years ago.

These constructions may thus serve to give us an idea about the palaces of the T'ang and Sung emperors in Ch'ang-an and in Lo-yang as well as about those which in later times were built on the site of Peking by the 'Golden Tartars' (the Chin emperors) and by the Mongols. All these earlier palaces have long ago been leveled with the ground, but their general arrangement and plans are known from the maps and descriptions in the old local chronicles or by the account of travelers, such as Marco Polo, who offers some very interesting information about the great palace of Kublai Khan in Khambalic (Peking).

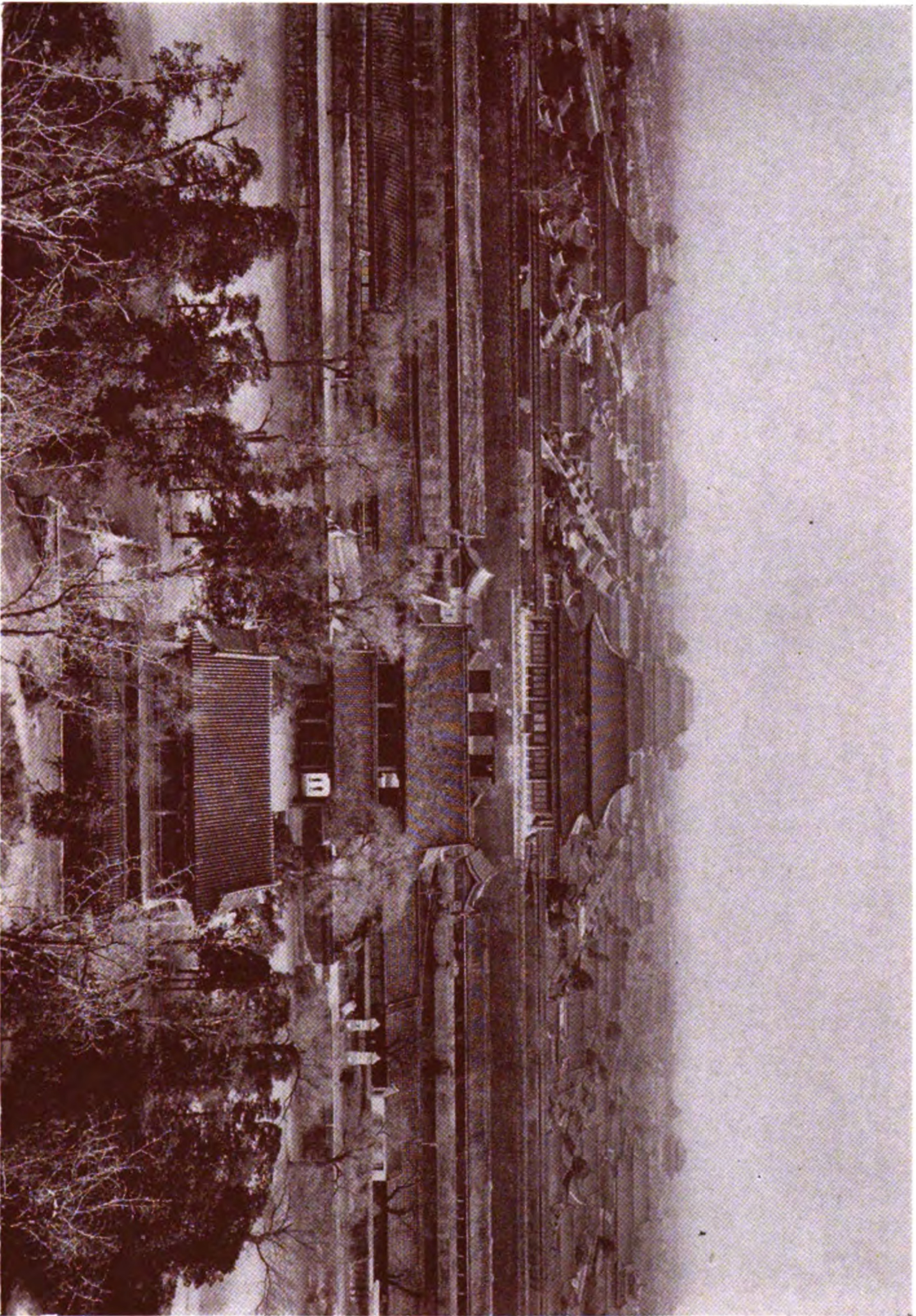
This is not the place to enter into a historical study of those earlier palace-cities, whether in Ch'ang-an, Lo-yang or Peking;<sup>1</sup> it may simply be recalled that they were all arranged according to a similar plan to the present Purple Forbidden City, that is to say, in the form of oblong squares stretching from north to south, enclosed by high walls over which the towers and monumental gateways lifted their curving roofs. The measurements varied from one to two miles in length, the width being somewhat less.

The buildings within these wall-enclosed rectangular compounds were always orientated according to the cardinal points of the compass, their main façades being turned towards the south, and the streets were laid in straight lines from the north to the south and from east to west.

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1. Cf. my article in *THE THEOSOPHICAL PATH*, Vol. XXV, No. 6, December, 1923, about the Capitals of the Sui and the Tang dynasty.



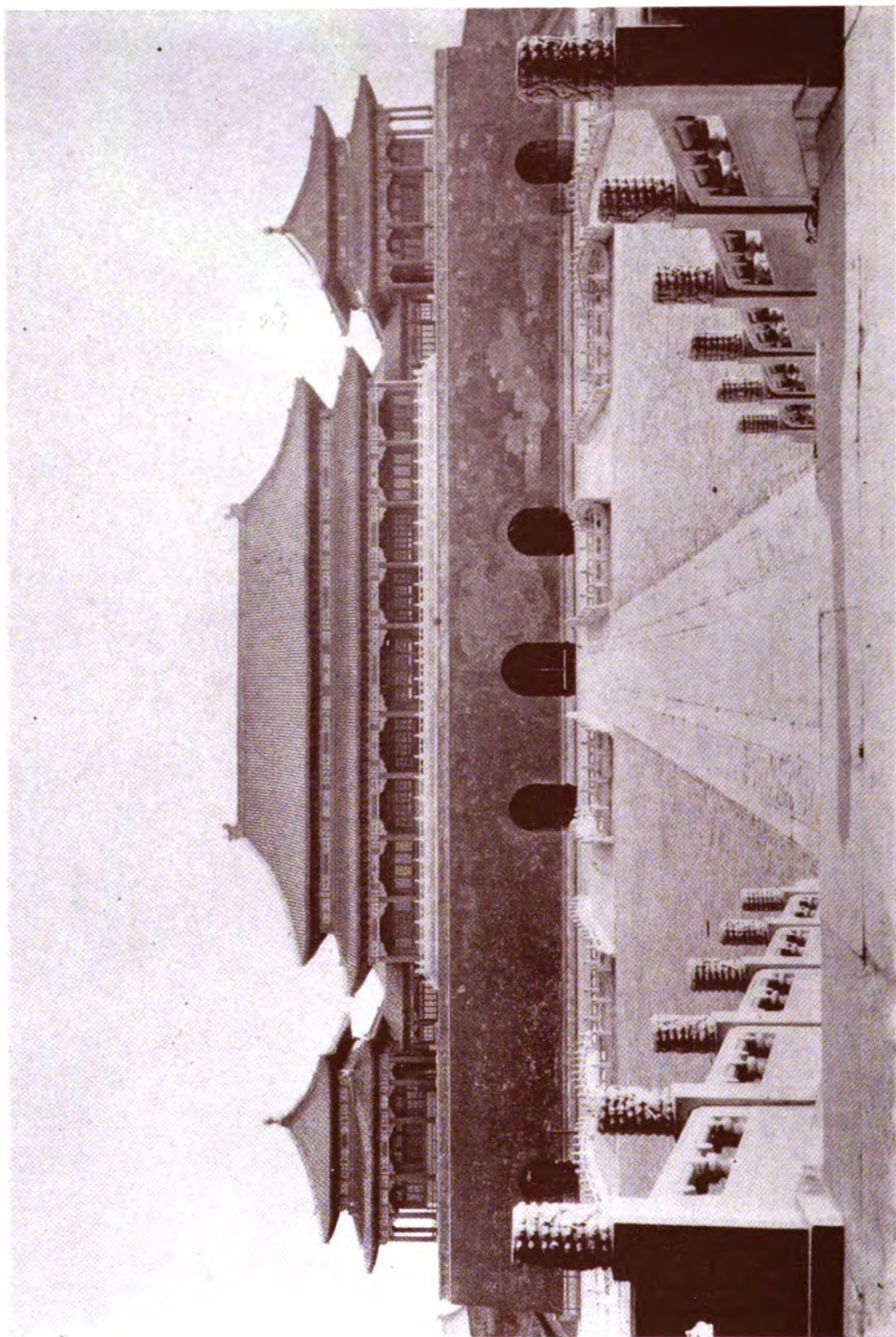


*Lomaland Photo & Engraving Dept.*

IMPERIAL PALACES OF PEKING

GENERAL VIEW OF THE PURPLE FORBIDDEN CITY FROM THE NORTH



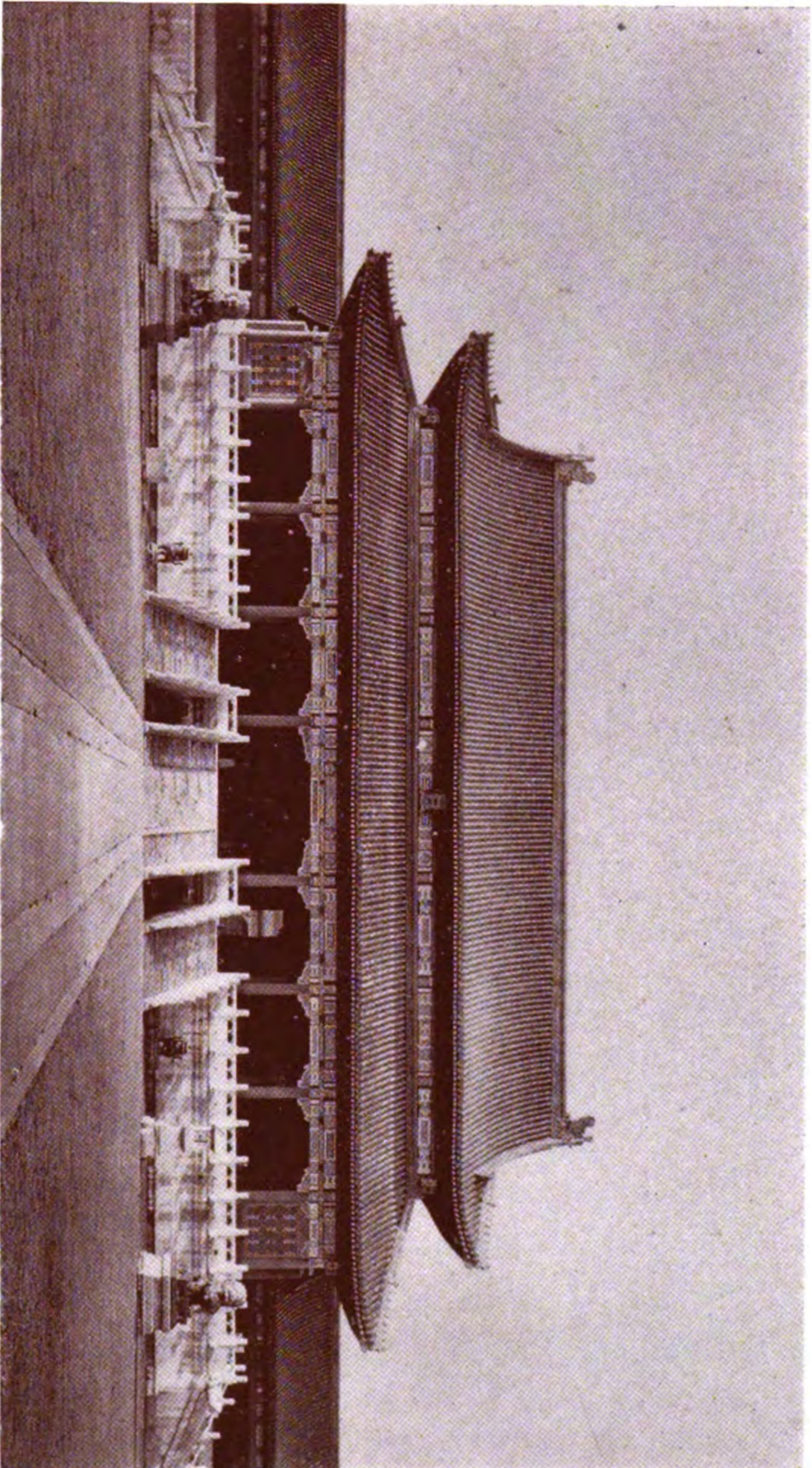


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IMPERIAL PALACES OF PEKING

WU MEN, THE GATE OF THE ZENITH: FROM THE NORTH



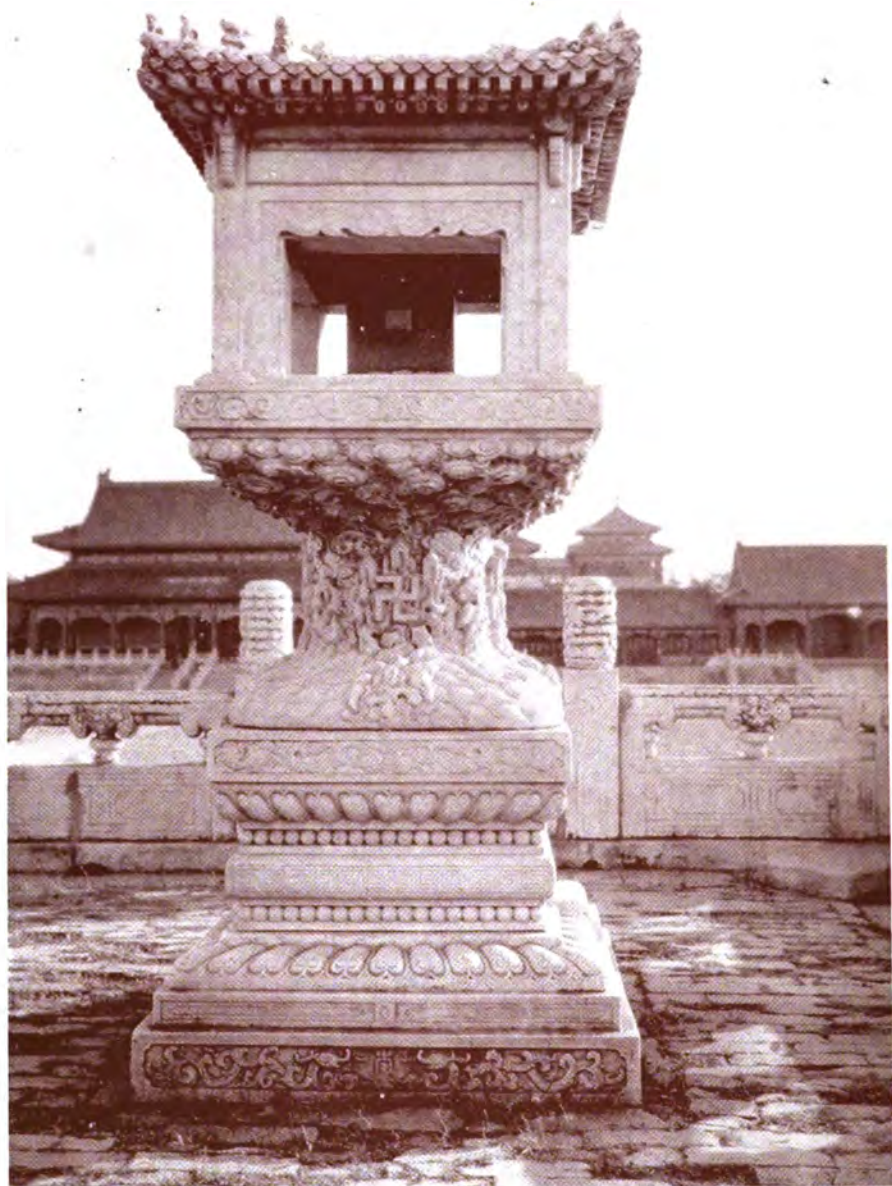


*Lanaland Photo & Engraving Dept.*

IMPERIAL PALACES OF PEKING

T'AI HO MEN, THE GATE OF SUPREME HARMONY





*Lomaland Photo & Engraving Dept.*

IMPERIAL PALACES OF PEKING  
THE GRAIN-MEASURE, OR THE 'EVEN-MEASURE'  
IN FRONT OF T'AI HO TIEN



## THE IMPERIAL PALACES OF PEKING

The plan was thus absolutely regular and perfectly balanced, though not exactly like a chess-board, because the buildings and their adjoining compounds were of varying size; the ceremonial halls and palaces, situated in the middle and front part of the palace-city, were larger and much more important in every way than the residential buildings which stood in the side-quarters or towards the back of the city. The front part was usually called the 'Outer Court,' and the buildings here were mainly intended for the transaction of official business, while the 'Inner Court' was surrounded by buildings of a more intimate character and contained extensive gardens and parks.

The general arrangement and relative position of the buildings within the ceremonial section of the palace-cities were by no means simply the outcome of practical considerations or aesthetic principles; the underlying ideas were based on astronomical observations and had a symbolic significance. To understand their full meaning, one would have to enter into a study of the cosmological system of the Chinese, which is far beyond our present scope; we can only give a few hints about the matter. May it also be remembered that the symbolism of architectural plans and measurements is something quite common in China, where so many things created by human hands are intended to convey a meaning or a scope beyond the material form.

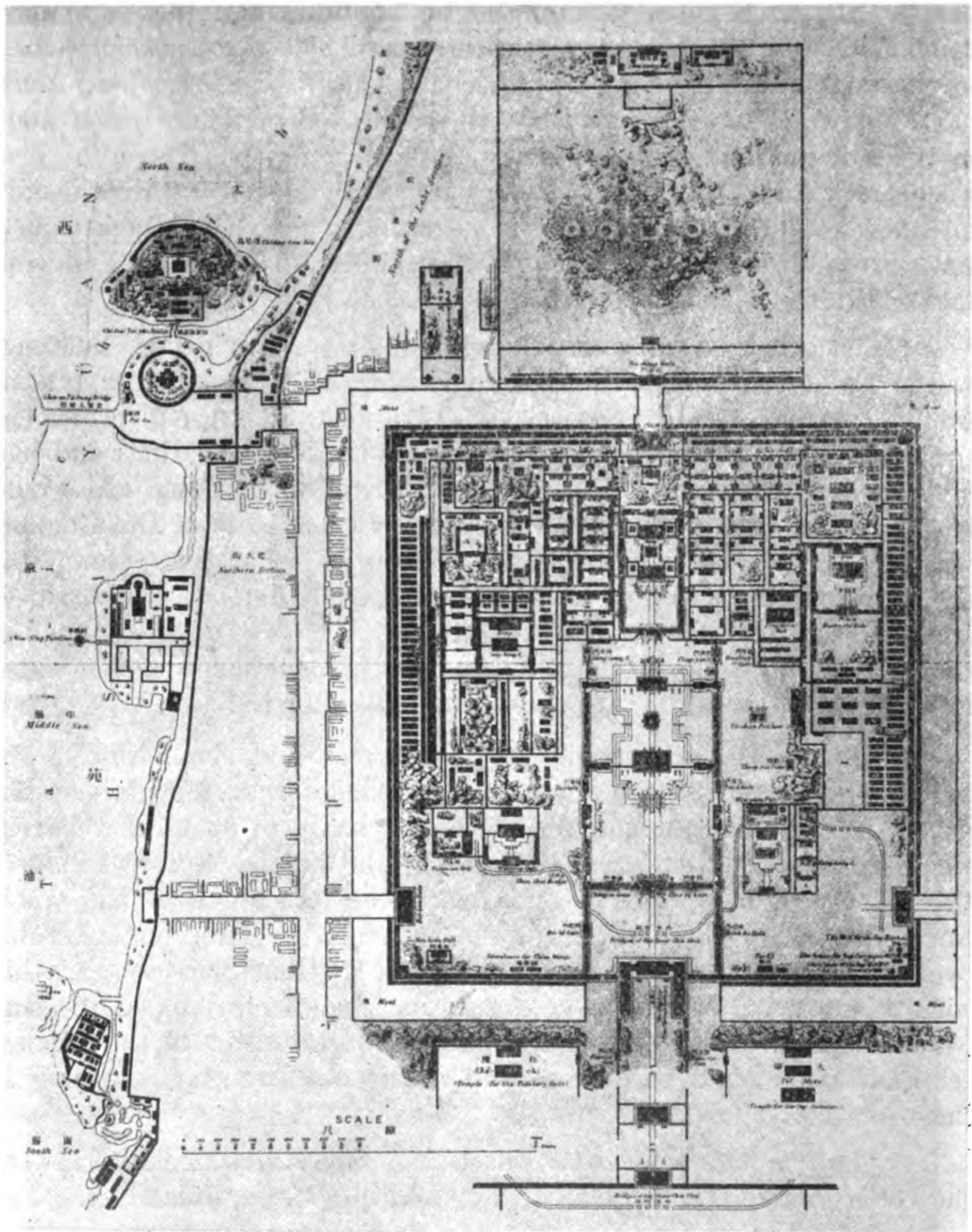
In order to understand the importance and symbolism of the Imperial palace-cities, one should keep in mind that they served primarily as the residence and the place of activity of an ideal sovereign who was considered the Son of Heaven, the human representative of the highest divine principle. He ruled theoretically over the whole earth, just as the sun, which was considered his celestial symbol, ruled over the sidereal world.<sup>2</sup> His court and his dwelling-place were earthly counterparts of the heavenly constellations which surrounded the sun. Many of his court-officials had names of the asterisms of the Chinese celestial sphere, and their rank and order was arranged according to the same correspondences.

The Emperor's function was to act as an intermediary between the Ruler Above and humanity; his political power was only the out-

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2. The most important discussion of the philosophical ideas underlying the general arrangement of the Imperial Palace is to be found in Mrs. F. Ayscough's article *Symbolism of the Purple Forbidden City*, reprinted in her lately published book *A Chinese Mirror* (London, 1925). I have used this article quite freely in reference to the explanation of the literary and philosophical background of the Forbidden City and take great pleasure in acknowledging my indebtedness to Mrs. Ayscough. Her sympathetic understanding of the Chinese and their ancient traditions adds a great deal to the value of her store of knowledge.



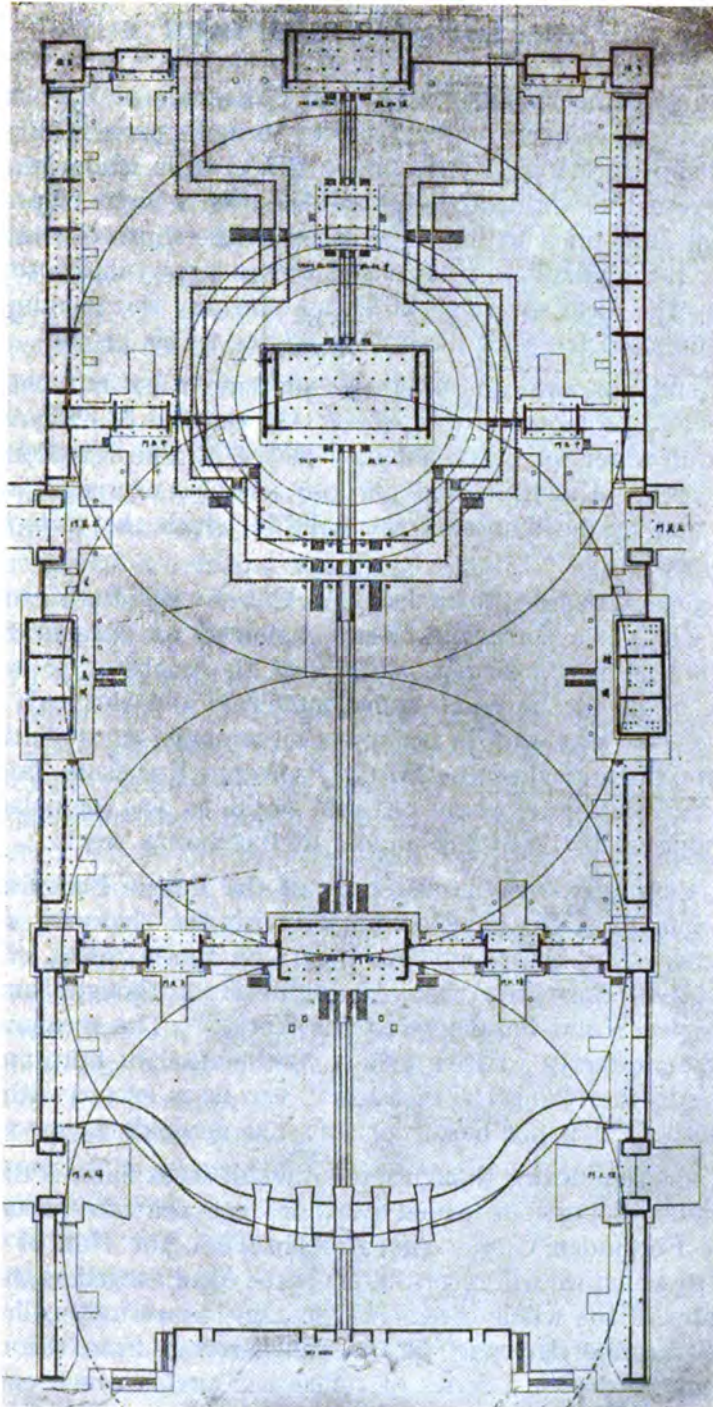


*Lomaland Photo & Engraving Dept.*

**PLAN OF THE PURPLE FORBIDDEN CITY, MEI SHAN AND PARTS  
OF THE SEA PALACES**

According to a Map published by the College of Engineering of the Tokyo  
Imperial University





*Lomaland Photo & Engraving Dept.*

PLAN OF T'AI HO MEN, T'AI HO TIEN  
CHUNG HO TIEN, PAO HO TIEN

With Courtyards and Surrounding Buildings, in the Forbidden  
City in Peking, China

(By J. A. Stark, Architect, Peking)



## THE THEOSOPHICAL PATH

come of his supreme spiritual position. "The cult of the worship of Heaven was in his hands; it was his duty to make periodical reports of his stewardship to Shang Ti (the Above Ruler) from whom he held the order to govern the world, and this he did after a night of prayer and fasting at an altar open to the sky, placed to the south of the Imperial residence." It is difficult to conceive of a more responsible position than that held by the ideal sovereign of China, and any shortcomings on his part were supposed to result directly in misery to his people.

The emperor was not only the supreme ruler but the highest example for and protector of the people; the purpose of his government was to sustain a perfect peace not only in the Middle Kingdom but on the whole earth. And this great purpose was also expressed in the arrangement and in the names of the halls in which the state-functions were performed.

The general name of the palace, *Tzu Chin Ch'eng*, Purple (or Violet) Forbidden City, has sometimes been explained as derived from the red color of the mortar on the walls, but the explanation is entirely wrong; the origin of the name is astronomical; the Heavenly Lord or Ruler Above was supposed to occupy a circumpolar constellation composed of fifteen stars called the Purple Protected Enclosure, and as this was situated in the center of the celestial world, so was the palace of the emperor supposed to be in the middle of the human world.

The three great ceremonial halls of the Purple Forbidden City, known as San Ta Tien, have all names with the character *Ho*, Harmony or Peace; Mrs. Ayscough calls them "an apotheosis of, or a consecration to, that Harmony, that co-ordination of thought and action that brings peace and happiness to the world." The meaning of the character *Ho* (formerly written with a combination of flute and grain) is, according to the K'ang Hsi dictionary, "to be in accord with, to harmonize together; it is not hard, nor soft, nor unyielding, nor yielding."

Not less significant, though more difficult to explain, is the system of harmonious proportions which pervades the central section of the plan of the Forbidden City. The T'ai Ho Tien, the Hall of Supreme Harmony (to which we will return later) is the ideal as well as the mathematical center of the whole ceremonial section (as we may call this central and most important part of the palace-city); from the center of this hall may be drawn a series of concentric circles which enclose the salient points of the three successive terraces on which it stands, and also the larger circle which touches the side-walls of the enclosure. This is the largest unit of the threefold division, that seems to form a fundamental feature in the arrangement of the plan. It may be recalled that



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the division by nine (3 x 3) is particularly evident in the plan of the Altar of Heaven; just how far a similar system of proportions may be ascertained in the arrangement of the three great ceremonial halls, is a question that can be answered only after a more minute study of the plan than we can undertake at this place.

The plan of the whole palace-city is, as already observed, remarkably clear and symmetrical, in spite of the fact that it comprises such a great number of buildings. It is impossible to walk over all this wide ground within an hour or two and to observe all the buildings; we can only stop at some of the largest halls, taking note of their architectural features and their general purpose and significance.

The main entrance to the Forbidden City is of course from the south, through *Wu Men*, the *Gate of Zenith*, the largest of all the four outer gates, but it remains nowadays closed. The distance from here to the northern gate, which forms the opposite end of the great middle section, is more than three quarters of a mile.

Wu Men is built over the moat and consists of a broad middle portion (about 300 ft.) and two side-wings projecting at right angles towards the south (over 200 ft.). The bastion-like wall is pierced by three vaulted openings, and on top of this battered wall are placed open halls or pavilions connected by lower galleries. The doors of Wu Men were opened only to the emperor himself; when he passed through here, a bell was struck, and if he went to offer sacrifices at the ancestral temple, a bell was beaten — an instrument which still may be seen in the central hall of the gate.<sup>3</sup>

From the terrace of Wu Men one has a splendid view over the whole Outer Court, which extends over more than 2,000 feet northward to Ch'ien Ching Men. Through the front (south) part of this court enclosed by T'ai Ho Men and its adjoining galleries at the northern end, runs the *Golden Water River*, *Chin Shui Ho*, forming a wide curve from east to west. It is spanned by five marble bridges with sculptured balustrades, symbolical of the Five Virtues, the Five Relationships, or some similar concepts of Chinese philosophy.

The straight road, paved with marble slabs, leads across the middle bridge up to the terrace of *T'ai Ho Men*, the Gate of Supreme Harmony, in front of which stand two enormous bronze lions. T'ai Ho Men, like

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3. More complete historical information about the principal buildings within the Forbidden City may be found in the author's work *The Imperial Palaces of Peking*, published in English and French by G. van Oest, Paris. The publication contains 274 plates in phototype and a number of maps and drawings. The present article is largely based on the introductory text to *The Imperial Palaces of Peking*.



## THE THEOSOPHICAL PATH

all the great middle gates, was opened only for the Son of Heaven, while his officials, who usually joined him in front of this gate, passed through the side-gates, the civil officials using *Chao Te Men*, the Gate of Luminous Virtue, on the east, and the military officials *Chen Tu Men*, the Gate of Correct Conduct, on the opposite side.

T'ai Ho Men stands on a marble terrace surrounded by a sculptured balustrade likewise of white marble. Three flights of stairs lead up to the terrace, the middle one being for the most part covered with a kind of sloping bridge, decorated with dragons and other symbolic animals in high relief. It is the pathway of the Emperor; his chair was carried over the sculptured floor, while his retinue ascended the 28 steps on either side. The 'gate' consists mainly of an open hall with three naves and nine spans on the façade; the rear is closed and provided with large doors. The length of the façade is over 150 feet, while the whole terrace on which it stands comprises 170 feet. The tall columns carry, as usual, a double roof, curving deeply and projecting far at the eaves. The lofty effect of the building depends largely upon its beautiful substructure, the marble terrace, and upon its openness, the big roofs hovering over the open colonnades.

The importance of a building in China is as a rule accentuated by the terrace upon which it stands, and it may be claimed that the terrace with its decorative balustrade often is of a finer architectural effect than the wooden structure it supports.

This terrace-system is, no doubt, a feature that can be followed through various provinces of Oriental architecture, and it may well have been introduced into China from India, but it has hardly ever been more richly and beautifully developed than in the Imperial Palace-City of Peking. Here it is both figuratively and materially a fundamental feature; it affords the proper monumental support for all the great buildings and is of decisive importance for the decorative effect. And this is very much accentuated by the material; the terraces and their balustrades being executed in marble, while the superstructures are made of wood and painted red.

The distance between this gate and T'ai Ho Tien, the Hall of Supreme Harmony, is nearly 500 feet, but it seems still longer, because of the absolute bareness of the open court that lies between, and the monotonously uniform, low buildings on both sides.

T'ai Ho Tien is the first of the three great halls — *San Ta Tien* — constructed on the large three-staged marble terrace known as the '*Dragon Pavement*.' The plan of this terrace is like a double cross without a head;



## THE IMPERIAL PALACES OF PEKING

the contours form a series of right angles on both sides, and as the successive terraces all are enclosed with beautifully sculptured marble balustrades, the general effect becomes very rich. The three different stages correspond to the three Powers, that is *Heaven, Earth, and Man*. When these powers act in perfect union they are supposed to produce those greatest of blessings — *peace and plenty*.

The ascent to the terrace is by means of a triple staircase similar to the one we have noticed in front of T'ai Ho Men, but it is broader and is repeated three times over the successive stages of the terrace which gives it a very imposing aspect. The central flight is again treated like a sloping bridge or pathway over which the five-clawed Imperial dragons soar through clouds and waves. The steps of the two staircases at the sides are also decorated with reliefs representing various symbolic animals, and between the three flights are placed eighteen large bronze cauldrons, sometimes considered as descendants of the famous Nine Tripods, which during the T'ang and earlier dynasties existed at the Imperial Palaces. On the terrace itself may be seen two large cranes and two tortoises of bronze, animals often used as symbols of longevity, besides a sundial and a grain-measure.

The idea of the sundial was that it should remind every one of the Emperor's likeness with the sun whose light shines on high and low alike; when the sun is clouded the dial is useless,— so is the Ruler when evil counselors are allowed to intervene between him and the people. The grain-measure is the symbol of the full measure of justice that should be meted out to everybody, irrespective of his station. The measure should be level to the brim with benefits to the people.

T'ai Ho Tien was the place for the great ceremonies on Chinese New Year's day, on the day of the Winter Solstice, and on the Emperor's birthday; built at the end of the Ming dynasty, reconstructed after a fire under K'ang Hsi, restored by Ch'ien Lung and Yuan Shih K'ai, the room is now rarely used, except on very special occasions, such as the celebration of the armistice in 1918. The plan to convert it into a meeting-hall for the Chinese parliament has not as yet been carried out. The interior which measures 160 by 96 feet is divided lengthwise by three rows of eight columns, the end-parts of the buildings being cut off by walls, and the foremost aisle, on the south side, being treated as an open gallery. The plan of the whole building is a hall, nearly 200 feet wide with a broad central nave and two successively narrowing aisles on both sides.

The interior of T'ai Ho Tien is still a very impressive room, not only because of its dimensions but also because of its gorgeous decoration.



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The huge columns are coated with vermilion lacquer, the upper part of the walls, the beams and the brackets, are decorated with dragon- and cloud-patterns of a very spirited design, executed in gold on red ground — the ceiling is supported by multiplied rows of composite brackets, decorated in blue, green, and white and divided into a rich system of coffered compartments.

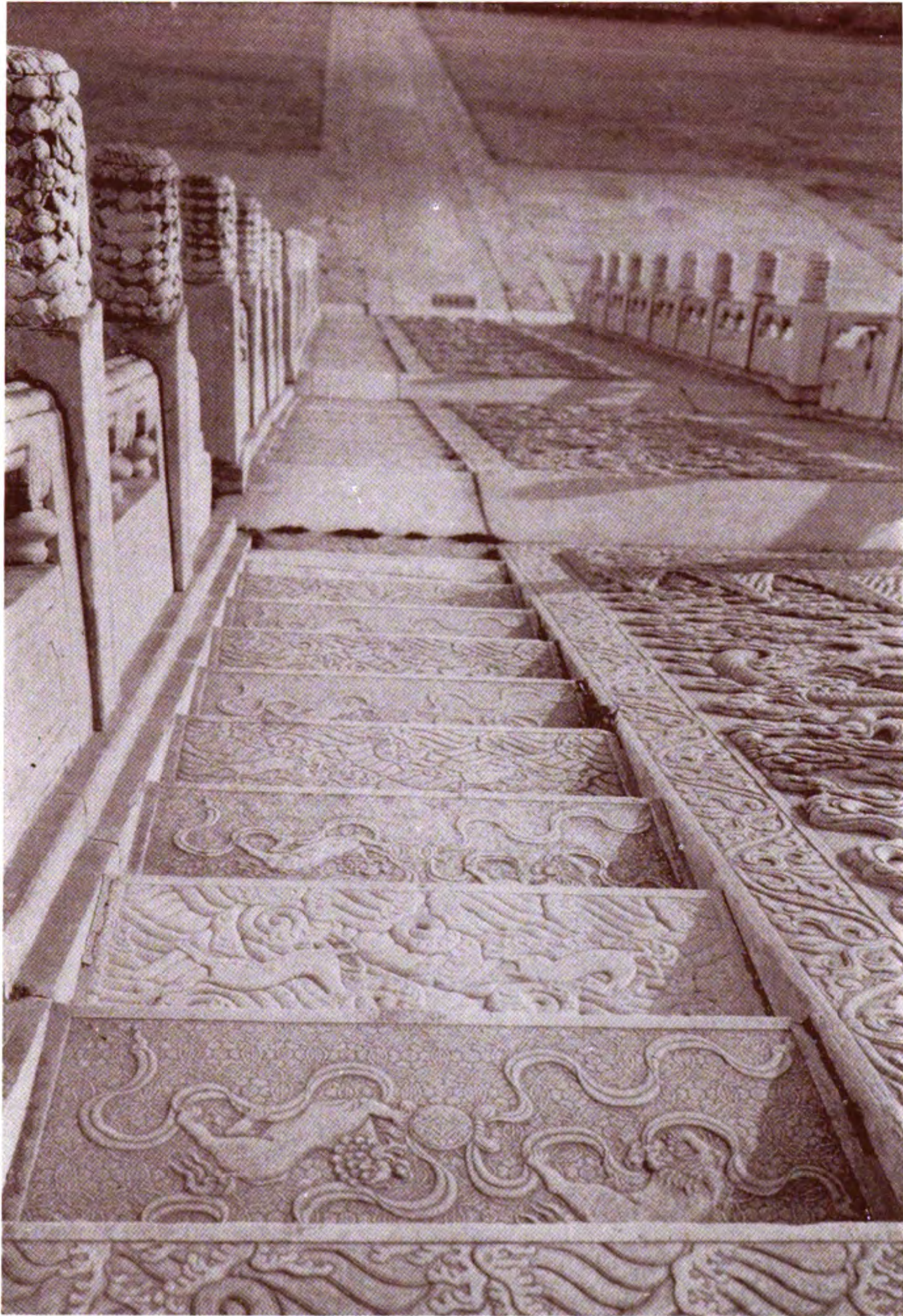
Only a few pieces of furniture are left in the room, most remarkable among them being the pagoda-like incense-burner in cloisonné work and the large sideboards in sculptured black wood (besides some chairs and screens) and above all the Imperial throne which still stands in the middle of the room, though denuded of most of its original decoration. It is formed by a high dais to which five stairways lead up. The seat is a broad, low sofa behind which is a very large, magnificently sculptured screen, while in front of it is placed an immense incense-burner. It was the custom to burn incense here (as in the temples) at all ceremonial occasions, the fragrant fumes rising around the sacred person. This custom is often referred to by poets, as for instance, "Their bodies soaked in Imperial essences the officials return." Or in the words of Wang Wei, the well-known poet and painter: "Sweet-scented smoke envelops the Emperor's robes of ceremony — in the floating mist the dragons seem to writhe, to live."

*Chung Ho Tien*, the Middle Harmony Hall, stands about half way between T'ai Ho Tien and Pao Ho Tien at the place where the great marble terrace or 'Dragon Pavement' is cut down to a narrower shape. It is a one-storied quadrangular building, surrounded by a colonnade with five spans on each side and covered by a pyramidal roof of somewhat earlier date than T'ai Ho Tien. The building itself measures 50 feet on each side; the terrace on which it stands is 75 feet square. The four large columns in the interior serve to support the roof and to divide the room into three bays; in the middle bay is a low dais with the Imperial seat and a decorated screen. The ceiling is coffered; the central bay on each side opens as a door.

The Emperor used to come to this hall before he went to the great ceremonies in T'ai Ho Tien, and it was in this room too that the messages to be read at the memorial services in the Ancestral Temples were prepared. Once every year the Emperor here inspected the agricultural implements and the new seeds of the year.

*Pao Ho Tien*, the Protecting Harmony Hall, is the most northern building on the 'Dragon Pavement.' It is of the same period and style as *Chung Ho Tien*, *i. e.*, constructed in the seventh year of Tien Ch'i



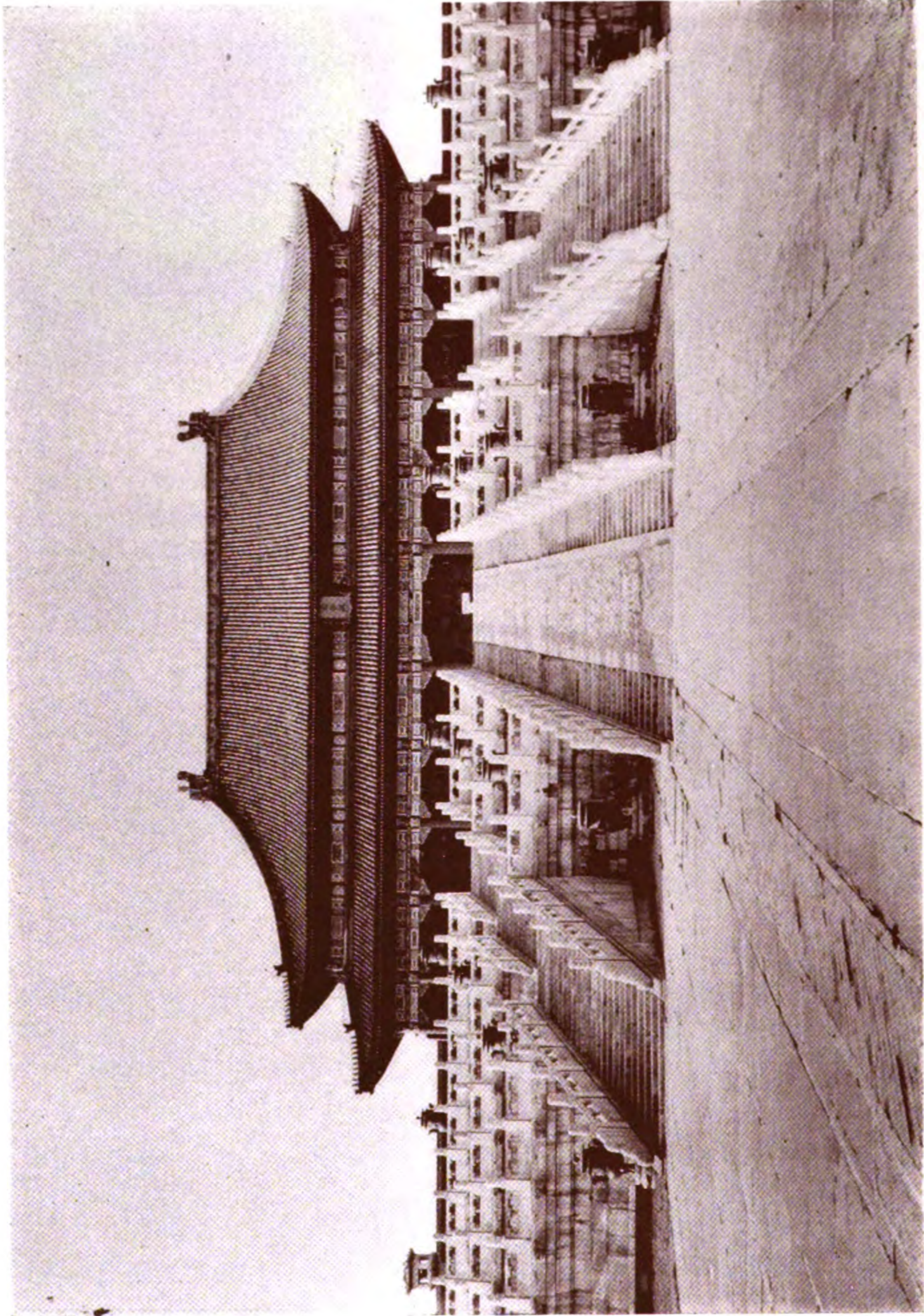


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IMPERIAL PALACES OF PEKING

VIEW OF THE MIDDLE STAIRWAY LEADING UP TO T'AI HO TIEN



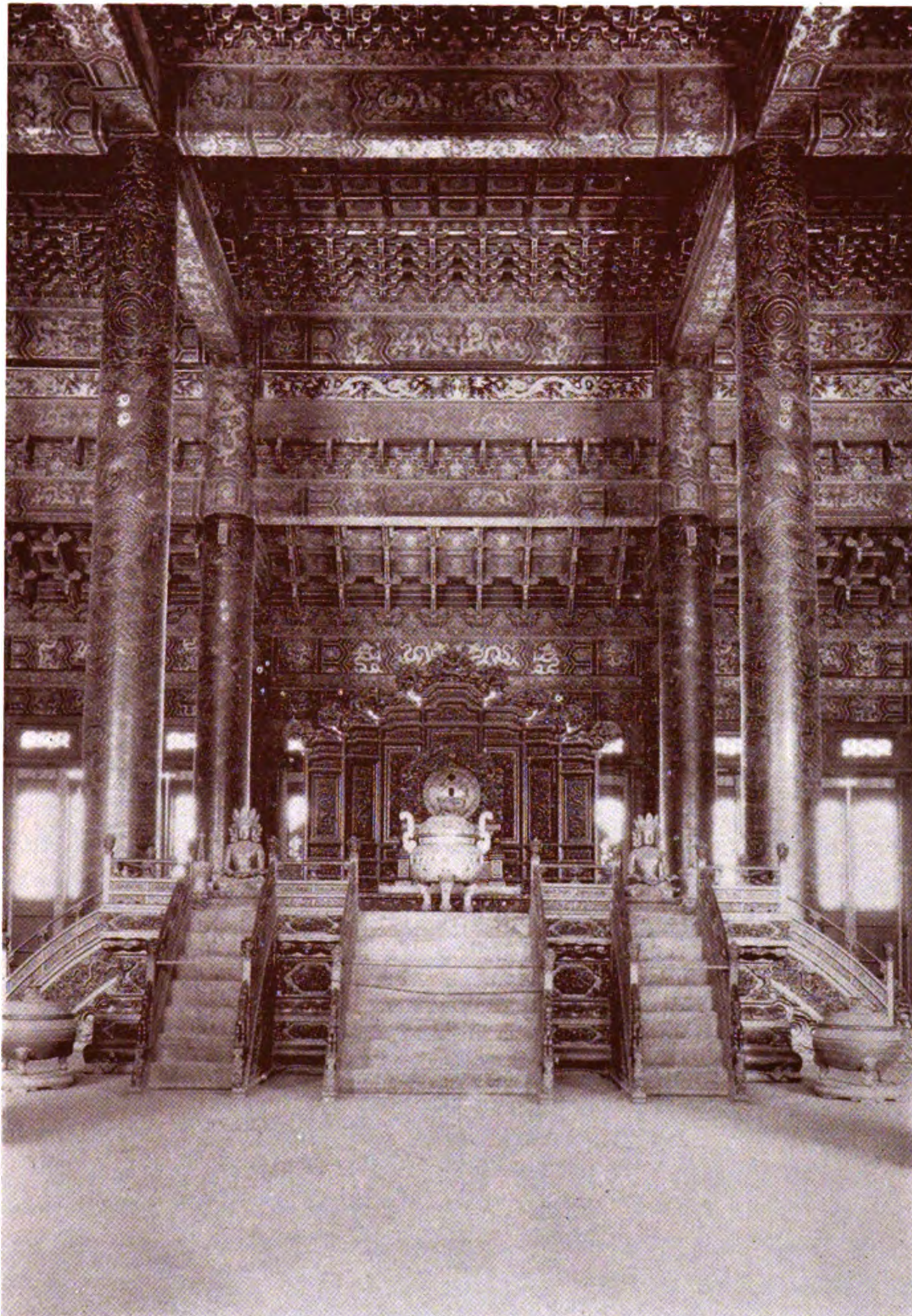


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IMPERIAL PALACES OF PEKING

T'AI HO TIEN, THE SUPREME HARMONY HALL

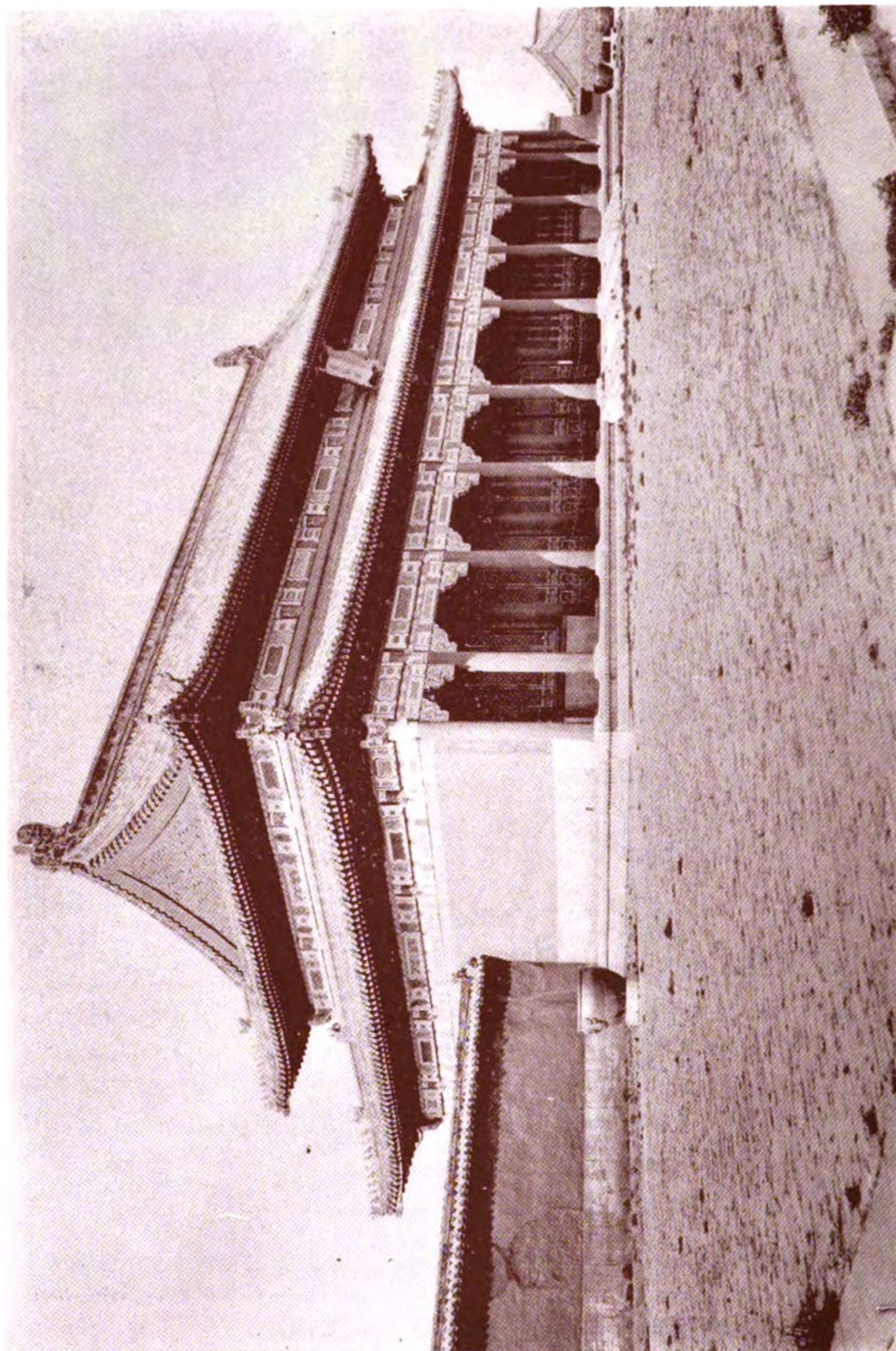




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IMPERIAL PALACES OF PEKING  
T'AI HO TIEN: THE IMPERIAL THRONE





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IMPERIAL PALACES OF PEKING  
PAO HO TIEN, THE PROTECTING HARMONY HALL



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(1627) but it is a much larger building, its outer measurements being 150 by 74 feet. It is built on exactly the same plan as T'ai Ho Tien, *i. e.*, a five-aisled hall with a broad central nave covered by a coffered ceiling. The front aisle on the south side is, as usual, treated as an open gallery. The roof is divided into two stages, not quite as towering as the roof on T'ai Ho Tien, but provided with the 'Owl-tail fishes' (*Chi Wen*) at the ends of the ridge (supposed to guard against fire, etc.). It has beautifully decorated half-gables instead of full slopes over the short sides.

Pao Ho Tien is best known as the room where the Emperor used to meet scholars who had successfully acquired the highest degree in the examinations, and thus were ready to receive important appointments in government offices. Other Imperial audiences — for instance with vassal princes — also took place in this hall. The building is now closed and said to be filled with old books.

The splendid exterior effect of these palaces depends largely upon their gorgeous coloring. We have already mentioned that the supporting terraces with their staircases and balustrades are made of white marble; the structures which rise on them are bright red (or have been so), and the roofs are laid out with glazed yellow tiles. These three colors, white, red, and yellow, set against the clear sky and the green trees, or reflected in the dark water of the moats and canals, form the dominating accord in the vistas of the Palace-City. And as these views are usually beheld from high points such as the terrace of Wu Men, it is natural that the bright golden tone of the roofs becomes the most striking note, the color which one remembers as particularly characteristic of the Imperial Palaces. Such roofs are not allowed on any other buildings in the capital, while the red columns and the white terraces may be seen at many temples and residences outside of the Palace City.

The beams and brackets over the columns are, as a rule, painted with ornaments in green, blue, and white, representing floral designs or geometrical patterns. Their effect is quite good at a distance but they do not stand closer inspection; the execution is generally crude and there is no attempt at finer harmonies of color or design. They are most beautiful when tempered by dust and age. More care is usually bestowed on the sculptured door-panels which are decorated with winding dragons or geometrical designs in relief, often heightened with gold, and on the very delicate trelliswork of the window-openings.

All of these ornamental elements as well as the *Kuei Lung tzu* (dragon and devil-like beings) on the roofs and the sculptured birds and animals on the marble balustrades, are highly characteristic, sometimes quite entertaining or even amusing, and their importance to the general




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effect of the buildings is considerable. Yet the architectural beauty of these buildings depends mainly on their very clear and natural wooden construction, their perfect balance and symmetrical arrangement, their striking contrasts of color, their position on high terraces, their unity of style and artistic purpose.

*(To be concluded)*

## LIFE AND THE LABORATORY

LYDIA ROSS, M. D.

UTHORS of recent medical articles on cancer, comment on the increased number of cases in the lungs,— a relatively rare location not so long ago. As usual, cancer-research finds no satisfactory theory for this increase. Also, as usual, the victim's environment is challenged to explain the causative part it plays in human pathology, since the profession commonly regards cancer as "the sequel of chronic irritation."

Recent theories of causation place under suspicion irritations from certain minerals in ores as affecting miners' lungs. Another guess is that the tarred streets and roads may be guilty, since lung-cancer has followed continued painting with tar on the skin of rats' backs, and other "scientific animal experimentation." However, observers admit that lung-cancer statistics from tarred-street districts do not support this theory. Then the use of war-gases is accused of causative irritations; but it turns out that few of these lung-cases have been 'gassed.' However, the accusing finger points to increased inhalation of irritating gases from autos, imperfect fuel-combustion, and industrial processes,— but without proving the case.

Another irritation-'suspect' is the increased use of cigarets, with inhalation of the smoke, instead of the former use of pipe and cigar, without smoke-inhalation. Here, again, statistics are not convincing. Many physicians accept the influenza-epidemic as an explanation,— a twin mystery, by the way, as this explanation itself still remains unexplained. Even here, stubborn facts refuse to be juggled into proof. For the lung-cancer increase following the great epidemic of 1918 began several years earlier, and, moreover, the many known malignant cases had no influenza.

Now, since each of the above theories fails, in turn, to prove its case, why not make a composite guess of them all, and relate it to the



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human equation of the patients? Possibly the modern man, in running the earth, the heavens above, and the waters beneath, may be running himself into the ground, albeit unwittingly. Have not the searching analyses of his body and material conditions quite overlooked his essentially conscious quality that must have evolved in proportion to his changing environment, which is the result rather than the cause of unfolding human forces?

Humanity is a composite of individual dynamos, generating electric and magnetic currents of thought and feeling which act and react, mentally and physically, upon themselves and upon each other. Take our present civilization — the center of cancer-increase — which, like any era, has evolved, step by step, in the inner world of imagination before taking on concrete forms. Man, as the creator of typical social environments, must always be evolving his conscious self in advance of his creations.

Note, for instance, that the evolving soul of the Red Indian, whose tepee on the Illinois prairies defined his social status, had the same physical form and the same natural forces to work with as the Chicago citizen who now lives and gets his living in skyscrapers. Nature furnishes the material forces and matter wherewith the conscious man within expresses himself consistently, whether in healthy, simple, nomadic life, or in the complex ways of a modern city and with up-to-date diseases.

The inner man is the mainspring of action, both physiological and pathological, as well as primitive and sophisticated. The potential forces of dynamic human nature must have unity in action, else the mind, body, and morals suffer in this 'house divided against itself.' Should not research, then, go beyond the symptomatic clues of social creations and body-conditions to analyse the dual man who, clever enough to create great hospitals, is also unbalanced enough to increase his incurable diseases? Surely, a perfect diagnosis must reckon with the modern refinements and outreaches of human nature, to find the disordered inner forces which appear later as physical disease.

No microscope is needed to see that modern man differs as much in his conscious quality from his medieval forebears as in his typical diseases. For instance, take the devastating plagues, now outgrown and replaced by problems of degeneracy and malignancy, which keep pace with medical research and all-round sanitation. Medieval humanity created its unclean environment, and mistook the inevitable reaction as the mysterious ways of a merciful Providence. The mistake is evident enough, viewed in retrospect. But has not this classic evasion of responsi-



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bility — the replica of theology's vicarious schemes — reincarnated in our matter-of-fact faith in germs as first causes?

If plagues showed that filth and low-grade customs were abnormal conditions in the Middle Ages, subtil malignancy may hint at wrongs in our inner life, out of keeping with our gains in knowledge.

Mother Nature does her part in providing an earth of healthy resources for all normal needs. Her living exhibits of plants and animals show health as the natural rule and not the exception, as in the human kingdom. Then, as man's body is part of her material, she makes his diseases outward symbols of inner wrongs of the conscious self. Unlike lower animals, he has free will wherewith to mold thought and feeling into the forms — good and ill — which Nature works out on material lines. The subtil, complex modern man, who has evolved the insight of microscope and research-laboratory, must have unfolded even finer and more delicately adjusted human forces in himself, with added potencies of health and of disease. Why not study this inner man in relation to his typical output of disorders and 'modern improvements'?

Perhaps the suspected list of war-gases, and tarred roads, and scientific mutilation of animals, and auto-combustion, and intemperate smoking, and influenza, etc., may have something in common, and even bear some relation to cancer. All these things are typical parts of our ambitious, strenuous life. The tarred roads and autos and huge industrial plants aid our increasing pace in keeping on the move to 'get rich quick,' despite intensive competition, and, generally, to run 'on high,' even when restlessly killing time for relaxation. Meantime, our endless efforts are not balanced by increasing worthiness of purpose, and we 'arrive' only at new levels of desire for sensation and action. We are not rounding out the higher phases of our human nature.

The new war-gases gave added impetus to the military plague which all but wiped out the civilization creating it. This world-epidemic was the reaction of unwholesome mental and moral conditions; it was the natural eruption of selfish ambition, dislike, and suspicion festering in the inner life. A broadcasted spirit of Brotherhood would have cleansed the social blood of all this had moral preparedness kept pace with military equipment.

The vivisection-and-serum chase is an artificial attempt to get ahead of Nature's timely efforts to right human wrongs. There is no natural get-well-quick scheme which tends to dehumanize man with vitality vamped from the lower animals.

The cigaret-habitué claims to get more 'kick' out of his smoke-



## LIFE AND THE LABORATORY

screen which covers the sensitive nerve area of throat and nose. So, as life is consciousness, of some kind, he speeds up his sensations and feels more alive,—until the reaction comes between smokes.

As for the influenza-plague which followed the war and hurried its millions beyond the veil, this reaction must have belonged to the war-spent world. Nature makes no mistakes in handing back what belongs to us. Modern hygiene called a halt in her usual reactions through festering battlefields and camp-diseases, but ignored the détours left open to her on inner lines. Likewise, the materialistic researches as to causes failed to reckon with the invisible destructive forces invoked through four years of inner and outer horrors that outraged every normal human sense. So far, influenza has not been accounted for, in the world of medicine. It has yet to be studied as some contagious evil, deflected on to inner lines, where it so subtilly poisoned the nervous forces that the impetus to live failed even before organic tissues were fatally diseased.

The cancer-cells fall in line with all the foregoing phases of restless activities without equal gains in worthy purpose to balance the increasing pace. Cancer begins with good cells gone wrong, in doing no functional work while uselessly multiplying themselves into what becomes a malignant tumor. It seems like Nature's analogy of our civilization's abnormal growth of mental and material activities whose finer forces should be conserved in the conscious upbuilding of the higher human qualities. Surely the overwrought brain and body are so out of normal balance with the ignored soul,—the inner man — that Nature writes the malign signature on man's body of earth-stuff. Cancer is life *plus* on the lower levels; what more does average modern life total?

Spiritually, our civilization has the precocious degeneracy of certain neurotic children. The Red Indian was more true to type and his whole nature more rounded out than is true of his white brother, whose boasted progress leaves him below the Indian level in self-discipline and devotional spirit.

If, then, cancer be a sign of mal-adjustment of man's inner and outer life, the study of it must engage both reason and intuition. Humanistic analysis promises to reveal more causes for cancer than can be learned by painting tar on rats and other fantastic tricks that must "make the angels weep."



"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*



**BUDDHIST ORISON  
IN KAMAKURA**

S.

(Veils on the dawn-lit hills;  
Flow of a spectral sea;  
Cryptomerian shapes  
Looming mysteriously — )

*Peace to the hearts of all!*  
*Hail to the golden gleam!*  
(The deep-toned temple bell  
Sounds the ineffable name.)\*

*International Theosophical Headquarters  
Point Loma, California*

\*The last line refers to the prolonged OM . . . sound which these great bells seem to convey when struck.

**IS SUFFERING NECESSARY TO HUMAN LIFE?**

RONALD MELVILLE

**T**O alleviate suffering is counted virtuous; to cause it unnecessarily is obviously wrong; yet there have been and there still are philosophers who declare that it is by suffering alone that man attains to wisdom, which is the goal of human life. If that were so, then cruelty would be a virtue, since suffering would be the only path of progress to the goal. How can the paradox be explained? Can cruelty be justified by expediency?

In every paradox there is some simple confusion of terms (some 'nigger in the wood-pile') which lies hidden in the original proposition, to discover which is the first step towards a solution of the problem. There was an old rule for such cases, which may serve our need: "Search your primary hypothesis!" Do this, and you will probably discover some verbal fallacy in the proposition, from which confusion springs. In this case the word *suffering* may be searched with advantage for a concealed meaning which allows of a false inference in its use. Is there not just such a confusion here between suffering and pain?

To alleviate pain is generally possible as well as desirable, but with



## IS SUFFERING NECESSARY TO HUMAN LIFE?

suffering the case is different; for suffering is purely mental; pain is not, nor does pain necessarily produce suffering; pain is sensation, but suffering is an emotion, or even a mental attitude that may be self-induced.

Pain may be purely physical, or it may be mental, but in either case it is sensation, and it may be alleviated in many ways, physical, mental, or moral.

Suffering is the voluntary or involuntary endurance of pain, which may be even self-inflicted; but in all cases the suffering is a mental attitude involving submission, and is not to be alleviated by external means, being, as it seems to me, a malady of the emotions, a state of discord, that demands an effort of the will for remedy. If this is so then suffering can be induced but not inflicted; and in like manner suffering may be alleviated by sympathy or by suggestion, but cannot be remedied by drugs, nor can be cured by any external means; for the essential element of suffering is submission to the pain which seems inevitable.

I do not mean to say that suffering, in the ordinary acceptation of the term, is all imaginary; but I am trying to suggest that there may be more kinds than one, and that the greater part of these are quite unnecessary, if man can find the will to make his mind indifferent to pleasure and to pain, as well as quite insensible to fear, which is a greater enemy than most of us are willing to admit.

It has been said in certain ancient scriptures that the path of progress is a path of woe; this may be true, but only if we will it so. The awful pilgrimage so perilous and terrifying to the weak assumes another aspect to the strong of will who find their keenest joy in contests that give them an opportunity to exercise their growing powers of body or of mind. To them the pain of conflict is a joy.

But there are also those whose strength lies in endurance, and who shun violence. For such as these the path of progress may be different. Their battles may be all unseen, their triumphs all unheralded; their enemy is 'of their own household'; their crown of victory is the symbol of self-mastery.

And what of those who follow Beauty, holding with Plato that the Beautiful and the True are one? These have no use for suffering and boldly uphold a gospel of pure joy, declaring that the law of life is love. In one scripture it is written: "The Path is one for all, the means to reach the goal must vary with the Pilgrims." This is the teaching of Theosophy, which proclaims as its ideal the ancient rule of Universal Brotherhood.

The theory that it is by suffering alone that wisdom can be gained is a doctrine of pure pessimism, worthy to range along with the Dar-




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winian 'struggle for existence, and survival of the fittest,' the now almost discarded doctrines of the exoterical materialist.

Theosophy brings liberation from the fetters of materialism, teaching in place of it the glad gospel of the joy of life, and the essential divinity of man. It offers hope instead of suffering, for the life of man extends beyond the grave, in life after life of endless opportunities. For those who cannot find the joy of life there will be suffering; for those who cannot see the light there will be darkness. The soul of man is godlike in its possibilities, but it is man himself who must discover his essential divinity, and it is man who must become the liberator of himself from suffering. This final act of liberation sets the seal of joy upon the pilgrim's brows in sign of his divinity achieved, which was the purpose of life's pilgrimage.

### THE TRUE ROAD FOR HUMANITY — BROTHERHOOD Viewed in the Light of Theosophy

STUDENT

 HE true road for Humanity lies in the principle of BROTHERHOOD — properly understood. But that word, 'Brotherhood,' needs careful consideration, if we are to gain an adequate idea of what it really means, and not be misled by the numerous false conceptions which are attached to it. Brotherhood, as the term is usually understood, represents a conception which is much too small and slight to stand as the salvation of Humanity. Too often it means nothing more than a vague sentiment of mutual toleration, or a system of communal life based on such mutual toleration. When people speak of Brotherhood, they often have in their minds something that is difficult and goes against the grain. To practise Brotherhood, they imagine, means to act against one's inclinations and maintain towards other people an attitude of forced benevolence and toleration.

This is because we are trying to practise Brotherhood without having the real thing in our hearts; and so, instead of being an instinct, whose gratification is a pleasure, it becomes an irksome duty. Our motive is wrong. We act from religious fear or philosophic belief, or some other motive that does not deeply stir the nature. Brotherhood cannot rest upon sermons nor upon philosophical treatises. You cannot preach people into brotherhood, nor argue them into it.

But Theosophy sheds quite a new light on the question. According to Theosophy, Brotherhood rests on certain great truths which



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have long been forgotten by the human race, and which must be brought back to recollection. The first of these truths is that of the *essential divinity of man*. This makes all the difference in the meaning of the word Brotherhood, because the belief in the essential divinity of man is not taught either by religion or science, or, if it is, then only in a vague and ineffectual way.

According to Theosophy, the ordinary life of man is but a poor shadow of the real Life that should be his. The greater, better, part of human nature lies still latent and undeveloped *outwardly*. There are possibilities in life which we do not dream of. We go on theorizing about questions as if the present stage of human development were the best possible. But it is evident that, if so many of our powers and faculties are still latent and undeveloped, we have quite a large and new field of conjecture left open to us.

The powers of the Soul can only be evoked by a true Brotherhood. Just as the sublime harmonies of music require the consonance of many tones tuned in accord, so many hearts beating together in perfect mutual understanding and love evoke the sublime harmonies of the Soul-life.

To most believers in religious creeds, the Soul-life is a thing of the hereafter, not to be enjoyed on earth. And even thus, there is never any idea of a blending of hearts, but rather one of selfish bliss — if such a thing were possible. But in the light of Theosophy the Soul is ever present with us, overshadowing us each and all, and waiting for our recognition. This is surely no strange doctrine, but only the one that Christ taught. But we have perverted his kindly teaching into a cold and barren dogma.

It is open to everyone to enter upon the Path which leads to eternal peace and knowledge. The one essential is that he should give up those personal prejudices and delusions which hide from him the light. But to be willing to do this, he must become convinced that there *is* such a Path, and that it is worth striving for. This is where the need for Theosophical teachings comes in. There are many, many sad hearts and puzzled brains in the world who are ready to come to the light, but are kept from it by the almost impassable barriers of false knowledge and mistaken ideals that exist in the world. Many hear of Theosophy and pass it by without further inquiry, when it is the very thing they are in search of; and all because of the number of times they have been deceived. They think Theosophy is one more sham and delusive hope.

Since humanity has no creed or faith on which it can base a doctrine of true Brotherhood, it needs more than all else a proper understanding of the laws of life and of the constitution of human nature.



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*Humanity needs a new HOPE.* Without hope and the faith of knowledge the heart is cold. How are we to restore the lost hope and faith of humanity? By restoring the knowledge of man's essential divinity.

The Theosophical teachings as to the history of humanity are more scientific than those which are current today. Theosophy teaches that Man has had an immense antiquity on the earth, as our archaeologists are now beginning to discover. Science admits that the rocks and plants and animals are millions of years old, but, with strange inconsistency, will not accord a corresponding antiquity to Man; but, instead, makes him the creature of a few paltry centuries, while its ideas as to the status of the ancients are often childish and silly. The Wisdom-Religion, more consistent, gives Man an antiquity commensurate with that of the geological ages.

The life-history of humanity comprises a cycle of fall and descent, and a cycle of reascent and rise. It is what is meant by Paradise lost and regained. There have been times in the far past when humanity was more glorious and happy than it is now — times dimly spoken of in legend as the 'Golden Age.' All nations have traditions of these times, when Gods and Heroes walked the earth. Also we have legends of the Fall of man, when, led away by the misuse of his divine prerogative of free will, he forsook the Light and turned to sensual pleasures and worldly power. The purpose of life is the experience of the Soul, which, being essentially divine, descends into fleshly bodies for the purpose of adding to itself the knowledge and dominion of all the lower kingdoms of nature.

It is the destiny of man, by virtue of his free will, to stray far from the light in his quest of experience and happiness. It is also his destiny to return to the light after his long pilgrimage and to become master of all the forces of his lower nature. But the path of humanity is always forward, though sometimes leading along a descending slope. Viewed in this light, the present age, and indeed all the period covered by history as we know it, is a cycle of materialism and spiritual darkness. Man has been engaged in bloody wars of conquest, in religious quarrels, in the struggle for material wealth, and all things that are earthly. But we have now passed the lowest point of the cycle and a return to more spiritual ways of life is impending. This explains the universal hunger for reality and faith which is heard everywhere today.

It is a sad thing to have to confess, in a so-called scientific and cultured age, that people are in a state of absolute doubt and ignorance, as to how to deal with the most vital problems of human life: — how to bring up children, how to stop vice and crime, how to prevent disease



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and secure health, what is the right form of government, how to prevent industrial strife and financial corruption, what constitutes truth in religion, what is the nature of the human mind and heart, and innumerable other questions. It is not very flattering to have to confess that we cannot prevent international wars, bloody massacres, political dishonesty, and the ravages of selfishness, cruelty, and lust. In short, the outfit of knowledge which we can claim in this age is confessedly altogether inadequate to solve the simplest problems of human life.

Is there not need to bring back to humanity its lost faith and knowledge?

The secret of happiness is SELF-CONTROL. But what is to be the controlling agency? The only self-control we know is where some greater passion controls the lesser ones, as when ambition rules a man's life, or love of ease. Or perhaps religious fear may keep us in order. Fortunately, the greater part of humanity is governed, not by the contradictory voices of religion, nor by the wild guesses of scientific opinion, but by the sane and healthy instincts of human nature which make themselves felt and which impel men to observe the laws of self-sacrifice and mutual helpfulness which alone can render society stable. But these are only instincts and people do not understand their reason.

What we have to learn is that the law of Brotherhood is founded on eternal truth, that it is the very fundamental LAW of all life. The higher life is not a kind of supplement added to the ordinary life. It is the only real life, and what we know as life is only a counterfeit. Theosophy teaches that, while the lower mind of man is personal and separate, the Soul is one for all and knows no self-interest.

If we should rise above the delusions created by our selfish passions, we should become illuminated by the light of the Soul shining into our minds and making us see things as they really are. We should then be inspired with the universal Love which would impel us to act in the common interest and would dominate and supersede all self-interested motives. Instead of having a lot of ordinary people actuated by ethical and religious principles in which they only half believe, we should have people who were illuminated and to whom the teachings of true Religion were natural instincts instead of difficult tasks.

Modern opinion fluctuates to every point of the compass; all the departments of inquiry are at cross purposes; there is no unity or agreement in modern thought and it is a perfect Babel. How can we find in the midst of this confusion, any authority, any certainty, anything that can serve as a sure guide in life? We have lost the unifying factor of knowledge, the keystone of the arch. Instead of knowledge, we have



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multitudinous opinion, and if it were not for the natural healthy instincts, society could not exist at all.

The unifying factor which we have lost is the ancient Wisdom-Religion — Theosophy — that knowledge which in antiquity was widely diffused and generally recognised, but which was obscured by false doctrine and gradually lost from public knowledge during the dark cycles. In this Knowledge there is no contrariety between science and religion and the whole fabric of knowledge coheres and is perfectly consistent and harmonious. It replaces the everlasting doubt and fear about the future life and the Soul by a certain conviction of the immortality and essential divinity of man's nature, and thus gives a new hope and strength and dignity to life.

No longer need we live without a purpose, drifting along we know not whither. The assurance that there is a larger knowledge and a fuller, richer life open to each and all who are willing to enter the path of wisdom, gives man a sure goal to aim at.

The True Road to truth must be sought within oneself. In the Soul is the ultimate criterion of truth. The religious bodies of the Occident are to some extent beginning to realize this; that is to say, they are getting back to the original teachings of their Master, who taught that we must look within ourselves for our divine nature. But it needs Theosophy to put this teaching into a form that will make it real and practical; for without the knowledge regarding the nature of man there is no rational basis for the doctrine to rest on and it will not satisfy the reason. Theosophy indicates how we may so direct and fashion the course of our lives as to approach that fount of divine strength and wisdom which is in each one of us. That way is by the practice of Brotherhood.

We must realize that the selfish propensities are fetters on the Soul, chaining it down to a narrow and sordid life, when it might be free and soaring like a bird. By recognising the unworthiness of our personal desires and ambitions, and forcing them to give way to the unselfish aspirations which we are cultivating, we can gradually rise to a calmer, happier life.

This is no idle dreaming. The Theosophical or Brotherhood-life is being actually lived before the eyes of the world in Lomaland, and is rapidly becoming the source of wonderment and admiration. For the world hungers for, and can appreciate, practical working example.

Theosophy does not divide life into compartments, but regards it as a whole. Hence the whole nature is developed harmoniously, as the ancient Greeks sought to develop it. Body, Mind, and Soul, are all



## HUMOR IN THE DRAMA

cultivated. Theosophy contains the laws of right living on every plane; so that it includes the laws of bodily health.

The most striking instance of the effects of practical Theosophy now before the world is the Râja-Yoga school-system. The quality of the children which that system of education brings forth is astonishing the eyes of the people. In the Râja-Yoga Schools true self-command is taught, for the children are taught from their earliest years to rely on the indomitable strength and purity of their own Soul, and by it to control all their faculties, of mind and of body, and to drive out all the intrusive passions and ailments which afflict and mar the life of less fortunate people. The Râja-Yoga system, as applied to children and to grown people, may truly be described as the hope of humanity.

## HUMOR IN THE DRAMA

STUDENT

**I**N considering the higher possibilities of the drama, it is necessary to give the element of humor its due. There is nothing disrespectful to the highest ideals of the drama in doing this. Humor is the wholesome, genial element, the presence of which makes it possible for the dramatist to use pointed weapons in dealing with subjects that could not be successfully attacked in an atmosphere devoid of the kindness and sense of unity that coexist with humor. The keen edge of the weapon is felt less, for the moment, on account of the enjoyment of a ludicrous situation; but the picture remains, of what perhaps was never so clearly flashed upon the mind before, and this inevitably reproduces itself whenever the associated acts and qualities are again suggested. By means of humorous scenes, we learn from what, in everyday life, often calls forth only careless condemnation.

In the classic comedy of Greece, Aristophanes made the keen wit and humor of his dramas the vehicle of a tactful censorship of the citizens of Athens. In the parabasis of the comedy, the chorus approached the audience and expressed, in the songs that accompanied their dancing, the poet's frank criticism of not only literature, education, and public morals, but of the personalities of the day. Every means the dramatist could muster, was used to illustrate and reinforce the argument — satire, parody, and burlesque,— in which imitations of animal life supplied a fantastic and most effective element. And here and there were interspersed the most exquisite lyrics, so that the appeal made by the dramatist for higher things was extremely varied — now a keen thrust; again,



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a burst of rollicking song, an interval of burlesque, a note of high poetry.

In the *Birds* of Aristophanes, the action concerns the founding of a colony in mid-air, Cloud-Cuckoo Borough. Peisthetaerus (Plausible) and Euelpides (Hopeful) propose this scheme to the birds, and fit themselves out with feathers from the Hoopoe's nest. Their object is to cut the gods off from men; but in the most delightfully humorous scenes, the fortunes of the colonists are used to set forth the weaknesses and follies of the Athenians.

Molière was more limited in the means to be used to produce effects; but he did skilfully devise means in his comedies to score sham and humbug, and uncompromisingly assail them in many of their guises. Hearty laughing and hard thinking may go on at one and the same moment, as the scenes of his plays progress. He battled bravely with hypocrisy. One has only to recall *Tartuffe* to realize this.

In Shakespeare's comedies we see the poet, the playwright, and the teacher utilizing the charm of the lyric, the spell of faery-realms, suggestions of the animal world, and profound knowledge of human nature, in order to lure the spectators to self-knowledge. Falstaff, chosen as an embodiment of much that menaced purity and progress, is shown in all the ridiculous situations — not one without its point and lesson — into which folly and excess have led him. Braggart and wanton, he is tripped up, and his type clearly impressed upon all beholders for what it really is. Shakespeare's compassion is shown by his treatment of Falstaff in the *Merry Wives of Windsor*, where honest women and pure children effect an awakening of his better nature.

As a study in self-deception, Malvolio stands supreme. His vanity makes him easy prey. He is fooled to the top of his bent. Wantonness and vanity are often invulnerable to all save ridicule; but where any grace remains, ridicule may always reach and cure. Ancient Pistol, too, with his "killing tongue and quiet sword," whose honor could be cudgelled out of him, served Shakespeare well as a means of bringing before the public certain excesses of all times.

The better the art used by the writer of comedy, in depicting situations in which folly and vice are linked to consequences, the purer the humor which envelops the whole, the deeper will be the effect on the public. Whenever, as in the higher comedy, sin is shown earning an inevitable wage, an educative influence is registered on the sensitive plate of the human mind. We laugh first; then we recollect that "he laughs best who laughs last"; and then we learn to know ourselves. The educative power of comedy is drained, however, from even the




## THEOSOPHY AND EVOLUTION

greatest dramas, by the impure lives of those who act the parts. The higher comedy demands high morality in the players.

Just as the real significance of many comic scenes in the great dramas have lost force because of the conditions of the modern stage, so have love-scenes lost much of the higher meaning they may be made to convey. Love is not only a sentiment of an outwardly demonstrative type; it is a deep stirring of the springs of the nature; it may become comradeship of the most lasting and uplifting type. Into the acting of love-scenes may be put much that speaks of these higher aspects, much that lifts us into the true heart-world, where romance is evermore. Those know who have seen plays given under Katherine Tingley's direction.

## THEOSOPHY AND EVOLUTION

G. LIDELL

 HE subject of Evolution is so vast that it would be futile attempting to deal with it adequately in a short paper like this. One can give only a brief outline of the great fundamental truths, as brought forth in Helena Petrovna Blavatsky's gigantic work, *The Secret Doctrine*, which is largely founded on the old temple-literature of the Hindûs, Chinese, and Tibetans.

Dealing with the evolution of the Universe at large, H. P. Blavatsky submits three fundamental propositions, based on Esoteric Philosophy. They are:

“(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. . . .

“(b) The Eternity of the Universe *in toto* as a boundless plane; periodically ‘the playground of numberless Universes incessantly manifesting and disappearing,’ called ‘the manifesting stars,’ and the ‘sparks of Eternity.’ . . . ‘The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.’ . . .

“(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term.”— *The Secret Doctrine*, Vol. I, pp. 14-17

Referring to that part of the Universe which is most familiar to us, namely, our earth, the sun, and the moon, Theosophy throws new light on their relationship. In their constitution they are like human beings, sevenfold; all three are in different stages of development at present. The moon is a body in decay, having accomplished its life-cycle. Part of its cosmic substance formed our earth, which, so to speak, is



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the child of the moon. The earth has also inherited its life and energy from the same parent. The great sustainer of life on our earth is the sun. Everything in the Universe, from the innumerable celestial bodies down to the atoms, is subjected to the same law of change, striving towards the same goal, perfection.

All these statements may seem very strange and speculative. What has become of the old history of 'creation'? It is gradually losing ground. Astronomy, archaeology, and geology, have given it its death-blow. There are also older sacred books than the Bible, where one can find proofs of the truth of what has been said, such as the Purânas, the Vedas, the Upanishads, and others. Extracts from these books appear in our Theosophical literature. In chapter II of *The Ocean of Theosophy*, our second Leader, William Q. Judge, gives us a view of the general laws governing the Cosmos. As a contrast to the 'history of creation' the following might be quoted here:

"The one eternal thing we can most easily imagine is Space, the ever-present cause of all, the incomprehensible Deity or that which is self-existing, and the mystic root of all matter. (Matter in this meaning is invisible.) Its first differentiation is Spirit, with which appear Matter and Mind. Mind is that in which the plan of the Cosmos is contained. The Universe evolves from this unknown source on seven planes, which causes all the worlds of the Universe and the beings thereon to have a septenary constitution."

The origin and the manifestation of the Universe are set forth in these beautiful lines from the same source:

"The great Breath never ceases; forever the going forth and the withdrawing into the Unknown will go on. As it proceeds outwards, objects, worlds, and men appear; as it recedes, all disappear into the original source. Wherever a world or system of worlds is evolving, there the plan has been laid down in universal mind. . . . No limit can be set to its evolutionary possibilities in perfectness, because there never was any beginning or there never will be any end to the periodical manifestations of the Absolute."

"As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches: (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom." — *The Secret Doctrine*, II, 1

What is man? The *real* man is an evolving soul — in our Theosophical literature called the Ray of the One Divine Existence or the 'Monad' — traveling a well-defined path and wearing down many physical bodies in its journey towards divinity (*Theosophical Manual*, No. XVIII, p. 23).

What does 'Round' mean?

"There are seven great circuits called 'Rounds' in the journey of the *Monad* or Ray of Divinity. . . . During the First, Second, and Third Rounds, the Monad descended into matter, and in the Fifth, Sixth, and Seventh it will be traveling upward."

— *Theosophical Manual* No. XVIII, p. 16



## THEOSOPHY AND EVOLUTION

We are in the middle of the Fourth Round and have just passed the turning point.

Theosophy has no need of a 'missing link,' because it knows that all the links in man's evolutionary chain are complete. An explanation of this fact will be given later on.

Speaking of the origin of man's complex and mixed nature, H. P. Blavatsky says:

"Man was not created the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development — from the simple and homogeneous, up to the more complex and heterogeneous."

"This double evolution in two contrary directions required various ages of diverse natures and degrees of Spirituality and intellectuality to fabricate the being now known as — man."

The real age of our earth is vastly great, and that of physical man as he is now formed is more than eighteen millions of years. The present humanity has passed through many changes, adapted to the different stages of development of the earth. A few hints will be given to show its progressing process.

The First Race appearing was highly ethereal and not self-conscious. There was no death, for this incipient humanity had no physical bodies to wear out. This primitive Race merged into the Second and became one with it. The man of the Second Race was a little more materialized than the First and produced offspring by budding, in the manner of cell-division. (In passing, it might be interesting to note that the now living, primitive animals, the protozoans, follow the same manner in producing their kind.) At this time the Race was still devoid of the element of desire and passion, and hermaphroditism was the natural order.

The First and Second Races being boneless have left no trace of their existence in the rocks of the world. Not until the Third Race had been established for several millions of years, was there anything tangible enough to last until today as a fossil witness.

The development of the Third Race is recorded in the Indian Purânas, before mentioned, and we learn that it was divided into three groups of higher and lower development. It is always so in the evolution of the human races, that some groups and individuals advance, according to their higher nature, and others follow the downward path, and retard and disturb the whole plan of development. Such was one of the groups of the above-mentioned Third Race, and to them is attributed the origin of the anthropoid apes.

The home of the Third Race was a continent now under the



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Pacific, which has been called Lemuria, of which a part extended across the Indian Ocean. To the northwest it stretched as far as Sweden and Norway, to the east to New Zealand. This continent had its rise and its fall, and the greater part of it was destroyed 700,000 years before the commencement of the Tertiary Age of geology. A relic is Easter Island with its gigantic statues which give us an idea of the culture of a very late Lemuro-Atlantean remnant of that past race. Of course, the breaking up of a continent and the disappearance of a Race are gradual and stretch over an immense duration of time.

As there is no standing still in evolution, the Third Race was merged into and followed by the Fourth, called Atlantean. Its home, Atlantis, did slowly rise when the previous continent was destroyed. The Atlanteans also were a race of giants. Materialism reached its greatest development during that period, and the Atlantean civilization marked a turning-point in the history of the Earth. The Atlanteans stand as an apotheosis of materiality, and they created causes for difficulties with which we are struggling today. Remember, we are the same Monads throughout all the Races, going through varying experiences during the whole duration of our globe, and what we sow, we must reap.

In *The Secret Doctrine* we read:

“Esoteric Philosophy admits no privileges or special gifts in man save those won by his own Ego (Monad) through personal effort and merit throughout a long series of metempsychoses and reincarnations (rebirths).”

Returning to Atlantis, it finally met with its destruction by submergence, of which the story of ‘Noah’s deluge’ is a distorted account. The last great Atlantean catastrophe took place towards the close of the Miocene Age, when the Alps were upraised. When the final destruction of one of the few remaining islands took place about 11,000 years ago, the Atlanteans had already then for ages past diminished in size to the present proportions of men. An interesting fact to mention is, that in Atlantis, language took its inflexional form, after having passed from the stage of musical nature-sounds in the Second Race, to monosyllabic speech in the later Third. Writing was fully known to the Fourth Race. Their civilization reached great heights; they were masters of mechanics, and such things as airships were common. This only shows the development of great mentality — spiritual development is directed towards other aims.

Already long before the destruction of Atlantis, the Aryan or Fifth Race had started. They are the descendants of the more spiritualized and better class of Atlanteans, of whom a few had preserved the



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high knowledge of their ancestors, and were ready to revive it when the race demanded it. By degrees, in our survey, we have now arrived at historic and present time. As we long since have passed the densest materiality of the Fourth Race, every step onwards is leading to higher conditions, and the general tendency of human evolution is upwards.

## “MIGHT IS RIGHT”

R. LANESDALE



NEVER was uttered a more obvious truism; nor was ever a more misleading formula adopted for the guidance of man in his relations with his fellows.

“Might is Right.” That seems so clear; and yet it is but the use of one unknown to explain the nature of another: for who shall say what is might? Superior force, you may answer: but how can you say which, for instance, is the stronger, a bull, or a small boy? Muscularly the bull: but any day on a ranch you may see a small boy or even a child drive a bull wherever he wishes the animal to go. A lion is stronger than a man; but a man can dominate a whole cage-full of lions, and make them behave like monkeys while raging at their own submission and ready to tear their master in pieces if his nerve fails for a moment. On which side is the might?

A little thought will show us that there is a trap concealed beneath the plausible simplicity of this well-worn formula. “Might is Right.” Certainly it is the only right the world seems to know; but as no considerable number of people mean just the same thing by the word *might*, and as a very large number do not really try to know what they mean when they quote this saying, the result is a confusion of ideas, that serves as an excellent screen for deliberate hypocrisy and sophistry, and that is used as a justification of all selfishness and of all oppression. That this formula is tacitly accepted as an axiom of human philosophy is evident in many ways, and notably just now in the talk of some peace-advocates, who believe that warring nations may be frightened into peace by the threat of violence from a larger group of so-called neutral powers.

This desire to extinguish fire by pouring oil on the flames is based on the belief that the rights of man are nothing more than a greater quantity of that force they denounce as wrong. This confusion of mind keeps the world busy chasing round the same old circle, like a kitten in pursuit of its own tail.

To return to the illustration used just now. There is no question



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that the feeblest kind of man can dominate powerful animals; while among men themselves the ruling personality in a community, who may be recognised as the strongest man in the country, may be physically weak or even crippled. Obviously there are different kinds of strength, and clearly there are men who are strong in different ways. No less clear it is that there is a certain quality of strength, power, or might, that is developed at each particular step in evolution. Thus a human being is master of an animal by virtue of the place in evolution that each occupies. The same is true among men: and man as well as the animal knows his master when he meets him, if both are in a normal, natural, condition: but if abnormal conditions prevail, then the lower creature, whether human or animal, may detect the weakness of the one who should be his master, and may turn upon him and break loose, asserting his own superior force, which has become to him the law, simply because of the failure of the other to live up to his duty: his duty being to perform that which is due to his true position in the scale of evolution.

To a certain degree this is recognised by all, even by the most selfish and lawless; for even a man, who starts out to get all he can and to keep all he gets, has to recognise that he must have the power, not only to beat other men in his dealings with them, but also to avoid or to beat the laws of the land drawn up to protect the weak from the greed of the stronger. But he stops there, and fails to recognise the laws of nature, and the higher law, of which the human code is often but a parody, or at best little more than a poor imitation imperfectly administered.

Did man but know that the laws of Nature are inherent in every particle of the universe, and therefore in man himself, that their disregard or violation will bring inevitably a painful readjustment, he would take them into account, and would say "the higher law is mightier than man." Then he would attempt to keep within the pale of that law, which at present the ordinary man thinks to be of no account, a fancy, a superstition, a bogey held up to overawe the ignorant perhaps.

Did men but know their place in nature, and their relation to the higher law, which is the actual law of their own higher nature, they would not think they could with impunity override the rights of weaker men; for they might see that though the weak ones, whom they hope to conquer or to despoil, cannot protect themselves, these weaklings are a part of a great whole, whose might is the might of all nature, and whose rights are guaranteed by nature herself, that is by the great law of life, by which the strong man himself exists. They would know that the higher law would compel a readjustment and they would understand that no real gain can be accomplished unless it is in accordance with the higher



## "MIGHT IS RIGHT"

aw. Nor is this higher law so vague as some may think or as some may pretend to believe: for it is a part of man's own nature and its presence is indicated in what we call conscience. It is shown in man's aspiration to a higher life, in his desire to do things heroic, or generous; it is the only explanation of man's admiration for a life of self-sacrifice; and it is that which makes renunciation the rule of life to the highest men. The might of the higher law is the only might that is right.

When men open their hearts to this law, or when suffering shall break down the closed doors of their minds and let in the light, then they will bow their heads to the law that, in its impartial and impersonal readjustment of man's disorders, has brought them to ruin and to shame. And when they know that this higher law is the law of their own inner nature, impossible to escape and supreme in its action upon its own plane, they will no more think of ignoring it than they would now dream of ignoring the law of gravity.

The knowledge of this higher law is called Wisdom, but it is a kind of wisdom that may be mastered by each, and must be mastered by all in the slow course of human evolution. And, as men are not all equally developed in any respect, all must be able to recognise this higher law in some varying degree, and the degree of their evolution will be marked by the superiority of their moral or ethical code: for the moral code is but an attempt to formulate some perception of the higher law into a practical system or rule of life for general use.

But men must know that the full majesty of truth is the full measure of the higher law, and that it is man's destiny to reach his perfect development by the action of this law; and therefore he must learn to recognise its presence in his own heart, and he must fashion his code of ethics upon this inner light, or he will be false to his own nature, and, like the lion-tamer who gets drunk or who loses his nerve, he will be in danger of being torn in pieces by the lower forces in his own nature that it is his duty to master and control.

Man must learn that the weak are not unprotected, being in fact as much a part of nature as he is; he must learn that in all things and at all times he is dealing with the great laws of nature, and that the meanest of creatures has the whole of the universe behind; then the saying "Might is Right" will come to have a new meaning, and humanity will know that the rights of Man are backed by the might of Nature's law. Then it will be seen that it is wisdom to recognise that Brotherhood is a fact in Nature, and to act accordingly. No more than this is needed to make peace universal, and no less will serve the cause of human evolution.



## A FLEXIBLE PAST

T. HENRY, M. A.

**P**RESENT control of past events seen as a possibility," announces the *Boston Transcript*, in a heading to a scientific item. Rather an ambitious program, one would say, for mere humanity, which has still so many shortcomings and imperfections in regard to more ordinary matters. Fancy being able to control past events, when we cannot bring up our children properly or stave off the assaults of arterio-sclerosis! What shall it profit a man, if he shall change the whole past and lose his own soul?

Still, there is something fascinating about the notion of a flexible past. It would rid us, at a stroke, of the burnings of remorse for past deeds or undeeds, once thought to be so irremediable. History could be carved and molded to suit the taste: a matter, however, about which there might be some conflict of opinion between various carvers and molders! It makes a sorry hash of the doctrine of Karma. If I am suffering from the consequences of my past acts, I can change that past, and thus escape the suffering, thereby cheating the laws of retribution. No longer content to weave myself a golden future by my present conduct, I can give myself a fortunate present by altering my past conduct.

All this boggle results from trying to eliminate time from our reasoning, so as to be able to regard time as an external object; while we are at the same time retaining it as a necessary part of our thinking process. To be able to stand outside of time, so as to become independent of past, present, and future, we must cease thinking altogether; hence we cannot talk about it.

However, on reading the article, we find that the scientist does not suggest the alteration of past events, but of *what we call* past events. This is not so sweeping. The article being copyright, we must be content with summary and allusion. The theory is that a particle will not emit light promiscuously into space, but only to another particle. Hence a luminous particle on Sirius (let us say) will not send us a ray unless we provide another particle to catch that ray. But, by ordinary calculation, it takes thousands of years for the ray to travel. This compels us to alter our grammar, bringing in the future-perfect tense, and saying that the particle on Sirius *will not have sent* out a ray (thousands of years ago) unless I here and now provide a particle to receive that ray. In other words, by keeping my particle out of the way, I can prevent the



## NOW

Sirian particle from ever having telegraphed (to me) its ray at all; thus altering events which we call past.

Perhaps the idea might be made clearer for the bewildered reader by supposing that there is a man on Sirius with a very long stick reaching to me on earth. By holding my end of the stick, I can prevent him from moving his end. Now comes the crucial question: Do the two ends of the stick move at the same instant, or did his end move a thousand years before mine? If a ray of light issues from a distant star and strikes the earth, should we regard the starting and arrival of the ray as simultaneous events or as events separated by a thousand years? So you see it is all a question of Einstein and Michelson and Morley.

There is of course much confusion of thought as to the question of regarding time as a fourth dimension; a confusion in which, to be frank, the present writer shares. A writer in the *Times Literary Supplement* of some past date, has this to say on the subject:

"Mathematicians have rather misled the public by speaking of time as though it could be of the same 'dimensions' as length — a confusion of which they would be ashamed in their symbols. The fourth notion, which they treat symbolically as convertible into length or breadth or height, is not simple time at all, but time multiplied by velocity, *i. e.*, distance traveled, which is a length like the other three. The velocity in question happens to be always the same (that of light), and can be implied or understood, but not ignored."

## NOW

STUDENT


I ASKED a Sage the time, and he replied:  
"It is the subtil, ever-present Now,  
The undivided All, to Whom I bow:  
Wherein are former Milky Ways that died,—  
Wherein all future constellations hide."  
Quoth he: "The Present Moment is the prow  
That cleaves the Sea of Life; but, knowest thou  
That at the prow two great Illusions ride?"  
"Who waives the present moment is beguiled;  
For none may dwell within the past and grow,  
And future time lies yet in embryo.  
The Now is both the parent and the child;  
It IS — to be held sacred or defiled.  
Within the NOW is all there is to know."

*International Theosophical Headquarters,  
Point Loma, California*



## THE PROBLEM OF THE PYRAMIDS AND THE NEW DISCOVERY OF A ROYAL TOMB

C. J. RYAN

HE mills of the gods grind slowly, but they grind exceeding small." Confirmations of Theosophical teachings in the shape of archaeological discoveries not easily explained in other ways, are more frequently appearing in proportion to the increase in the number of exploring expeditions.

The latest discovery of significance comes from Egypt. This is Dr. G. A. Reisner's important find, in the immediate neighborhood of the Great Pyramid, of the tomb of some royal personage of the famous Fourth Dynasty that has not been pillaged by robbers. This tomb, with its magnificent contents, may prove of special interest from its possible bearing upon statements in H. P. Blavatsky's *Secret Doctrine* regarding the real purposes for which the Great Pyramid was built and its actual age.

For centuries we have been officially taught that this mighty structure was erected for no other purpose than to hold the mummy of Khufu (Cheops) a king of the Fourth Dynasty of United Egypt, supposed successor and perhaps son of Pharaoh Senefuru and predecessor of Khefren of the Second Pyramid.

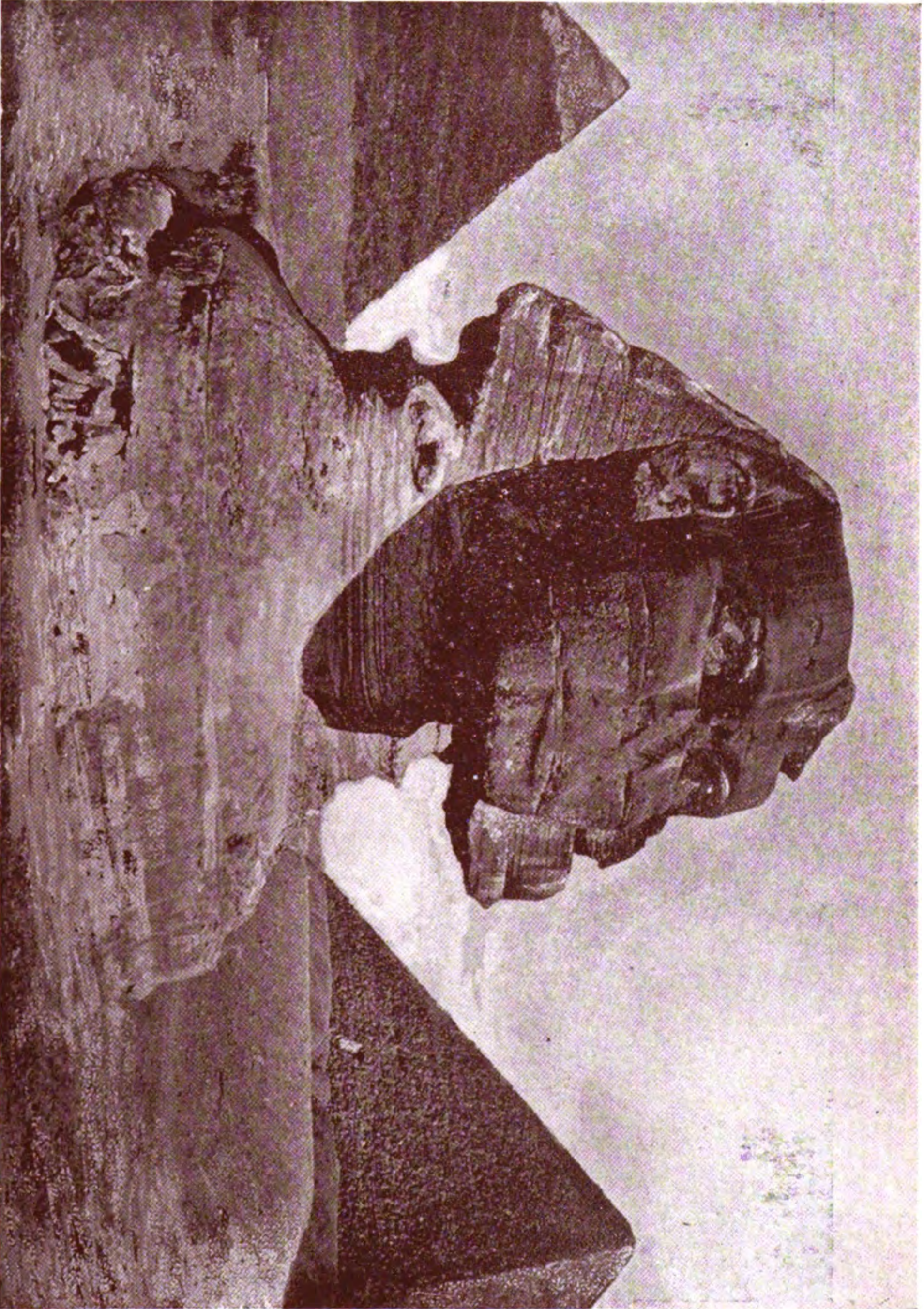
There have, however, always been difficulties in fully accepting the tomb-theory, though it is superficially plausible because it fits in with modern ways of thought, prejudiced against the traditions of the ancients when they transcend the notions familiar to our materialistic, so-called 'practical' age.

Many of the beliefs about the Great Pyramid held by people in general are quite erroneous, and are results of inadequate observations by early explorers and downright guesswork, and of these the tomb-theory is one of the most persistent. Then there is the belief that the entrance-passages were completely blocked. Professor Sir Flinders Petrie makes short work of the latter in his *Ten Years' Digging in Egypt*:

"The passages are commonly supposed to have been plugged up by blocks of stone, solid masonry, whereas at Dahshur and in Strabo's account of the Great Pyramid, it is evident that a flap-door of stone filled the passage mouth and allowed of its being passed. . . . In both the great and second pyramids it is evident that a flap-door filled the mouth. . . ."

In connexion with the tomb-theory it is difficult to understand how the Great Pyramid could have been designed to be carried to completion





*Lomaland Photo & Engraving Dept.*

**THE SPHINX AND THE TWO GREAT PYRAMIDS OF GIZEH**

The remains of the Casing may be seen on the Summit of the Second Pyramid, to the Left.

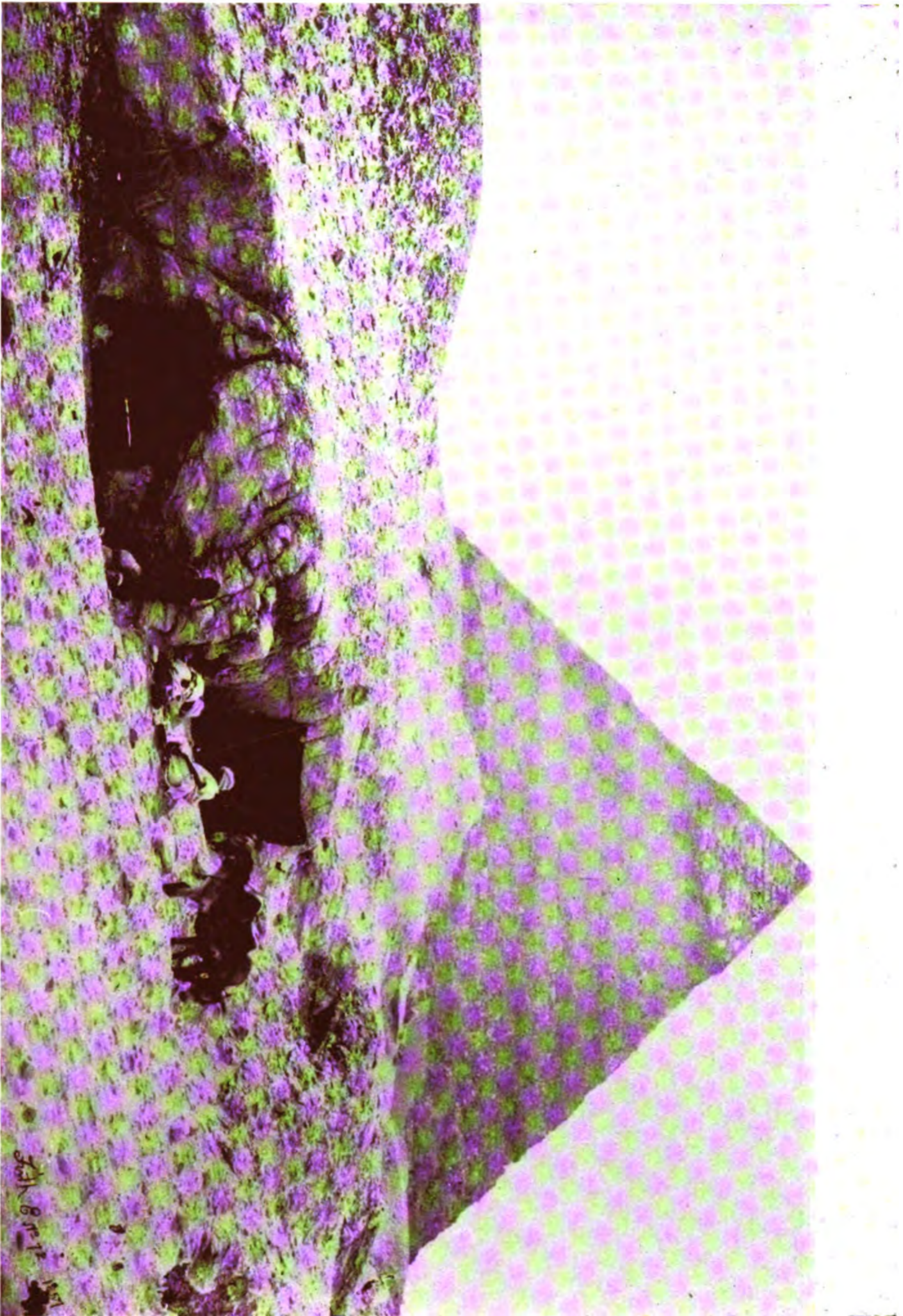




*Lomaland Photo & Engraving Dept.*

THE ENTRANCE TO THE GREAT PYRAMID





*Lomaland Photo & Engraving Dept.*

THE SECOND PYRAMID OF GHIZEH AND TOMBS ON THE PYRAMID PLATEAU







## THE PROBLEM OF THE PYRAMIDS

in the lifetime of one man. The suggestion of Lepsius was that each king began his pyramid-tomb on a small scale and added layer after layer on the outside till his death. Dr. Petrie scouts this idea for the reason that the pyramids on the whole show a unity of design which betokens an original plan carried out as intended. There is no evidence that the largest pyramids were built by the longest-lived rulers. It is obvious that Dr. Petrie feels the difficulty of the tomb-theory, for he says:

“How did Khufu know he would live long enough to build a pyramid covering 13 acres of ground, of 2,300,000 separate blocks of stone, each containing 40 cubic feet? And how is it that others did not do so too and try to surpass him?”

Another erroneous idea is current that we could easily reproduce the Great Pyramid ‘if we had the mind to,’ but according to Dr. Petrie the Egyptians could turn out better mechanical work than ours, and we should probably find it impossible to equal the most exquisitely wrought masonry of the Great Pyramid even if we succeeded in orienting it so accurately, which is doubtful. Speaking of their ability to drill the hardest stones, he says:

“An American engineer, who knows such work with diamond drills as well as anyone, said to me, ‘I should be proud to turn out such a finely cut core now’; and, truth to tell, modern drill-cores cannot hold a candle to the Egyptian: by the side of the ancient work they look wretchedly scraped out and irregular.”

In another place Dr. Petrie proves that the pyramid-builders must have had astonishing machinery for drilling. In a discarded stone he found a hole two inches in diameter that had been bored to some depth for the removal of the core, which however remained. A helical line running round indicated the depth cut at each revolution of the drill, and this he says was so great that diamonds set in our hardest steel would have been torn out of their sockets in cutting through such hard material to such a great depth at each revolution. From the fact that he found oxide of copper adhering to the walls of the hole, he concluded that the Egyptians had developed a hardened copper, to hold the diamonds, much harder than our finest steel!

In connexion with the difficulty in understanding how the builders of the Great Pyramid could have *suddenly developed the ability to do such extraordinarily accurate work* — comparable, as Dr. Petrie says, only to the finest *optical* work of today — in the handling of enormous blocks of the hardest stone, when, up till the time of the alleged builder, Khufu, nothing but ordinary workmanship in stone is found, and very little of that, we need not apologize for a short citation from a valuable article by the late William Scott, a man experienced in practical mechanics. In *THE THEOSOPHICAL PATH* for August, 1921, he wrote:

“One who has not himself striven to do perfect work, or who has not had to deal with



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men in work where a high degree of accuracy was necessary, can have little idea of the meaning of the marvelous workmanship of the Great Pyramid. . . . Even the accuracy required in many of the crafts can only be attained by a small percentage of the craftsmen. It may surprise many to know that . . . not one in a thousand can make a six-inch cube true to the hundredth of an inch. But to a mason of the Great Pyramid an error of this extent, even in the great blocks of the courses, would be crude. They worked to the third decimal of an inch! . . .

“We cannot even conceive of a method by which they could have done such accurate work. Even if they had immense planing machines similar to those used for planing iron, what could they have used for cutters? The abrasion even of diamonds would be so rapid that accuracy to 0.002 inch could not be maintained. Again it is not an easy matter to make one side so perfectly true, and the difficulty increases in geometrical progression according to the number of sides that have to be ‘trued,’ not only in themselves, but in relation to one another, and block in relation to block. . . .

“It would be well within the truth, therefore, to assert that we have no means whereby we could manufacture blocks with the accuracy of those in the Great Pyramid, nor have we stonecutters possessed of the needed sense of accuracy; and very many generations of development would be required to produce them in adequate numbers for such a task.”

It does not appear as if the conventional view — that the Pyramid was built by driven slaves a very short time, a few hundred years at the outside, after the Egyptian “primitive wood-builders who did not use stone” had taken to the use of stone — is a probable or even possible one.

William Scott further remarks that the workmanship of the other pyramids bears about the same ratio to that of the Great Pyramid as the detail of a wheelbarrow to that of the Lick telescope!

The explanation of the mystery of the Great Pyramid given by H. P. Blavatsky in *The Secret Doctrine* fits rationally into the environment provided by the complexities of its internal system, and does not go beyond the possibilities of human nature in a high state of spiritual and intellectual development. Among other references to the subject in *The Secret Doctrine* she writes:

“. . . ‘externally it symbolized the *creative principle of Nature*, and illustrated also the *principles of geometry, mathematics, astrology, and astronomy*. Internally, it was a majestic fane, in whose somber recesses were performed the mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth . . . degrades into a corn-bin, was the *baptismal font*, upon emerging from which the neophyte was ‘born again’ and became an adept.’

“Our statement was laughed at in those days. . . . And now . . . this is what Mr. Staniland Wake writes . . .

“‘The so-called King’s Chamber, of which an enthusiastic pyramidist says, “The polished walls, fine materials, grand proportions and exalted place, eloquently tell of glories yet to come”—if not, “the chamber of perfections” of Cheops’ tomb, was probably the *place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the SACRED MYSTERIES.*’ Had Mr. Staniland Wake been a Theosophist, he might have added that the narrow upward passage leading to the King’s chamber had a ‘narrow gate’ indeed; the same ‘strait gate’ which ‘leadeth unto life,’ or the new spiritual re-birth alluded



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to by Jesus in *Matthew*, vii, 13 *et seq.*; and that it is this gate in the Initiation temple, that the writer who recorded the words alleged to have been spoken by an Initiate, was thinking of."— *The Secret Doctrine*, Vol. I, pp 317-318

Staniland Wake was one of the few scholars who had the daring to suspect more than a tomb, and another was Marsham Adams. According to the latter, in his *Book of the Master*, the mysterious recesses of the Great Pyramid correspond so closely with the Ritual of the Egyptian *Book of the Dead* that the traveler who penetrates them "may follow almost step by step the mystical progress of the holy departed through the grave and gate of death to the final resurrection of the Open Tomb." Furthermore, he says, speaking of the correspondence between the written record and the stone representative:

"The testimony borne by the highly distinguished Egyptologist, Professor Maspero, carries especial weight. 'The Pyramids and the *Book of the Dead*,' he wrote to me (adding at the same time that no Egyptologist had dealt with the subject before myself) 'reproduce the same original, the one in words, the other in stone.' And the prevalence of a tradition among the priests of Memphis (a fact which I learned later from that same authority) supporting my contention that that Secret House was the scene where the neophyte was initiated into the mysteries of Egypt, lends it a force which only direct evidence could rebut."

And such rebuttal-evidence has not come forward, but, for all that, the 'tomb and nothing but the tomb' theory, weak as it is, has been allowed to go out as an established fact.

Another Theosophical teaching which the unique discovery of an unpillaged royal tomb of the Fourth Dynasty may support by indirect or inferential evidence, is that the age of the two Great Pyramids at Ghizeh has been greatly underestimated; they were not erected in the 'pyramid age' of the 'Ancient Empire,' but had been in existence thousands of years before the First Dynasty of United Egypt, and their real builders are not known to Egyptologists.

The seventy-five Egyptian pyramids may be roughly divided into two classes — the two Great Pyramids, whose superficially obvious outstanding character is their enormous size; and the remaining small and medium-sized pyramids which are probably of the 'pyramid-age.' The second class were undoubtedly tombs, and, as Fergusson and the authorities generally say, were reserved for the early Pharaohs and perhaps their immediate royal relatives. The Third Pyramid is one of the finest examples, with its magnificent coating of red granite and elaborately decorated and polished blue-black basalt sarcophagus.\* The subterranean tomb-chamber was lined with slabs of stone fastened to the native rock by *iron* clamps. The Third Pyramid is very insignificant in comparison with its mighty companions, being only 218 ft. high.

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\*Lost at sea in 1838 when being transported to England.



## THE THEOSOPHICAL PATH

The severe censorship laid by the Egyptian government (in consequence of the commercial newspaper-exploiting of the Tutankhamen sensation) on further details of Dr. Reisner's great discovery of the only important tomb yet found intact previous to Dynasty VI, has now been partially lifted, and press-despatches dated March 10th say that the Harvard-Boston expedition has ascertained that the tomb is of the period of Seneferu, supposed immediate predecessor of Khufu the alleged builder of the Great Pyramid, and is probably that of Seneferu or of his Queen. The burial chamber was excavated in the rock at the bottom of a vertical shaft, 90 ft. deep, in the customary manner of the low *mastaba* tombs so numerous on the pyramid-plateau. It contained a large alabaster sarcophagus of great splendor with gold ornaments, a quantity of vessels of bronze and alabaster, and gilded wooden furniture. On the coffin lay an elaborate gold mat with a line of incised hieroglyphics with the name Nebti-Seneferu. The posts of the sarcophagus were sheathed in gold. Fortunately, though the woodwork has nearly perished, the gold which covered the furniture is intact and will be placed together so as to give a reproduction of the original forms: this will be a work of great skill and labor.

This tomb is nearly two thousand years older than that of Tutankhamen at Thebes, and its unexpected discovery is another proof that no man can say what records of supreme interest may not remain to be found in places already explored. No wonder those who can appreciate the value of the find are rejoicing, and that there is great eagerness to learn further details.

Seneferu was a great and honored ruler; inscriptions in commemoration of his valor and justice are to be seen as far off as the peninsula of Sinai, which he conquered and where he established Egyptian settlements and temples at the copper- and turquoise-mines. If the newly discovered tomb is his or that of his consort, and if he was of the dynasty of pyramid-builders, it is difficult to understand why he did not build a pyramid, if not as large as that of his supposed son and successor, Khufu, at least of some splendor. Large tombs of more or less pyramidal shape, were not unknown before the Great Pyramid, according to the Egyptologists. At least one, the curious 'Stepped Pyramid' of Zoser at Sakkarah is believed to date from the previous dynasty.

Can it be that the Fourth Dynasty Pharaohs preferred subterranean chamber-tombs under inconspicuous *mastabas*, and that Khufu and Khefren followed the example of their predecessor Seneferu, and did not build the First and Second Pyramids after all in spite of the vague traditions which connect them with those monuments? In discussing



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the new tomb some authorities in Cairo suggested at first that it might be the tomb of Khufu himself! This shows that the idea that Khufu built the Great Pyramid for his tomb is more or less under suspicion. In connexion with this the correspondent who sent the limited information on March 10th makes a very significant remark; what are we to think of this? —

“Survey of the tomb and its contents will fill many gaps in Egyptian history, and may revolutionize the whole theory of the purpose of the pyramids.”

In view of the Theosophical claim that the Great Pyramid was erected for more important purposes than merely to hold the mummy of Pharaoh Khufu, the incomplete account so far received of the contents of the unrifled ‘Seneferu’ tomb suggests reasons supporting the statement that the Great Pyramid, and perhaps one or two others, belong to a different class from the smaller tomb-pyramids.

According to the popular idea, based on the slenderest evidence, the builders of the Great Pyramids were proud and haughty tyrants who erected these enormous monuments not only to preserve their remains in safety — a very doubtful way owing to the conspicuous nature of the structures — but to display and accentuate their grandeur for the admiration of the most distant ages. Yet there is not a single picture, relief, or carved inscription, to be found within the entire complex of passages and chambers of either pyramid: all is blank with the exception of unexplained projecting knobs and incised lines. No authentic record speaks of any commemorative writing on the outer casing; Petrie explains the reference to ‘inscriptions’ on the outside in various languages as meaning *graffiti* or scrawls made by Greek, Roman, and other travelers describing their impressions, such as are to be seen today on the Colossi of the Plain at Thebes.

The pyramid of Zoser of the Third Dynasty has that king’s name elaborately inscribed in several places. Why should Khufu and Khefren have been so modest as not to have signed their supremely magnificent works? And in the new ‘Seneferu’ tomb there are incised inscriptions with names, including one with the seal of Seneferu himself on a separate slab.

In Zoser’s pyramid-tomb a ‘Ka’ statue has been found, one of those indispensable reproductions of the deceased which were supposed to help preserve the vitality of the astral body if the mummy were destroyed, but nothing of the kind has been found in the Great or Second pyramid.

In the ‘Seneferu’ tomb, the sarcophagus is large and splendid, and carved from rare and beautiful alabaster. In the Great Pyramid



## THE THEOSOPHICAL PATH

the so-called 'coffer' in the King's Chamber is a small and insignificant object, made of some dull porphyritic stone and without a lid or traces of one. As Marsham Adams says, it is an '*Open Tomb*,' which means not a tomb at all in the ordinary meaning of the word. Yet, according to the tomb-theory, this second or third-rate sarcophagus, unmarked and without a word of carving to identify it or the building in which it stands, is the final resting-place of the mighty Pharaoh whose pride reached the heavens, while his predecessor Seneferu or some inferior royal personage of that date was dignified by a magnificent sarcophagus with sumptuous trappings.

The coffers in the Great and Second Pyramids would be large enough for a tall man to rest in a horizontal position while he was being prepared to be raised to the vertical in the symbolism of the resurrection to life as mentioned by H. P. Blavatsky in *The Secret Doctrine*. And, in that connexion, extreme simplicity would be quite in place.

A singular fact, seldom mentioned, about the coffers of the two great pyramids is that they are both too large to pass through the narrow passages leading to the chambers in which they stand. This cannot have been unintentional, and it arouses many curious speculations.

The 'Seneferu' tomb, proving by its construction that royal personages of the Fourth Dynasty were not necessarily interred in pyramids, releases us from the obligation of assuming that Khufu *must* have had a pyramid for a tomb, and leaves the way open to several possibilities. One is that the Khufu of the Fourth Dynasty may be buried in some undiscovered *mastaba* tomb on the plateau, like that of the 'Seneferu' discovery, and that some other king — perhaps of the same name, Khufu — built the Great Pyramid for special purposes long before the Fourth Dynasty.

The vagueness of the traditions about most of the kings of the Fourth Dynasty, and the general lack of reliable information about that period, make it reasonable to think there may be some confusion in the records which cannot be cleared up until more definite information is forthcoming — perhaps from the 'Seneferu' *mastaba*-tomb.

Much that has been said above about the Great Pyramid applies also to the Second Pyramid, which, though a little smaller, overtops the First owing to its more elevated site on the plateau. Its simple sarcophagus is quite unadorned, with no writing on it, and destitute of a cover. There is no writing or carving of any kind throughout the whole building; nothing to indicate its age or its purpose.

It looks as if the later pyramid-builders felt it an honor and perhaps a protection to rest in the neighborhood of the two great temples



## WHAT DO YOU MEAN BY BEAUTY?

of the Sacred Mysteries, and possibly the First and Second Pyramids were originally placed in the Field of the Dead, among the small tombs with their hallowed associations because the awe-inspiring sacredness of the spot would be a powerful factor in preserving their isolation and freedom from intrusion.


We cannot say that the Great Pyramid was not utilized at some period for the preservation of a royal mummy, but the Theosophical teaching is definitely clear that it was originally designed for a much more serious purpose, and that it was not built by a king of the Fourth Dynasty, unless we place that royal house many thousand years earlier than the earliest date allowed by Dr. Petrie, the most liberal of Egyptologists in chronology.

H. P. Blavatsky refers to the two Great Pyramids in these words:

“ ‘The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our *mâyâvi* veil (atmosphere),’ says a Commentary. Thus we are taught that the great Pyramids were built under their direct supervision, ‘when *Dhruva* [the then Pole-star] was at his lowest culmination, and the *Krittikâs* [Pleiades] looked over his head [were on the same meridian but above] to watch the work of the giants.’ Thus, as the first Pyramids were built at the beginning of a Sidereal Year, under *Dhruva* (Alpha Polaris) it must have been over 31,000 years (31,105) ago. . . .”— *The Secret Doctrine*, Vol. I, pp. 434-5

## WHAT DO YOU MEAN BY BEAUTY?

R. MACHELL

 ONE day while waiting in an art-gallery for a friend who was diligently searching the long-suffering walls on which were hung the latest horrors (born of a fierce desire to express the unutterable in paint) in the vain hope of finding there some clue to the interpretation of the mystery of modern art, I heard a bewildered visitor inquire of one more accustomed to the ordeal of such exhibitions, “Why is it that the modern paintings are so ugly?” To which a weary voice replied: “Oh, I suppose the Old Masters were as bad in their own day: but these have got it in a new way. Some of them are interesting.”

The first voice answered querulously: “But none of them are beautiful.”

With gentle tolerance the cynic asked: “And will you tell me what you mean by beauty? Do you think you can?”

The impetuous retort came back: “Of course I can. Beauty is



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. . . well . . . . Everybody knows what beauty is. Let us have tea. . . .”

I heard no more, and still am guessing at the answer to that question: “What do you mean by Beauty?”

Certainly it is true that we all know the meaning of the word beauty until we try to put our meaning into words. And we can say with some assurance, “this thing is beautiful, and that is not.” But how many can agree upon a simple definition of the term or as to the true standards by which it may be judged? What are the standards? Where do they get their authority? Who discovered them? Is there indeed any such thing as an authoritative standard by which beauty may be judged? For that matter may it not be asked: Is beauty measurable? Can it be tested? What is it? Is it a quality that inheres in things, or is it not rather a state of mind, or an emotion induced in the beholder by certain qualities apparent in the object of his contemplation? If so, what are those qualities, whence do they come, what is their nature?

Probably to the majority, Beauty is a something to be found in certain objects and not in others. But I should say that the assumption that we all know what is meant by Beauty is hardly warranted by general experience. There are in all probability as many kinds of beauty as there are minds to be affected by it: and it is difficult to see how it could be otherwise; for surely the most essential quality of beauty is its power to please; but that quality is inherent in the spectator rather than in the object of his admiration whose power to please depends upon the power of the beholder to appreciate what he sees.

This power to appreciate beauty is not always of the same quality nor is it equally developed in all people; only the resulting emotion is in all cases one of pleasure however various in degree.

Now it is obvious that a similar emotion may be roused by contemplation of all sorts and conditions of objects, as well as by the association of ideas: and it is also evident that different people respond in different ways to the same appeals made to their senses or to their imagination; the result is variation in the kind as well as in the degree of power to appreciate that pleasure in the contemplation of objects generally considered beautiful: and naturally enough this variation is attributed by man to the object rather than to the beholder.

It is probable that in the great majority of people the sense of beauty is almost entirely the result of education, and amounts to little more than a mere echo of the appreciation formulated and expressed by some supposed authority. What little there may be of personal opinion in the criticism of such a commentator is often modestly expressed in a



## NEWS FROM THE ARCHAEOLOGICAL FIELD

familiar formula: "I don't pretend to be a judge of art, but I know what I like." The enunciation of this magic formula is generally held as providing a safe cover from behind which the bitterest criticisms may be fired with impunity: for the 'I know what I like' is both impressive and convincing; and is the more unanswerable because of its irrelevance if beauty is a positive attribute of objects and not a personal emotion.

I like to think of beauty as a spiritual force, or, as a great Chinese artist said: "The life-movement of the spirit in the rhythm of things." This mighty force is busy all the time in the creation of the world, which goes on eternally, in organizing life, and fashioning beauty everywhere. Yet it is unperceived of men whose souls are void of sympathy.

The beauty that a man perceives in nature is truly the measure of his evolution and of his spiritual stature; for beauty is the breath of the Divine, and man is its expression, who sees his likeness in nature.

## NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER



HOUGH the lands of the Southern Hemisphere are far less in area than those of the Northern, especially the temperate regions, and are less explored by scientists, every now and then a report of some discovery of special interest to students of Theosophy comes from the South. A few years ago it was reported from Argentina that the leading archaeologists of Buenos Aires had unearthed a number of polished and channeled stone balls — weapons used in hunting swift animals and running birds — similar to those used by modern Indians of that country, but dating from the Tertiary Period of Geology, hundreds of thousands of years ago and perhaps millions.

Curiously little notice was taken of this extremely significant discovery by our American and European scientists, presumably by reason of the ultra-conservative position taken by so many, as indicated in recent statements made before the American Association of Science quoted in *THE THEOSOPHICAL PATH* for April, 1926, page 368. To accept intelligent men no less advanced than present-day Indians, in the Tertiary Period in America — before most of the modern species of animals existed — is very difficult for those who would doubt that man has occupied American territory for more than a very short time, six or eight or perhaps even twenty-five thousand years at the outside; but the South American scientists have at all events made out a very strong case.



## THE THEOSOPHICAL PATH

Some years ago Mr. Clement Wragge, well known for his researches in New Zealand, described certain groups of basalt pillars in that country which he claimed to be the remains of extremely ancient buildings, so weatherworn as to be almost indistinguishable from natural rocks. If New Zealand was formerly a part of Lemuria, a submerged continent inhabited by civilized men long before the earliest so-called 'primitive' Stone-Age European, there would probably be little left to prove it except shapeless, time-worn blocks. The problem is still open, though it has been lately fully established that New Zealand was inhabited by an unknown intelligent race before the Maoris took possession of the country. The discovery of irrigation-works and a carved lintel of non-Maori type in the Awanui Swamp, North Island, and other evidences, have conclusively proved that the idea that New Zealand had never seen the face of man till the coming of the Maoris "seven hundred years" ago is incorrect.

A new proof of very ancient habitation of New Zealand has just been discovered which suggests many possibilities. In a remote valley in the Kaingaroa plains in North Island, forest-service surveyors came across a kind of rock-shelter or cave on whose smooth wall were a series of well-executed carvings in relief, the most important representing thirty canoes; they varied in size from three to eight feet in length. The canoes are different from the Maori type, having bows resembling ancient Greek galleys with beaks, rams, and platforms for boarding. The decoration includes a double spiral, while the Maori spirals are single. Stone ovens and a pestle were found in the shelter, but no Maori traditions exist about the place or its former inhabitants. The best authorities disagree about the origin of the carvings, and they remain another mystery added to the ever-increasing number.

An interesting piece of evidence in favor of a lost continent somewhere in the southern hemisphere has been lately discussed in the Australian press. At the southeast corner of Tasmania there runs a line of mighty cliffs, two thousand feet high in places. At one spot there is a break where the cliff is lower, and a small stream, barely a quarter of a mile long yet perennially flowing, falls over the edge into the ocean. Within this tiny bit of water, isolated among the hills and shut away from the ocean by a precipice 250 feet high, are found abundantly the speckled Tasmanian mountain-'trout' (*galaxias truttaceus*) which belongs to a genus represented only in the southern hemisphere, never extending north of the tropics. It is not a true trout.

The *galaxias truttaceus* is a purely freshwater fish (and a high range of hills separates the stream — the only one in which it is found — from



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the nearest river, in which another species of mountain-trout occurs), but it has a very close relative in southern South America. The *galaxias truttaceus*, a freshwater fish, is of course incapable of crossing the vast stretches of salt water between Tasmania and South America, and so it is impossible to doubt that there was once a land-connexion between those regions.

Another related fish, *galaxias attenuatus*, is common to Tasmania and Tierra del Fuego. It descends into the brackish water of estuaries, but the open sea would be as complete a barrier to it as to the freshwater 'trout' in its little rivulet high up in the hills.



Mr. S. Hubbard, Curator of Archaeology, Oakland, California, Public Museum, whose interesting report of the finding of remarkable pictographs in the Hava Supai Canyon, Arizona (one of which resembles a dinosaur) was discussed in THE THEOSOPHICAL PATH for October, 1925, has not abandoned his belief in the probability that "a race of people existed in America antedating the American Indians by several millions of years." In a recent communication to the press he approvingly describes the new theory of Captain Alan Le Baron on the great antiquity of man in North America.

Scientists are not agreed upon the position of the scientific 'Garden of Eden' where man originated. Some declare for Asia, preferably Mongolia; others are in agreement with Darwin that Africa is a likely spot; a small but increasing school leans towards the lost continent of Atlantis as by far the most probable seat whence most of the prehistoric and modern races came; America has not been regarded as having been inhabited by man for more than a few thousand years.

But he would be a rash man who would assert that there are no surprises in store for science on the lines of human origins, and Captain Le Baron, a trained Egyptologist, and his co-workers may have revealed something important enough to quite revolutionize the accepted notion that intelligent man is no more than seven hundred thousand or a million years old, and to provide fresh confirmatory evidence to the teachings of the far greater antiquity of the human race on this planet.

The claim is based upon the geological history of an extensive plateau in the state of Nevada, estimated to have been dry land for perhaps forty million years — a most unusual, if not quite unique, state of things — and to have been an island when the Gulf of Mexico was connected by great bodies of water with the Arctic Ocean. Captain



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Le Baron was attracted to the idea that this plateau might be a likely place to search for very early traces of man by the fact that it has escaped for so long the submergences and cataclysms which most of the world has suffered, and he believes he has discovered inscriptions which are convincing evidences of the enormous antiquity of man in America.

The prevailing impression among scientists is that as there is no satisfactory proof that the great anthropoid apes ever lived in America, man could not have originated here, but came from Mongolia in quite recent times. This opinion is, of course, based upon the dogma that man is simply the highest of the ape-family, although, as we know, his line of descent has not been traced: only the collateral branches are known, and those very incompletely. The very daring Captain Le Baron challenges the orthodox view by claiming that "my expedition uncovered a civilization of such archaic antiquity as to stagger the imagination."

Mr. S. Hubbard writes:

"And now comes a Western scientist, making an independent investigation, who boldly proclaims, apes or no apes, that the White race originated in Western North America. And he is beginning to believe that the Chinese people originated here also. He believes this white race established the Maya Civilization and constructed the pyramids, temples, and altars which dot Mexico and Yucatan, and that they invaded Asia and Europe by way of the sunken continent of Lemuria, the mountain-tops of which are the numerous islands scattered through the Pacific Ocean. . . .

"Confirming this, he finds Egyptian, Babylonian, and Maya characters inscribed on the walls and in the caves of Nevada. And, strangest of all, Chinese characters of a pre-Manchu dynasty. As an indication of the great age of these, at the base of one carved cliff, an excavation twenty-two feet deep into cemented gravel did not reach the bottom of the carvings. Dr. John Endicott Gardner, author of Chinese dictionaries and authority on the languages of the Orient, identified these marks as the oldest Chinese writing yet found in the world . . . and Dr. Gardner says that the Nevada characters are closer in resemblance to the most ancient forms of symbols preserved in China than the characters now in use by the Chinese people."


All this is, of course, of deep interest to students of *The Secret Doctrine*, in which the human habitation of America in archaic periods is shown to be a fact. Without accepting the first enthusiastic interpretation of every new discovery until it has been thoroughly discussed, however probable it may be from its fitting in with the Ancient Wisdom, Theosophy, as preserved through the ages by its Records and Guardians, it is interesting to keep our attention upon the general trend of many independent workers in science toward the Theosophical position. This, of course, applies also to sciences other than archaeology, for in astronomy and chemistry-physics every new discovery offers problems which can only be intelligently approached by the application of the fundamental principles of occult philosophy of which the keynotes are given in that much vindicated work, H. P. Blavatsky's *Secret Doctrine*.



## SCIENTIFIC ITEMS

BY THE BUSY BEE

### DEATH AND REBIRTH OF WORLDS

CIENCE has observed the general tendency of energy to transmute itself into less active forms, as when kinetic energy is transformed into heat, and the heat passes into lower temperatures. Activity seems to depend on things being at different levels or temperatures, and to end in a reduction of things to a uniform or dead level. This is known as the 'running down of energy.' From this principle it has been inferred that the world, the universe even, will eventually run down; it is like a clock that has been wound and that begins to die as soon as it is born. Theology might surmise that Almighty Power wound it up; venturing farther, it might speculate that he will wind it up again — if he doesn't forget, as we do sometimes with our watches.

But the question arises whether energy has the power of winding itself up again. We know that heat radiates from a cold body to a hot, as well as the other way; there is a general law in nature that things which have gone to sleep will rise again. There seems no good *a priori* reason for not extending this general law of rebirth and self-renewal to the utmost limits. And such is actually the teaching of the Wisdom-Religion — that the One Life passes through alternate periods of active manifestation and passive withdrawal. We quote in this connexion the following from *Popular Astronomy*, March 1926:

"Dr. E. G. Davis, Kansas City astronomer and scientist, said: 'All matter is in constant evolution or motion.' He cited stars that have disappeared, and new stars that are suddenly reappearing, as evidence of the law of physical dissolution and resurrection of worlds. . . . 'Many astronomers,' he said, 'believed our whole solar system, and all the life that is and ever has been upon it, is a resurrection from a dissolution that occurred to certain astronomical bodies millions of years ago. Many of the elements of matter bear evidence of having been used before. Evidence of millions of years of progress and use is stamped upon them. The Novae,' the speaker continued, 'new stars that appear, are examples of the resurrection of worlds, that now after millions of years of oblivion are visible from the earth.' He drew from these facts that the intelligent cosmic energy that resurrected these worlds is continuous and that the energy has not been rendered ineffective by previous physical dissolutions, but underlies the present visible universe, which will therefore evolve for ever into a 'new heavens and a new earth.'"

Possibly some of the many imperfections which we find in this world are due to the circumstance that so many of the elements of matter 'bear evidence of having been used before.' Second-hand stuff! Who was it that palmed off on us elements with the marks of millions of years of use upon them? But note that the cosmic energy is spoken of as



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'intelligent.' Speaking of resurrection, the above might well make some men of science turn in their graves. But even Tyndall said that "Every attempt in our day to generate life independent of antecedent life has utterly broken down." And Kelvin said that "Inanimate matter cannot become living except under the influence of matter already living." Huxley said that "The present state of knowledge furnishes us with no link between the living and the non-living."

Thus these eminent men of science recognised something extraneous to that which they called non-living matter. The present speaker mentions an intelligent cosmic energy. We shall not attempt to fit these various concepts into their relative places in any scheme. It is sufficient that intelligence has to be posited, somewhere by every serious thinker.

### ETHER-DRIFT

Dr. Dayton C. Miller, as we learn from a report in *Popular Astronomy*, made 100,000 observations to find whether or not there was an ether-drift, and satisfied himself that there was. This contradicts the oft-quoted Michelson-Morley experiment of 1887; for the latter was held to prove that there is no relative motion between the earth and the ether, while the former shows that the earth does plow its way through the ether. Since Einstein devised his theory (or one of them) to explain the 1887 experiment, it would seem that the theory is no longer necessary; which is tiresome, considering that it has been verified by experiments on the heavenly bodies. If the new experiments knock the bottom out of Einstein's theory and leave it no leg to stand upon, those facts which it explained will have to be explained in some other way.

### VALUE OF TRADITION

EVIDENCES show that historians are nowadays more inclined to recognise, what H. P. Blavatsky in her writings has insisted on, the value of tradition. Tradition used to be slighted as unreliable; but so many notable instances have occurred of the verification of tradition that we must change our attitude towards the question of its reliability. Perhaps the most notable instance was the discovery of the site of Troy and of the ruins of Tiryns and Mycenae, and there was also the tomb of Romulus.

Written history is a sifted product, where the historian has riddled out all which in his opinion is not to be taken seriously or which does not harmonize with the picture he wishes to paint. Such a sifting process may have occurred oftener than once, since modern historians use the writings of older ones. Moreover such history, once written, or especially printed, becomes stereotyped with its errors. Tradition is apt to pre-



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serve matters not acceptable to the scientific historian, and thus to be rejected wholesale. It has been supposed that a story handed down orally for a long time becomes greatly changed; but this is a point on which there is room for a different opinion.

The following clipping will be of interest in this connexion:

"Those who believe in the validity of tradition may be fortified by the discoveries of the antiquarians in Kirkwall Cathedral, dedicated to St. Magnus. A thousand years ago and more the Orkney Islands and Shetland were conquered by the King of Norway, colonized by Norsemen, and used as the advance-base of the Norwegian Power in its adventures southward. The islands were ruled by a Norwegian family of noble blood, and at the beginning of the twelfth century there was a dispute about the succession between two cousins, Magnus and Hakon.

"Magnus, says the tradition, was caught on the little island of Egilsay, where a little church, very much older than he, with one of the three round towers on Scottish soil, is reputed to cover the ground where he was murdered, and is dedicated to him. He was killed by the blow of an axe. In art an axe is his emblem, but that was, till the other day, the only corroborative evidence for the story of his death. His nephew and heir, Rognvald, vowed that if he ever recovered his inheritance he would build a church to the honor of Magnus. . . .

"A little while ago, in the course of a restoration, there were found high up within two pillars pine-wood chests or coffins containing the bones of two men. In age, in stature, the skeletons are exactly such as those of Rognvald and Magnus should be. The skull of the hypothetical Magnus bears just such a wound as that by which the axe of the story slew him. Thus the antiquarians and the anatomists vindicate the traditions." *Daily Telegraph* (London)

## DIVINE INSTRUCTORS

THE tendency to represent all phenomena, whether material, mental, or otherwise, as mechanical, has been very rife, but is now beginning to yield ground. This tendency has found definition under a certain use of the word 'evolution' — the evolution of organic beings, the evolution of morals, of religion, and so forth. It has been supposed that such things as folk-songs are the product of a gradual synthesis or evolution; but on the other hand critics have been found to doubt whether an immortal melody can be composed by a committee.

Is it not much more likely that it was composed by some one person of exceptional genius, appearing but rarely though often enough to keep the world resounding with the undying creations of such geniuses? Were 'Old Kentucky Home,' and 'S'wanee River' products of gradual accretion or composed by committees, or were they the inspirations of a rare melodic genius, able to achieve things which not even a Beethoven could achieve? This contemporary fact might well warrant the conclusion that all the folk-songs, Scottish, Irish, German, etc., were composed by single geniuses endowed with creative melodic power, of sublime but inimitable simplicity.

Passing on from this point, let us ask ourselves whether we prefer to believe, with conventional authorities, that gradual evolution has



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been the chief factor in the progress of human knowledge; or to believe, with Theosophy, that the world has owed its progress mainly to the inspiration of geniuses or teachers, rare and specially endowed.

Evolution would seem to be the name of a process or a result, leaving open the question as to the causes of this result. In the evolution of culture, we say that the moving cause has been man himself, especially a few dynamic geniuses who leaven the mass with their special quickening vitality. We can easily trace the workings of such people in history, whether a great moral or philosophical pioneer, or a mighty organizer of government, or a genius in scientific discovery. At longer intervals appear men of an even greater elevation, the founders of religions, men who shatter existing forms and create the forms for a long future.


The ancients believed in Divine Instructors, who brought to mankind the knowledge of various arts, such as the use of fire and metallurgy, or sculpture and architecture; or who gave mankind important truths and principles for the governance of conduct and polity. Theosophy assures us that the ancients were right. See *The Secret Doctrine*, Vol. II, pp. 365 *et seq.*, on 'Our Divine Instructors':

"Not only Herodotus — the 'father of History' — tells us of the marvelous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, Heroes, and finally men, but the whole series of classics support him; Diodorus, Eratosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given."— II, 367

If, as is sometimes represented, these geniuses and teachers and reformers owed their powers to mere heredity, humanity would be like an engine generating its own steam, or like a dynamo and a motor hitched together and each feeding the other in a perpetual motion. Such a mechanical system would sooner or later run down, losing energy by heat and friction, and gaining none from without. It is evident that the thing can only be kept going by a power continually renewed from outside.

## NINEPENCE A DAY

RALF LANESDALE

 LD Arabi was telling of his morning's experiences. He had been trying to collect money for the building of a mosque in the neighborhood of London and had found the usual unexpected generosity from some and an equally unlooked for refusal on the part of others who might have been expected to sympathize in a practical way with the aspirations of the many Mohammedans scattered through the great city.

I made some commonplace remark about the constant calls for con-



## NINEPENCE A DAY

tributions upon those who were supposed to be fairly well provided with this world's goods, and added something disrespectful about the providence that gave money to one man, and generosity to another who was himself in constant need.

"Don't you think God has a funny way of doing things?" I asked, hoping to draw out some wise answer from the old man, who was a frequent visitor to the studio even when not engaged as a model. He was an Arab from Damascus and in his youth had aspired to lead a religious life, but the attractions of travel and the pleasures of life had led him into strange lands and into paths undreamed of in his youth: but in his old age his heart turned again towards the path of spiritual life and he loved to talk to one whom he knew to be also sympathetic with such ideals even though treading a different path towards the same goal. So he rolled another cigarette and accepted a cup of coffee with the charming courtesy natural to his people, as thoughtfully he replied:

"In the old time, when Moses used to go up to the mountain to talk to God and to get his instructions for ruling his people, there was a poor man who was industrious and pious and so was his wife; but though they worked so hard, and did their duty, and made their prayers very regularly they were still very poor. Do what they would it seemed impossible for them to earn more than ninepence a day. In all their lives they had never had a good dinner or any of the pleasures that other people far less virtuous and pious had all the time. It seemed as if God had forgotten them; he could not be angry with them for they never had done a wrong thing in all their lives. So one day, when Moses was going by on his way to the mountain, the old couple stopped him and told their story with a humble request that he should lay their case before God.

"Moses knew the man and was interested in his story, but could find no explanation for this apparent injustice in the distribution of the necessaries and the luxuries of life; so he decided to do as they wished and to ask for some light on the problem for himself.

"When he had finished all his other business, he told God what the old couple said and begged for some word to throw light upon this difficulty. Then God said:

" 'Moses, you know that I love my children and that I do all in my power to make them happy, but I cannot give to any one what does not belong to him. Every one has his lot and I cannot alter it. Each one has his share and it is enough for his life, but he may waste it all in a short time; that is his business. I can only warn him, and teach him if he will learn, but when it is gone I cannot rob another to give him what is not his. Now this man and his wife are to live a long time and so long as



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they live they will have just what they get now, just ninepence a day; that is what belongs to them for this life-time; they have earned it in other lives. I tell you this for your own instruction, some day they too will understand.

“ ‘Now if they are not content they can have all their share in one lump and may spend it as they please, but when it is gone no one will be allowed, no one will be able to give them any more. They can choose.’

“So Moses gave that message to the poor couple and they made their choice. They decided to take it all in one lump and to make a feast such as the rich enjoyed and to taste the pleasures of life, if only for a short time; then they thought they could die content.

“When God heard their decision he made no comment but told Moses to say that if the man would go to a certain place on the mountain and dig there he would find a jar with his share of gold in it.

“Moses gave the message, and the poor man found the jar and emptied it into his leather pouch, carefully burying the jar again where he had found it, as that was not part of his share.

“When his wife saw the gold she wondered that there was so much money in the world, though it was not much really. They went to the city and ordered a splendid dinner, but there were so many poor people around who seemed poorer even than they had been, that their hearts were touched with pity, and they ordered more tables to be set and more food to be prepared while they themselves went about inviting the poor to come and feast with them.

“There were so many guests to attend to that they had no time to sit down to the table themselves. They were so happy to see all these poor people enjoying the good food that they forgot to eat any of it till there was nothing left but scraps and broken remains, no better than they were accustomed to eat at home. But they were so happy that they thought of nothing else but how to get all the other poor people there and to give them a feast too. And so they did till all the money was gone; and all the time they themselves had eaten no more than they had done for years and years when they only had their ninepence a day.

“When all the money was spent the poor couple began to regret that they had not been more economical because there were so many poor and hungry people who might have been helped if they had not spent their treasure so recklessly. The man said: ‘We must thank God for the happiness we have had and now we must die, for our time is come.’

“But the woman said: ‘Look at all these poor people starving; how can we be content to die? Go now to the place where you found the gold and see if perhaps there is not a little left in the jar still.’



## THEOSOPHICAL ITEMS OF INTEREST

“Hope is stronger than reason, and the man did as his wife told him, praying to God to forgive him for his wish to live a little longer. When he had again uncovered the jar he found it full of gold as before and with thanks and prayers to God he took the money and again put the jar where he had first found it.

“This time the entertainment for the poor was managed better, but in the meantime the news of this hospitality had spread and many came from a distance, for there was a great scarcity of food among the people that year. But all who came were fed and cared for by the poor couple, who as before only ate what they could gather from the tables after the rest were gone. But they were very happy.

“Now when Moses heard of this he was much astonished, for there seemed to be no end to the money; and when he went the following month as usual up to the mountain to talk to God about the affairs of his people he could not help saying something about the man and his wife, and about the supply of money that seemed to be continually renewed, though God had said that when the first lot was spent the poor couple would have to starve. But God said:

“ ‘Moses, I told you that I give to all my children what belongs to them, now tell me, when all those people were feasting what were the husband and wife doing?’

“ ‘They were waiting on their guests and attending to their wants.’

“ ‘And afterwards did they order a fresh feast for themselves?’

“ ‘Not so; it is said they only ate the scraps that remained.’

“ ‘Well, Moses, do you not understand? It seems to me quite clear; that money was a part of the shares of all those other people who went there to be entertained by the man and his wife. They, the poor couple, only had the same ninepence a day which was their share.’ ”

So the old Arab gave me a lesson in the meaning of Karma and rebuked my irreverent cynicism with an old story full of ancient wisdom.

## THEOSOPHICAL ITEMS OF INTEREST

**For Members of the Universal Brotherhood and Theosophical Society**

**T**HE acquirement of the new London Headquarters of the Universal Brotherhood and Theosophical Society, at 1 Bloomsbury St., London, W. C. 1, already referred to in detail in earlier issues of ‘Items of Interest,’ has apparently injected new spirit and enthusiasm into our British Comrades. Brother John Lidell writes to the Leader under date of March 21st:



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“Now you are soon starting on a new crusade to Europe. We look forward to welcoming you here. You will be pleased with our new Headquarters, which are soon ready, and where we expect to do great things. All is going on well.”

### News from England

Under the same date, Miss Emmeline Medd-Hall, who has charge of the Theosophical work for the young people in London, writes:

“Everything is going well at our new Headquarters. The front room of the Book-Department really has dignity and harmony. . . . I think our Director, Mr. Crooke, is very proud of the work that has been done, and this is most satisfactory. . . .

“The Lotus-Group is full of vitality, and today there were more new Lotus-Buds. We also had our first Teachers' meeting. . . . On Saturday and Sunday afternoons, while the Junior Girls' Club and the Lotus Group are being held respectively, the mothers of the children hold sewing meetings for the sale of work. A member is always in charge of these meetings, and today we have arranged for some one to read while the mothers are working. Today Mrs. Stanley read the first few chapters of *Om: The Secret of Ahbor Valley*. All the mothers are keen and most anxious to help. We hope to hold the Sale of Work in June and intend to make a thousand pounds. Of course many members will work for it in their own homes and there are all sorts of plans and ideas on foot. . . . A class for speaking is held on Tuesday evenings. . . . The Girls' Club for Higher Education is just fine!

“I have a warm glow in my heart when I think of the Leader — it is a something inevitable, just as whenever (which is nearly all the time now) I think of the purpose of the Society, I am seized with an almost desperate enthusiasm. I don't know what the Leader did for me in France; but if I were to give my life over and over again, I would never be able to repay it. . . . To have the Leader in England even for a few days will be too beautiful and will set going the new forces she speaks of. I think they are stirring now. . . .”

Brother Herbert Crooke, in his first letter from the new London Headquarters, writes to the Leader:

“Our last public meeting was very successful. The two papers were preceded by my reading of the splendid declaration by the Râja-Yoga Students, which had come in a mail or two before.”

Before this reaches our readers, the Leader will have finished her work in England and Holland for this year. Reports of the same will be found either elsewhere in this issue, or in subsequent issues of THE THEOSOPHICAL PATH.



Brother Arie Goud, Director of the Universal Brotherhood and Theosophical Society in Holland, writes that the Dutch members and children are looking forward with enthusiasm to the Leader's coming to the Nether-



## THEOSOPHICAL ITEMS OF INTEREST

lands with her staff of workers for the sowing of fresh seeds of Brotherhood.

### **Dutch Com- rades Write**

He encloses new applications for membership. The promising Boys' Brotherhood Club at Amsterdam has temporarily lost its director, Dr. P. Peverelli, who has been ordered by the Government to the Dutch East Indies in the Public Health-Service. Until another director is found, Mr. Goud and Mr. Buse will alternate in visiting Amsterdam for the conduct of the Boys' Club. Little Lucy Goud is teaching the Girls' Club at Utrecht the Greek dance from *The Eumenides*, which she learned at Point Loma. The Dutch Comrades are in hopes of producing the entire drama in the near future.

A comparatively new, but very earnest, Comrade writes the Leader:

"Continually it becomes more clear to me, what a privilege it is to be a member of our Society! And then to think what a blessing it will be for humanity, when, through purification, the world will come into the light and will be lifted up to that inner life, of which you speak. I often read over again your letter written me more than a year ago. Your words have a very great effect on me. You have every member in your heart. We have heard that you hope to reach Europe about May. This reminds us of the splendid days in The Hague with you last year."

Our good Comrades, Mr. and Mrs. J. H. Venema, Miss Wilhelmina Pleysier and others, are keeping the fires of Theosophic devotion burning brightly at The Hague. Their letters are always filled with the spirit of enthusiasm and optimism for our work. The faithful members in Groningen, Utrecht, Amsterdam, and Rotterdam, as well as throughout Holland are also eagerly awaiting the Leader's arrival in their country.



From all over Germany come almost daily new applications for membership in the Universal Brotherhood and Theosophical Society, and offers of assistance and co-operation from new friends, and invitations to the Leader to speak in different cities. Thus her purchase of the beautiful and historical estate Auf dem Burgberg 14, Erlangen, assumes daily more significance as the promise of a new European Center of our great Movement.

### **The Work Spreads in Germany**

By the time this reaches our readers, the Leader will probably be there, picking up the many threads of her work of former years, consolidating the efforts of the past, and, one may be sure, pushing with her wonted vigor her new plans for the spreading of the saving message of the Wisdom-Religion in distraught central Europe.

From far-off Beuthen in Upper Silesia, comes this word from our new Comrade, Baron Ebner von Eschenbach-Baader:

"The regular arrival of THE THEOSOPHICAL PATH has become a real delight to me. The newspaper clippings which I also receive, I am very glad to read. How fine the pictures are of the Leader and Point Loma, published in *Europa auf Reisen*. This is splendid propaganda, certainly."



## THE THEOSOPHICAL PATH

From the old city of the Mastersingers, Nürnberg, Comrade J. Th. Heller, Director of the Theosophical Propaganda Center there, writes the Leader on March 14th:

“The new method suggested by you of circulating translations from THE THEOSOPHICAL PATH among our members, has been found to be very effective. . . . Some of our Comrades are very busy contributing translations of the most important articles of the Leader’s addresses and of those who collaborate on THE THEOSOPHICAL PATH published at the International Theosophical Headquarters at Point Loma.

“Our public meetings are received with increasing acclamation. Besides the fine symposiums sent us from Point Loma, the helpful teachings of Theosophy in their application to daily life are brought before the audience, and the interest is growing from week to week. Of course this is only natural, as Theosophy is the only remedy for the sufferings of our time; and so many thinking people are finding now that Theosophy has a message for them — a message of Joy and Peace, of Brotherhood and Harmony. Blessed are the Leaders, and those who have the privilege of working with him, in their beneficial efforts for Humanity!”



The members of the Universal Brotherhood and Theosophical Society throughout the world will rejoice to read the following cablegram, sent by the Leader on March 29, 1926, to Dr. Erik Bogren of Hälsingborg, and Director, not only of the Center there, but of our Organization throughout Sweden and Finland:

**Theosophical  
Work in  
Sweden**

“Your many years of steadfast loyalty to our Sacred Cause honors me in appointing you Cabinet Member, Universal Brotherhood and Theosophical Society, succeeding our beloved Comrade Pierce. Neresheimer, oldest officer, and other Cabinet Officers, extend fraternal welcome.

“(Signed) KATHERINE TINGLEY, *Leader and Official Head.*”

“Papa Bogren,” as he is affectionately called by his intimate friends and members, is also one of the most highly respected citizens of southern Sweden. A former member of the Swedish diplomatic corps, meeting the Recorder casually in the lobby of the Hotel Adlon in Berlin in 1922 said: “Dr. Bogren is the finest man in Hälsingborg.” Our Leader has frequently referred to him as “our first Theosophical saint.” He has just escaped fatal results from a severe attack of influenza, whereupon he wrote the Leader:

“The Comrades carried on the work of our Center very well during my illness. You speak about a new quality of devotion and a new expression of unity and determination, which all the members throughout the world must have. I am certain that this is so. We all feel it here. It is as if we had risen to something new, both in mind and heart — a greater trust



## THEOSOPHICAL ITEMS OF INTEREST

in the Higher Law, a feeling and conviction that wherever we are working in harmony with the Leader and the Comrades, no power in the world can hinder or destroy us, because we are working in harmony with the spiritual laws.

‘Many times a day I go in thought to the Leader and the Comrades at beautiful Point Loma — the spiritual Center of the world. I recall how frequently, when I was there, I walked alone over the hills, and sat down and rested, feeling absolutely at one with nature.

“I am glad to report that the new hotel in Hälsingborg is now ready. It is as fine in every way as any of the finest hotels in the world — bath and toilet in all the best rooms, and private parlors adjoining some of the bedrooms. So on your next visit here, you can have things just as comfortable as in Stockholm or Malmö.

“We have had very fine public meetings and also members’ meetings. Our inquirers’ meetings are very much appreciated.

“I am so happy to hear that Doctor Rolf Hoffmann and family are now at Point Loma. I can see their happiness and how contented you are to have them there. They are splendid people and I am very glad to have known them. They went right into my heart.”

Konsulinnan Fru Anna Wicander, Directress of the Stockholm Center of the Universal Brotherhood and Theosophical Society, expects to spend a week with the Leader and party in Erlangen, Germany, and then to join them again at Visingsö, Sweden. Under date of March 1st, she writes the Leader:

“This winter our work here has been going on very well and with great interest and harmony in the different activities. The members have attended the meetings regularly, always expecting to hear news about yourself and the work. . . . Therefore, when your cablegram arrived about your coming here this summer, everybody rejoiced at your recovery to health, and our cablegram bidding you welcome was quite spontaneous and heartfelt.

“At the public meetings we have had more people than last year, and, on the whole, of a more serious-minded class. Gradually proceeding with the translation of *The Wine of Life*, I have each time read extracts from your splendid articles; and we have every time been asked when the book will be ready for sale in Swedish. Several bookstores have also asked when they can get it. So we hope that *Ur Livets Källsprång*, as it will be called in Swedish translation, will be in great demand and become a precious help to many people in our country as well as in other countries all over the world.

“Our dear friend, Anders de Wahl, has lately had another great success — this time in Pirandello’s piece, ‘Henry the Fourth.’ He is delighted at the prospect of seeing you here this summer, and he will surely come to stay with you some time at Visingsö.

“I long to see you and to hear more of all the surprising things that



## THE THEOSOPHICAL PATH

have happened recently and in such a high degree changed the position of Theosophy in the world."

Miss Anna Sonesson, who directs the work among the young people in Stockholm, and is also Directress of the Râja-Yoga Summer-School at Visingsö, writes the Leader under date of March 26th:

"During this winter the Boys' Brotherhood Club in Stockholm has had regular meetings on Monday evenings, when Mr. Sandblad and myself have been present. . . . November 16th some members of the Girls' Club for Higher Education helped the boys to arrange an evening entertainment, to which invitation cards were sent to outside boys. The boys and girls had quite a nice evening together, playing games and having refreshments after the program was over. About New Year the boys began to rehearse a little play: 'A Japanese Tea-Ceremony,' written for them by Mr. Oscar Ljungström. This was performed on March 21st for quite a large audience. It really was a success. . . . The Boys' Brotherhood Club in Stockholm is now on its feet. Some younger boys will soon join us and no doubt the Club will become a great factor for good among the Stockholm boys in the near future."

Mrs. Gerda Nyström, one of the most tireless and devoted members of the Stockholm Center, recently wrote the Leader:

"How can we express to you our gratitude for what you have done and are still doing to keep the true teachings of Theosophy pure and undefiled, and to keep our organization free from grotesque Theosophists, from mystery-mongers and mock-heroes! It is very interesting now to read chapters viii and ix in the second part of *The Mysteries of the Heart-Doctrine*, published in the year 1902. Indeed, it has taken twenty-four years before these grotesque Theosophists have unmasked themselves to the world! Annie Besant's proclamation of 'the new Messiah' is the climax! . . .

"In our Center here in Stockholm the work on all lines is in full swing. A spirit of brotherliness, joy, determination and trust in you is prevailing. The happy and remarkable news, which now and then reaches us from Lomaland, gives new strength, new courage and hope. Your addresses in the Temple of Peace to be broadcasted! Think what this means for all those who seek the Truth!!! And the wonderful music rendered by the Râja-Yoga students, also sending out its vibrations — competing with the fox-trot and jazz!!! I am if possible, more optimistic than ever!!!

"Our Swedish Crown-prince and princess are going to America this year and intend to go to Japan, China, and India, passing through California. How I wish they might visit beautiful Lomaland! . . .

"Your mighty New-Year's greeting, translated into Swedish, was distributed, together with an interesting letter from Mr. Gyllenberg, to all the Swedish and Finnish members."



## THEOSOPHICAL ITEMS OF INTEREST

The following extracts from *Huvudstadsbladet*, the leading daily of Helsingfors, Finland, give some interesting facts concerning our beloved Finnish Comrade, Mrs. Constance Ullner, who passed away on January 13th — the anniversary of the founding of the Universal Brotherhood Organization by Katherine Tingley, in 1898:

### **The Passing of a Noble Finnish Comrade**

“The work for the prevention of cruelty to animals has suffered an irretrievable loss, not only in Finland, but in the whole North, through the passing of Mrs. Constance Ullner, who died last night after a short illness. . . . She was secretary of The Society of the Friends of Animals, chairman of the Society for the Prevention of Cruelty to Animals of Helsingfors, and of the board of the United Societies for the Prevention of Cruelty to Animals in Finland. It is natural that such a magnificent work should deserve attention everywhere. She has also received innumerable tokens of recognition, in the form of addresses, gifts and tokens of honor and honorary membership.

“She also edited the periodical, ‘The Protection of Animals in Finland’ and the paper for children, ‘The Little Friend of Animals.’ . . . Her energies were not only directed to the protection of animals. She also found time for other philanthropic work, being particularly interested in the blind. . . .

“She is also well known as a writer of *belles lettres*. . . . She has furthermore written a number of articles in different papers on literature, art, and music, and likewise acted as a dramatic critic here at Helsingfors. Her solid knowledge of the languages made it possible for her to translate into Swedish not a few French, German, and English works, which have been published. Last but not least Mrs. Ullner was a talented musician and artist. She often gave proof of her musical gifts among friends and at evening entertainments. A number of water-color paintings bear witness to her artistic abilities. . . .

“We have through Mrs. Ullner’s death lost a woman of sterling qualities, versatile, and endowed with an energy and capacity for work that only few possess. The love she had for her work and the warm friendship she gave all who had won her confidence were characteristic of her temperament. At her bier numerous friends are mourning here and far beyond the borders of Finland, particularly in Sweden.”



The following words of appreciation were recently received by the Leader from the librarian in charge of a large library in Pennsylvania:

“You will be gratified to know that the books you kindly donated to this library about a year ago have been the means of creating a genuine interest in Theosophy here, and that a study-class has been formed which uses them as text-books. The more advanced students have read *Isis Unveiled*, and because of the many references in this to the other work, many are asking for *The Secret*

### **Here and There**



## THE THEOSOPHICAL PATH

*Doctrine.* . . . I feel that a great work is being begun here, which may have far-reaching effects, and am most grateful for the important aid you have given toward this end.”



Comrade Kurt Reineman recently submitted to the Leader a report from which the following extracts are self-explanatory:

“Monday night’s benefit concert for the blind, in the Yorick Theater, San Diego, was a great success in every way. Nearly every seat was sold, and the audience was very cordial. So generous was the help given that the expenses were practically nothing, with the result that possibly \$400 was raised for the purchase of more radios for the blind, books, special typewriters, etc. The Braille Club is starting a library of its own — your *Theosophy: the Path of the Mystic*, Vol. I, being the nucleus. . . .

“During the concert the other night, the President of the Braille Club was led before the curtain. She expressed the thanks of the Club for all the kindness that had been shown them, naming you first of all as the one in this city who had first realized the needs of the blind and come to their help; she told of all you had done and are doing for them, and publicly voiced their gratitude to you. It was a heartfelt tribute and must have had its effect on the audience.”



Mrs. Fannie E. Lewis, for so many years directress of the Boston Center of the Universal Brotherhood and Theosophical Society, last winter was compelled by family obligations to go to Florida: whence she writes to the Leader as follows:

“The dear Comrades in Boston have certainly carried on splendidly. Donne Millett has shown how capable and reliable he is as the Director of the Center. I knew he could, and hoped he would. In fact, there is not one of them, who would refuse to do anything you suggest. . . .

“By THE THEOSOPHICAL PATH I am kept informed of items of interest — among them the greatest is your contemplated European trip the coming spring and summer. . . . They need you over there; but we need you too. May you be successful and protected, and return to us in health next Fall. How I long to see Point Loma and my Comrades there!”



Comrades H. H. Somers and Jesse L. Greenbaum, who faithfully carry on the Theosophical work at San Quentin Penitentiary, inaugurated over a quarter of a century ago by our Leader, in their last report write:

“There is such an appalling increase of young men constantly adding to the prison-population, that the attendance always shows many new faces. . . . But not a meeting passes without several thanking us for having,



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as one said, 'turned the switch for them, so that they could get on the other track.'

"There is a very large and studious class of the younger element taking a university correspondence course in different branches of practical study, and they are said to be acquitting themselves splendidly in their respective studies. This has done much to raise the tone of the prison and reflects great credit upon the present management." — RECORDER



F. J. Dick, *Editor*

## MIRROR OF THE MOVEMENT

### 'LET THERE BE LIGHT' IS SUBJECT OF KATHERINE TINGLEY'S TALK AT TEMPLE SERVICES

"LET There Be Light" was the subject chosen by Katherine Tingley for her public extemporaneous address in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, yesterday afternoon. Regular attendants at the temple services declared the Theosophical Leader's address was a remarkable epitome of her thirty years' experience as an exponent of enlightened spirituality — in contrast to the fanaticism and absurd appeal to emotionalism and human credulity which so often have paraded themselves under the name of religion — not least under the name of Theosophy. Extracts from the stenographic report follow:

"Almost every hour I remind myself of the deplorable conditions of humanity. Some people are so occupied with their own selfish living that they give no thought to tomorrow and are satisfied with what they have. Others touch the needs of humanity rather lightly and somewhat indifferently. Thousands and thousands do not care at all. Still others are, in their own estimation, absolutely hopeless. For my own part, though I am optimistic by nature, I do not think a serious observer of the world's needs can be overhappy. There is much to think about. If we think at all, we must easily see that the conditions we deplore would be very different if each one of us realized his own ability and possibilities, if we all could have had such edu-



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cation as would have enlightened us and freed us from the psychological nightmare of false teachings.

### ONLY HALF LIVING

“According to my observation, humanity is only half living. There are many isms, many fads, many societies, and many teachings; but there is one thing that none of these has answered: What is the real meaning of life? The large majority are satisfied with the one earth-life, and absolutely believe that is all man needs and all he will have. This to me is a lamentably limited view. It is a travesty on truth, on religion, on God and man.

“It is very clear to me that man must know himself before he can adjust his life, before he can adapt himself even to this one life. I repeat, he must, at least to a degree, know himself. The two theosophical doctrines of the duality of human nature and reincarnation will clear the air and put truth in places where there is ignorance, and hope where there is despair. Ere long man will begin to find himself; and he never can find his own ability, his own possibilities, his own potency, until he has this inner knowledge. And it does not take a lifetime to acquire such knowledge.

“All classes of thinking minds are calling: ‘Let there be light.’ This is an acknowledgment that they have not found the light. There is not knowledge enough nor enlightenment enough; and a little knowledge is very dangerous. But let a man be conscious of his soul dignity and power, and he will think himself away from his narrow environment and warm his heart in the thought of the royal possibilities of the human race; for verily, they are royal; and when once they are understood and brought out in daily living, then life becomes joy. Each one of us, with all our difficulties, our trials and heartaches and disappointments, even the injustices we suffer, can fashion ourselves to such an ideal of living, that there can be no fear, no timidity, no real restlessness, and no doubt.

### THEN AWAKEN

“The whole mass of humanity must be brought to a point where they can conceive of a vision of life so broad, so far-reaching, so forceful, that they cannot get away from it. Then they will awaken and really begin to live. Then shall we be responding to the cry, ‘Let there be light.’ For, according to the teachings of Theosophy, man himself holds the key of his divinity, of his soul-life, of his progress, of his self-directed evolution, and of the superb possibilities of stepping out, moving on, and climbing ever upwards into higher realms of thought.

“Let us use our minds as it was intended we should use them: to look upon the grandeur of human life, and the beauty of its duties and its responsibilities, and then to find that love our souls have longed for, within ourselves. When we find this, then we will realize that others have the



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same; we will realize our universal kinship and our separateness will cease.

“Just as long as we live in the shadows of doubt and fear, just as long as we cannot feel profoundly the justice of human life, we are only half living.

“What I am saying to you did not originate with me; nor is it original with the Theosophical Society nor with Madame Blavatsky, its foundress; but it is the teaching of the ancient Wisdom-Religion, which has been ignored for ages; and because it has been ignored, humanity has drifted away from its moorings. And now, in its longings, its yearnings, and its prayers, it cries, ‘Let there be light.’

### MUST HAVE COURAGE

“No matter in what direction you move, nor how many books you may read, nor how many teachers you may have, you cannot possibly find the key to the situation until you have courage enough to believe that there is real genuine good in Theosophy. That goodness justifies itself; for those who are real Theosophists, who live the life, and follow its teachings, they are slowly but surely becoming the teachers of the world. They ask no gifts, no rewards; all they ask is that you should think towards this great subject and see if you cannot find within the teachings of Theosophy that wonderful something that your hearts crave. I might describe it to one in one way and to another in another; but you know there is a longing, a yearning, a restlessness in your natures; you know you are not satisfied; you know that life is too limited for you in its present aspect. To find the magic talisman, take up the investigation or the study of Theosophy.

“There is no attempt made by members of our Society to convert you or to have you join our ranks or to declare yourselves Theosophists. If you are a real Theosophist you will be declaring it all the time by your actions, and your words will be unnecessary.

### PEOPLE HARDENED

“People are getting hardened to man’s inhumanity to man. They drink their coffee in the morning and read the paper telling of one poor fellow being hanged and another one about to be hanged, and they are not stirred. The only way for us to be stirred is to have something hit us right in our own heart, in our own environment, perhaps right in our own home-life. Then we begin to think. We are baffled as to the cause of these conditions. But when we think deeply we realize that it is the lack of knowledge; it is ignorance; it is the psychology of the ages in teaching us that we were born in sin; that we are unworthy, and that we must keep working and working and working to appease the wrath of God.

“But Theosophy teaches that man is divine in nature; that in this divine aspect of his life he has many lives to live. If he has made his mistakes yesterday, today he can correct them, and tomorrow he will go forward.



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There is a future for him. There is clearly pointed out the path of self-directed evolution.

“It is my hope that you who come to the temple services will get out of what is said or out of the silence of the surroundings — the great blue ocean, the trees and the flowers and these beautiful children — something that will stay with you and will challenge you, something that will bring you to the point of realising that there is yet something more for you to do in life. You must be in a position where you have to say, ‘Let there be more light.’ And to find it, you must look within yourselves, into nature and into your aspirations. Very few of you have had any realization of your aspirations. If one can have right aspirations, based upon knowledge of man’s divinity and repeated lives for greater growth and larger service, than he really begins to live, then the light streams in upon him from the whole universe. It is here all the time, waiting for you and for me; but if we turn away, with our imagined superior intellectual concepts, we do not see it. We must reach out for it. It comes just as the sunshine comes, or as the flowers in the springtime.

### MANIFEST IN TEACHING

“The glow and the grandeur of truth, as it is manifest in the teachings of Theosophy, gives you something that you cannot find anywhere else. It will give you a wonderful power of endurance, a rare quality of discrimination, a royal, divine trust and a conception of life so grand, so superb, so uplifting and inspiring that you will feel you have embraced an entirely new world. You will touch the fringe of truth, and when you get it you will never let it go. This new feeling in your heart, awakened through your aspirations and your courage, will enable you to reach the point of knowing that man is immortal, the soul eternal and ever progressing.

“This is not just belief, it is knowledge: there is no language to describe how you get hold of it, but it is a living fact in your life and you cannot get away from it. You begin to live the real life, the natural life; your body responds in better health; your mind is filled with larger hopes, greater vision and the superior knowledge that comes from a consciousness of your own divinity. It will sweep you over all your difficulties and carry you, as you work with the laws that govern you, to that peace which passeth all understanding. It is not a matter of words; it is a matter of reality.

“So I very strongly urge you and advise you, if you want to have explanation of your problems in life, go slowly to work at studying Theosophy. Take the right books, do not follow false teachers, and see what will come into your life and into the lives of those who depend on you. For the whole world will change to you; your whole vista of life will alter; that indescribable something that you yearn for all the time but do not have will be yours — and that is courage. It stays; it defies time, men, tradition, everything! It stands firmly on the rock of truth and it lives in the truest



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sense enlightened — fully enlightened as far as experience permits. Then is the meaning of life and of love and of justice explained. When this is done, then you have found your own divinity, you have found the key that will make your lives useful, beautiful, full of that divine courage that every man should have. I thank you.”— *The San Diego Union*, April 12, 1926

### KATHERINE TINGLEY IN EUROPE

THE following radio and telegrams have come from the Leader, and from the Dutch Comrades, since April.

*By radio via Louisburg, Nova Scotia. May 6, 1926.*

“ACCOUNT strike deferring London. Going directly Hotel des Indes, Hague.

*The Hague, Holland, May 14, 1926.*

“JUST returned from promising reception by Rotterdam members and children. Address Nürnberg, Grand Hotel, after Sunday.”

*The Hague, Holland, May 16, 1926.*

“INSPIRING public meeting Thursday. Leader unsurpassed. Enthusiastic audiences. Saturday, hundreds Lotus children, Boys, Girls Clubs, representing all Holland. Members meeting open and private. Wonderful unity. Widespread interest. New members.”

### “THE GODS AWAIT” PRESENTS AUTHOR’S CONCEPTION OF THEOSOPHY

**A** GAIN Katherine Tingley has taken her pen and written a message to all mankind. *The Gods Await* is the title of the latest product of her studies, a book that includes in its scope the consideration of the great problem of life, and therefore all of its vexatious lesser problems.

As is Madame Tingley’s custom, the author has written her conception of Theosophy and its relation to life’s great problems, not in the unintelligible phrases of creed and dogma, but with the common words of everyday life, with applications that bring her ideas down to incontrovertible facts that lie within the personal experience of all men and women. The book has the sweeping movement of deep and understanding experience, broad sympathy, and a penetrative insight into the real meaning of life and living.

#### METHOD IS DIRECT

A noticeable feature of the work is the courage with which subjects usually considered undebatable are approached. There is no temporization, no hesitancy, no advance and retreat. The author’s method is direct and incisive. Speaking from unshakable conviction, she speaks surely and



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positively, leaving no room for doubt or the questioning of her authority or certainty.

The book is divided into four sections: 'Dogma versus the God in Man,' 'War versus Patriotism,' 'For the Downtrodden and Outcast,' and 'The Philosophy of Nature.' In each section, the author discusses the ideals and the idealism of the subject at hand, but always in the light of experience and practical observation of life. The problem is not merely suggested and outlined, but a real remedy is suggested, a solution for the problem is furnished, with evidence to support the suitability and the inevitability of the solution.

### MAKEUP PLEASING

Aside from the contents of the book, the physical aspects of the volume are in themselves appealing. The volume was published by the Woman's International Theosophical League of Point Loma, and the craftsmanship of its printing is the work of the Aryan Theosophical Press. The frontispiece is a reproduction of the colossal painting 'Eros' by Julius Kronberg, celebrated Swedish court artist, who presented this painting with others to the author for her Râja-Yoga School at Visingsö, Sweden. Other illustrations include a photograph of one of the lovely scenes from *The Eumenides* as that Greek tragedy is produced in the beautiful open air theater on Point Loma, an inspiring sunset-view across the Pacific from Point Loma, and a view of Katherine Tingley at Darjiling, India, on her first Theosophical tour around the world in 1896.—*The San Diego Union*, April 11, 1926

### INDIAN SIGN LANGUAGE EXPLAINED IN LECTURE AT RÂJA-YOGA ACADEMY

**A** LECTURE on the Indian Sign Language was given in the Rotunda of the Râja-Yoga Academy at Point Loma Monday evening (April 17) by William Tomkins of San Diego, the foremost living authority on this subject. It was illustrated by lantern slides, which included also a number showing the picture-writing and ideographic symbols of some of the Sioux and Ojibway tribes.

The Indian Sign Language differs radically from the sign language used by the deaf and dumb, and one instance of this was of special interest to the audience, all of whom are students of Theosophy, or 'the doctrine of the heart.' The deaf mute conveys the word for 'thought' or 'understanding' by placing the extended fingers of his hand against his head: in the sign language of the Indian the sign is made as 'drawn from the heart,' the originators of this remarkable system obviously holding the heart to be the real center of knowledge or understanding.

"The Indian Sign Language," said Mr. Tomkins, "is probably the first American language. It is a genuine Indian language of great antiquity.



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It has a beauty and imagery possessed by few, if any, other languages. It is the foremost gesture language the world has ever produced."

"Moreover," said the lecturer also, "sign language is so faithful to nature and so natural in its expression that it is not probable that it will ever die. It has a practical utility, and is not a mere set of motions to be memorized, but is a cultivated art, founded upon principles which can be readily applied. It is a thing of beauty, not crudely angular but graceful, rhythmic and sweeping in the gestures it requires. It is inspiring to witness a conversation between two really cultivated, fluent talkers of the Indian sign language."

In their vocabulary, as gathered from various sources by Mr. Tomkins, the Plains Indians use 761 different words. This shows an amazing range in view of the fact that 200 different words in our spoken tongue will tell any story, and that a total of 50 words constitutes 50 per cent. of our own vocabulary. When we consider that there are in America no less than 76 tribal root languages among the Indians and about four times as many dialects, the practical utility of the fluent and graceful sign language is apparent, for by this means Indians of whatever diversity of dialect or tongue could converse together. And Mr. Tomkins averred, also, that were this universal sign language to supplant our own English many an evil would disappear, for people simply cannot quarrel in that tongue. It contains no signs that convey rancor or could serve to foment ill-feeling.

In his researches in this little explored field Mr. Tomkins made first-hand investigations among the Cheyennes, the Sioux, and the Blackfoot and Arapahoe tribes. Notable among those who assisted him might be mentioned Iron Moccasin and Big Crow, two Sioux leaders, J. C. Clark, a Blackfoot Indian sculptor, and Chief Standing Bear, a University graduate and President of the California Progressive Indian Association.

One of the principal objects of the International Theosophical League when it was founded in New York City in 1897 by Madame Katherine Tingley was to promote a closer and more sympathetic understanding "between civilized and so-called 'savage' peoples," and in pursuance of this object, assisted by Theosophical students all over the world, important work among the Indians has been done. Mr. Tomkins' instructive lecture fitted into the chain of Theosophical interest on this line as though it were a link forged to fit. He is helping 'put San Diego on the map' in a very practical way."—*The San Diego Union*, April 21, 1926

### THEOSOPHIST HEAD GOING TO EUROPE

KATHERINE TINGLEY AND PARTY OF FIVE TO LEAVE TODAY; RETURN  
IN SEPTEMBER

**B**EGINNING a lecture-tour expected to extend throughout Europe, Katherine Tingley, head of the International Theosophical Headquarters at Point Loma, will leave this morning with a party of five.



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Her party will include Mrs. A. G. Spalding, Rolf Hoffmann, Gottfried von Purucker, E. A. Gyllenberg, and Iverson L. Harris, all members of the Universal Brotherhood and Theosophical Society. Talbot Mundy, Mrs. Dee Allen and Mr. Lars Eek who were to leave today also, will join the party later, according to Harris, secretary of Madame Tingley.

The party will leave New York for Southampton on the White Star liner *Homeric*, April 30th, arriving in London about May 6th. The lecture program will start there with several meetings and will be carried into Holland where meetings will be held at The Hague, Utrecht, Rotterdam, Amsterdam, Groningen and other places.

Madame Tingley expects then to take her party to Bavaria, where she is establishing a new center of activities. Her itinerary includes Würzburg, Nürnberg and Berlin in Germany; Paris, France; Geneva, Switzerland; southern Sweden and Stockholm.

She expects to sail with her party from Stockholm on the new Swedish-American motorship *Gripsholm* for New York, August 28th, and plans to arrive back at her San Diego Headquarters in September.

— *The San Diego Union*, April 23, 1926

## THE ARTIST'S EYE. HOW SYDNEY APPEALS

SIR BERTRAM MACKENNAL, the noted Australian sculptor, addressed a large gathering of representative citizens at the Town Hall yesterday.

The occasion was a civic reception to the sculptor, who is on a brief holiday. After speaking of what he had seen, he expressed his faith in the future progress and prosperity of his native land.

In acknowledging the toast of his health, Sir Bertram concluded:

"It is an enormous city with tremendous progress going on all round. I marvel where you get your money, for you have the biggest place imaginable with the emptiest back yard in the world behind you. The city is so very beautiful that I can see little that is wrong.

"When you do remodel it, and erect memorials associated with the past lives of citizens, if a man has been good to children, erect something beautiful, like falling water, with color, something that will be a delight to the children who play about it. No one gains anything from the form of a man stuck up in the street. I have never put up a statue in khaki, for the very act of war — one man killing another — is not a thing to be commemorated."— *Daily Telegraph*, Sydney, Australia, March 3, 1926

## A FORMER ART REVIVED

THAT an almost perished art should be revived is noteworthy, but that such a revival should be the work of an artist whose birth, environment, education, and national genius would seem to prevent rather than foster the deep understanding requisite for such a task, is more noteworthy still. We



## MIRROR OF THE MOVEMENT

clip the following from the *Illustrated London News* of November 21, 1925:

"Everyone knows the fame of the Japanese wood-cuts of the eighteenth century. The masters of that time carried color-printing to such a high level of perfection that to this day they stand unrivaled. Their art was the culminating point of a long tradition which, gradually becoming more and more perfect both in design and in workmanship, seemed at last as if it could find no further direction in which to develop, so that towards the beginning of the 19th century it languished, and has declined and almost died since then.

"The mantle of these masters has fallen on the shoulders of a young English artist, Miss Elizabeth Keith, who seems, partly through intuition and partly through skill, to have rediscovered their forgotten secrets, and, worthily gathering together the scattered fragments of their glorious tradition, revived the lost art in our own time.

"It was a curious combination of artistic foresight and of technical skill that was required. Miss Keith, a European coming fresh to the East, recognised in it the land of romance Hiróshige and Utámuro had shown; but, being Western, she felt she could not adequately depict it with all its Eastern glamor without borrowing the essentially Eastern means of expression that color-prints made from wood blocks could lend her.

"The art of carving the numerous blocks, each one of which contributes a separate color to the print, is still traditional in Japan. The craftsmen are highly skilled workers. They are marvelous carvers and printers, but they are not designers, and it is to the lack of this element of design that one must attribute the moribund condition into which color-printing has fallen.

"Miss Keith is a born designer; she supplies the missing element, and, thanks to the charm of her artistic vision and to the perfect craftsmanship of the Japanese working under her constant supervision, she has, during the last four years, produced a remarkable series of about fifty prints that are certainly the most outstanding examples of the modern revival of color-printing in any land.

"Elizabeth Keith is of Scottish birth, but she had an early art training in London before proceeding to the Far East ten years ago. She is fascinated by Oriental life and landscape, and her sketches, mostly in water-colors, faithfully depict their strange beauty and the quaint customs of their inhabitants. Ainus, Japanese, Koreans, and the tribes of the Philippines have been portrayed in their own haunts. . . .

"Few Englishwomen are as well known in the Far East as Miss Keith."

— F. L.





## THE EVOLUTION OF CHEMICAL ELEMENTS

"In its chemical (spectroscopic) study of stars, comets, nebulae, and other heavenly bodies astronomy finds evidence for that very evolution of elements which our terrestrial chemistry has led us to suspect. And if it did not, we must remember that as the telescope has to discount the perturbations produced by our hundred miles or so of unsteady atmosphere, so has the spectroscope to discount the changes which its bands may undergo as light passes through the same, *and*, possibly, through a special etheric atmosphere not yet discovered. Every ray may, by the time it reaches our instruments, have become so changed that its own celestial parent would never recognise it. The earth *must* indeed have a radiated atmosphere of its own.

"If the scientists will study Theosophy in the writings of H. P. Blavatsky, they will find the places where the lines which they are disposed to prolong straight outward and backward, *curve*. Till they do that they will be always overstraining the data they accumulate."

— *Century Path*

### Theosophical University Meteorological Station

#### Point Loma, California

#### Summary for Feb. to Apr., 1926

##### TEMPERATURE

	Feb.	..	Mar.	..	April
Mean highest	65.60	..	69.10	..	66.80
Mean lowest	51.60	..	55.70	..	57.70
Mean	58.60	..	62.40	..	62.20
Highest	84.00	..	83.00	..	71.00
Lowest	47.00	..	51.00	..	53.00
Greatest daily range	28.00	..	26.00	..	15.00

##### PRECIPITATION

Inches	2.77	..	0.07	..	5.89
Total from July 1, 1925	9.62	..	9.69	..	15.58

##### SUNSHINE

Number hours actual sunshine	213.77	..	249.10	..	178.20
Number hours possible	308.00	..	372.00	..	390.00
Percentage of possible	69.00	..	67.00	..	46.00
Average number hours per day	7.63	..	8.03	..	5.94

##### WIND

Movement in miles	3320.00	..	3800.00	..	4130.00
Average hourly velocity	4.94	..	5.11	..	5.74
Maximum hourly velocity	26.00	..	17.00	..	24.00



# The Universal Brotherhood and Theosophical Society

Founded at 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

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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.

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## OBJECTS

**T**HIS 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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