

THE THEOSOPHICAL PATH

ILLUSTRATED MONTHLY

Edited by Katherine Tingley

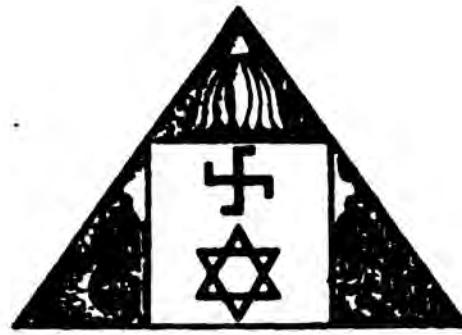


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The Theosophical Path

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KATHERINE TINGLEY, EDITOR



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THE PATH

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

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

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

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

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

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

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



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Unsectarian

Nonpolitical

Monthly

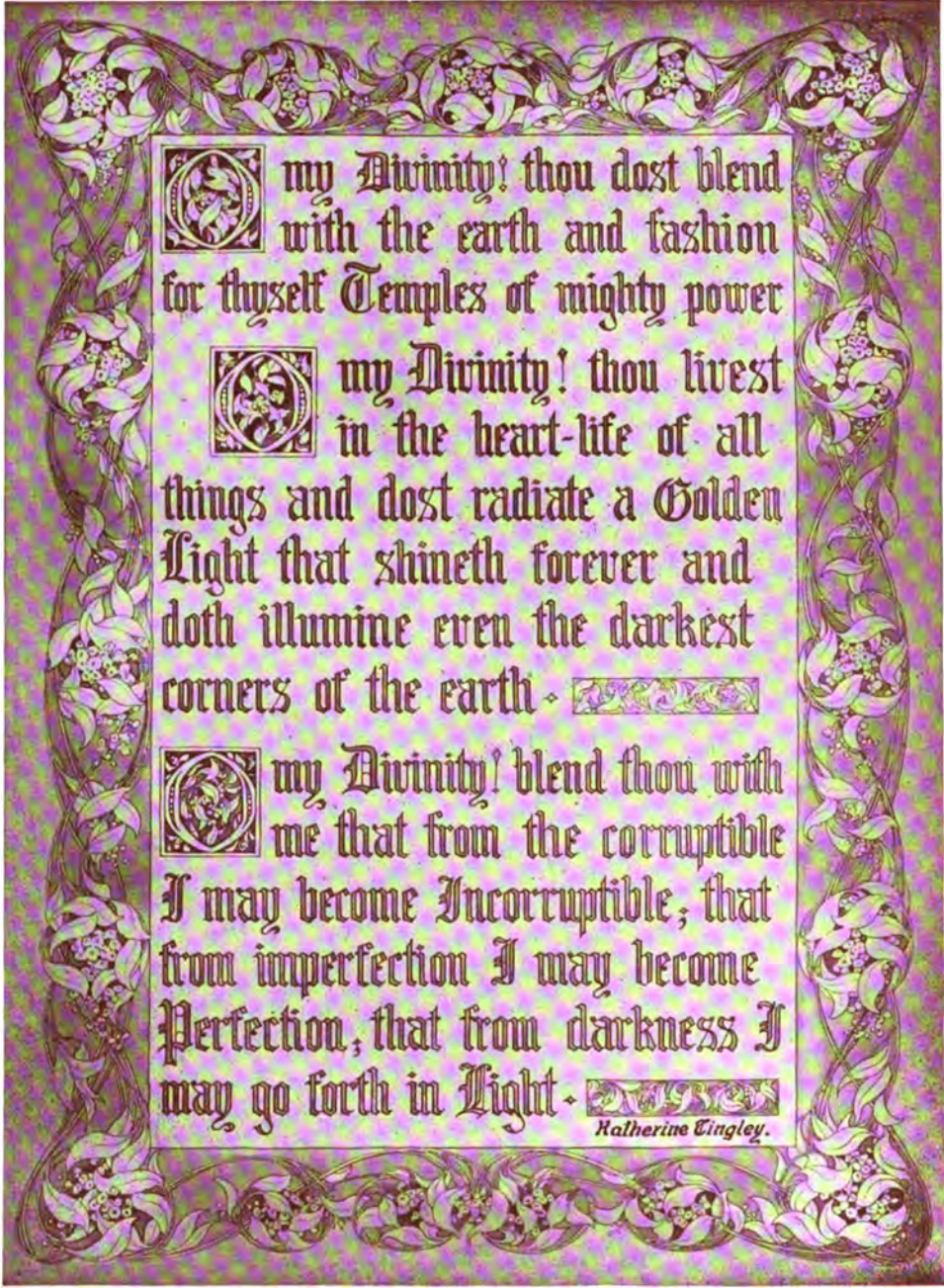


Illustrated


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


Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temples of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth. 

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection; that from darkness I
may go forth in Light. 

Katherine Eingley.

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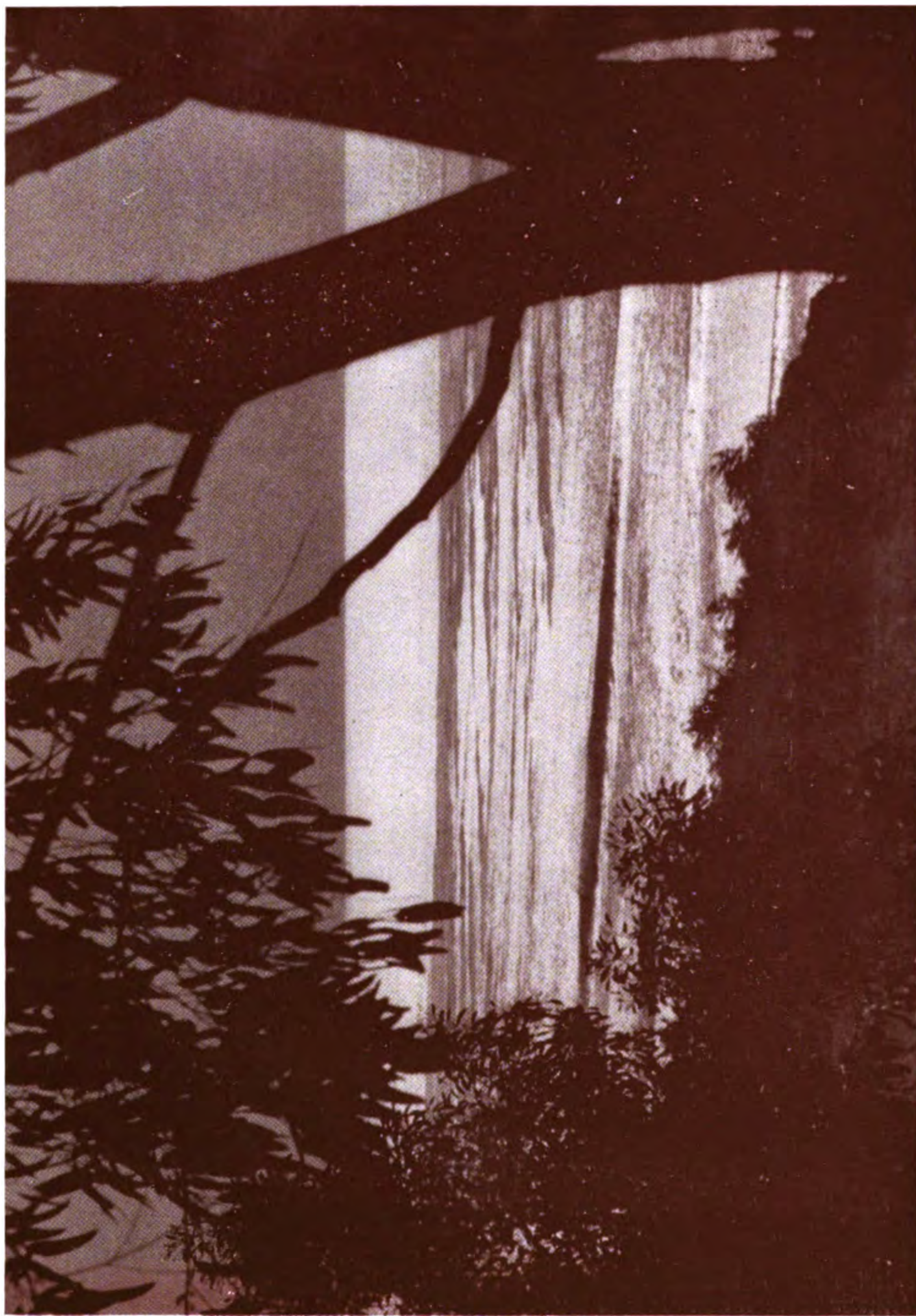
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Lomaland Photo & Engraving Dept.

LOOKING ACROSS THE PACIFIC FROM THE WESTERN SLOPE OF LOMALAND

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXXI, NO. 1

JULY 1926

"HAD our modern philosophers studied, instead of sneering at, the old Books of Wisdom — they would have found that which would have unveiled to them many a secret of ancient church and state. As they have not, the result is evident. The dark cycle of Kali-Yuga has brought back a Babel of modern thought, compared with which the 'confusion of tongues' itself, appears a harmony."— *H. P. Blavatsky*

REAL RELIGION

H. T. EDGE, M. A.

RELIGION is a way of life rather than a set of dogmas. Paul, in his second letter to the Corinthians, says: "The letter killeth, but the spirit giveth life" (iii, 6). The Buddha is reported to have held his peace when a disciple asked him for a definite answer about the immortality of the soul: he knew that his words would resound over the earth and down the ages, and was loth to start a dogma; for whatever he might have said would be turned into a dogma. It was a way of life that he was teaching: live the life and you shall know the doctrine; knowledge comes by experience. Great truths may be such as cannot be formulated in words: no verbal answer would be right. But they may be realized through conduct. Was it not Carlyle who said that the end of man was a deed, not a thought alone?

Religion begins with an outpouring of the spirit — by someone endowed with a plenitude thereof, and who is therefore a Teacher. Later on it crystallizes into dogmas. Here we see the contrast between spirit and form, or life and form. Both are necessary: it is by their interaction that a plant grows. All growth seems to imply a life-cycle which begins with an exuberance of life and but little form, and ends with a hidebound form and a minimum of life. Compare the sapling with the aged tree; contrast the babe with the old man; witness any religion, starting with a Man, full of life and the spirit, with a dozen disciples; and ending with

THE THEOSOPHICAL PATH

a mass of doctrines and documents religiously preserved by dispirited and disillusioned generations.

Form, as said, is necessary; but it has abuses. It may serve as props and crutches. Daily experience shows us the difference between the man of energy and initiative and the man without them: the latter goes by habits and customs and rules. The old way is good enough for him; besides it saves him the trouble of thinking. People often get the credit for being regular and methodical, when actually they are lacking in enterprise, and find it so much easier to follow the ruts. People who cannot trust their own intuition and conscience, often ask for a definite statement or rule. If told not to gossip, they will ask to know just what things they must not say and what they may. This amounts to demanding crutches to buttress a tottering will-power. Well-bred people know how to behave; and it is not necessary to paper the walls with lists of rules telling them what to do and what to avoid. So it can be understood that a man truly endued with the spirit of religion would be able to get along with very few doctrines or maxims, as his own powers would show him the right thing to do every time.

Let us apply the above considerations to Theosophy. H. P. Blavatsky in promulgating it had to acquaint modern civilization with the ancient lore of the Wisdom-Religion, and at the same time to resist attempts to create a hard-and-fast lifeless system of dogmas. This will explain the policy of those who lead the Theosophical Society. The insistence has to be first and foremost on conduct and action and way of life. This is necessary in order to avoid the inveterate tendency towards a formal creed, apart from actual life. For that kind of hypocrisy is quite characteristic of civilized life — to worship two Gods, one very mundane and concerned with creature-comforts and self-interest; the other reserved for special occasions and brought out with the Sunday-clothes.

Or perhaps instead of a religion the man has some philosophy, it may be moral or political or scientific or what not, but it has little to do with actual conduct. In practical affairs we contact hard facts and have to adjust ourselves to them. Thus religion and science and philosophy tend to become abstract and fruitless. The ancient Greek dialecticians long ago showed that you can go nowhere with mere abstract speculation: there is an answer to every proposition; you land in a maze of contradictions. The real philosophers reduced the problem of life to a question of conduct — pragmatism, in the best significance of this word.

There is today a noticeable urge to get back to *reality*. But how have we gone away from reality? We have followed a tendency to drift

REAL RELIGION

into abstractions, to carve the whole and entire fabric of life up into separate departments, such as sacred and secular, spiritual and material, religious and mundane, the speculative and the practical, art and science, and so forth; and to pass our time changing from one room to another of our house. People are asking themselves whether, after all, life is not one and single.

Some writer says that the ancient Egyptians were a singular blend of the spiritual and the material: they combined great sublimity of thought with great interest in materialistic detail. But surely this writer is merely seeing the ancients through his own modern spectacles; perhaps they did not know anything about such a distinction as the spiritual and material. Everything concerning man was important to them, whether one of his seven 'souls' or his physical body. It is quite possible that those ancient Egyptians had never thought of regarding the soul as a sort of gas and the body as a sort of hard lump, which is the way many people seem to regard things today.

And so we need to go back to the idea that religion is not an exotic, a sort of drawing-room in the house of life, kept covered up and used only on state occasions; but that it is the essence of life itself. This does not mean dragging down religion to the level of vulgarity, but raising the tone of our life to the level of religion. A man's religion should color his every act. As a matter of fact, it does; but in the sense that we have two religions — one for everyday and one for Sundays.

Gibbon says somewhere, in speaking of Mohammed, that a prophet may tell people all sorts of marvels about the supernatural world, but when he preaches morals he can only repeat the instincts of the human heart. This is not altogether true, because the prophet may have a larger heart than the common people and may be able to teach them more about the heart; but this much is true in it, that the source of wisdom and right conduct is to be sought within the sacred silences of our own nature.

Thus we may expect to find that Theosophy is taught largely by showing practical examples and by getting people to work and play and do things in the truly religious spirit. Schools and industrial departments, art, music, etc., are set going on Theosophical lines. Inquirers may get enough verbal instruction to set them going, but not enough to give them a mental indigestion. Take the doctrine of Karma as an instance. Some people would insist on knowing a very great deal about it, and if left to their own devices might amass a heap of intellectual information which would not do them or anybody else much good. The better way would be to let them have a little knowledge and then set them to work studying human nature in themselves and their fellows,

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by way of a concurrent laboratory-course in Karma. There are many of us older students of Theosophy who are just beginning to find out that many of the things we thought we knew thirty years ago are really true after all.

Or take Reincarnation. Why don't we know more about that? One reason that suggests itself is that perhaps we *can't* know any more about it till we have traveled a bit farther along the track of personal experience; and when we have found out more about it, we shall not be able to tell anybody else until he or they in turn have had the experience.

The most real thing we can contact is a human being; and undoubtedly the great Teachers have always been veritable incarnations of Religion, as self-evident as the sun, an example to all beholders of what is possible for humanity. Theosophy is *a life*; all religion must begin as a life; the doctrines formulate that life and that spirit.

We must try to bring our religion down out of the clouds into our daily life; not by lowering the religion but by raising the life. Thus we shall move away from that duplicity or insincerity or hypocrisy which consists in living in two different atmospheres, one religious and the other not. Our life will become sincere and whole and our religion real.

PONTAMMAN GARDEN

KENNETH MORRIS

I REMEMBER a crimson rosebush that was in old Pontamman Garden,
And the royal sprays of blossom she would toss and sway in the windy sky,
Speechlessly eloquent in the speech of the soul of the winds and stars and
summer

And the blue and dew-dropping Rose of God on high.

And I remember the snow and silver of the clouds over old Pontamman
Garden;

And the blue bloom gentianella; and the windy poplars; and behind,
The far slopes of Bettws Mountain—the green, quiet slopes of the mountain —
And God in the scent and sound of the mountain wind.

All that had their welfare and pleasure of old in old Pontamman Garden —
They and their prayers and courtships — their hopes and doings and the
ways they trod —

Are made a part now of all roses, and snow and silver, and green mountains,
And the far off whisper of mountain winds, and of God.

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'AS A MAN THINKETH SO IS HE'

EMILY LEMKE-NERESHEIMER

MAN'S acts are the progeny of his thoughts, and as he thinks, so he is. With each thought he is creating to himself a new aspect of himself, and consciously or unconsciously, fostering for himself either confusion or harmony. His motive, the keynote of his life, decides whether he shall be inspired by the 'song of life,' or whether he shall follow a dull cadence of indifference.

In confirmation of the teachings of Theosophy that thought is substance and at the same time a form of energy, eternally coexistent, produced by the will, Science has already proved experimentally, through Di Brazza, as well as Charpentier, that concentrated thinking will produce certain external effects; as, for instance, a slight fluorescence on a zinc-sulphide screen, or a suitably excited X-ray screen. A change and interchange of atoms takes place. Hence whatever a man thinks, it will, eventually, be transmuted into some objective form. A man's predominant line of thought, good or evil, molds his character, expressing itself in his disposition and behavior, and finally in his form, features, and general appearance.

Mind and body mutually act and react upon each other, and bodily disturbances, or physical well-being and harmony, produce varied moods of mind. But by exercising the will, all experiences and sensations may be either entertained in the mind or disposed of by conscious volition, and thus man becomes what he wills to become.

Di Brazza and Charpentier's experiments tend, it is held, to prove that thoughts are of an electrical nature, and give rise to wave-motion. According to Theosophical teaching, there is an ethereal medium, as well as force, by means of which intercommunion of thought and feeling takes place constantly between all animate and inanimate things and beings subject to the great law of Evolution. The force that is generated by thought is sent out in every direction — as by wireless telegraphy — and in consequence everyone and everything is continually being affected by the same.

We have all experienced a sense of depression or annoyance that takes possession of us in the presence of some one who is in a discordant or discontented mood; or have felt the wave of irritation that comes to us even over the telephone, from some disagreeable or impatient speaker, causing us to realize how contagious such feelings are in their nature and effects. For, by reason of his more or less highly nervous

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organism, man is especially sensitive to all kinds of psychic currents and cross-currents that surround him, and especially is he so to the thousands of currents of thought and feeling set in motion by the human mind. In addition to their own inherent power, these are reinforced and propelled by will and conscious intent, good, bad, or — as in most cases — indifferent; the majority of people being mentally negative.

We are all affected by those currents of thought around us that accord best with our own physical and mental constitution, disposition, and character. If indifferent, we naturally gravitate in the direction in which we meet with the least resistance. Those who have a predisposition to immorality are drawn — more often than not unconsciously — into currents of an evil nature, in which case they are frequently more sinned against than themselves at fault.

However, 'like attracts like.' The good and strong attach themselves to that which is wholesome and sound; the evil to what is vicious and malignant. The weak and indifferent are overpowered and carried away by those forces that predominate in their environment, and which, at this present period of evolution, more often tend to corruption than to purity.

It will easily be seen, by the above, how great a protection is offered mankind by Theosophy, which, in promulgating the knowledge of all natural laws and conditions, teaches man that, through his power of choice, he can exercise his will in self-defense against influences of an evil and harmful character. What he takes in will largely be of the same nature as that which he gives out; for what he receives is always in sympathy with his constitution and disposition, and but serves to enhance and emphasize the same.

However humble or simple a man may be, to all appearances, he has the power of casting a shadow, or suffusing a radiant light, at will, upon the life around him; and the forces that go out from his heart and mind reverberate on and on in the hearts and minds of those with whom they are attuned.

In our humbler moments, most of us are obliged to confess that we do not really think. Indeed, we should ask ourselves more often how much truly active thinking we do. Our mentality chiefly consists of a jumble of confused thought — a mere drifting from one mind-picture to another, usually guided by an innate desire to gather pleasant impressions in the realms of past memories, or in a dreamland of the future; when we are not occupied, by force of circumstances, with the needs and experiences of the moment. How often do we stop to think that thought must be a positive and not a negative function, a power to wield with all

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the potential force of the spiritual will, and not allowed to run to waste while being swayed by every varying caprice and impulse from within or without?

Theosophy, the Wisdom of the ages that has always been active in the world, in one form or another, is forever calling man to awaken from his lethargic condition to a realization of the infinite possibilities that lie hidden within his nature, and the illimitable fields of knowledge and experience that are his to explore in the realms of material, mental, and spiritual endeavor, when once he realizes that they are indeed his birthright and he is ready to claim them for his own.

According to these teachings, the study of the two opposite aspects in human nature is one of the master-keys that open the doors of life's greatest mysteries. The existence of duality, of good and evil, is so well-known a fact that, to speak of it seems but the utterance of a platitude so trite, that to some it has lost all novelty of interest. Yet, how many of us have really considered the question of the duality throughout nature to its full extent and in its many aspects, sounding to the depths of its true significance and meaning? "Man, know thyself!" was the precept given by teachers of old to their disciples, and this signpost still stands at the starting-point of life's journey, pointing out the one and only pathway that leads to true knowledge and wisdom.

By seeking to solve the mysteries of his own nature, and tracing the intricate ways of his own mental and emotional life, man learns gradually to perceive and to follow the laws governing them, while recognising the motives that control all human thought and action. The same ideas and impulses that sway his aims and efforts determine the conduct and intuitions of others also. He will recognise love and hate in their hearts because of his own capacity for experiencing the same; and thus also may he know every quality and disposition that sways the actions of his fellows when he has discovered the true source and character of the thoughts and feelings which lie at the base of his own conduct and behavior. He will even be led to realize that, by ties of common experience, he is bound to them and to all nature, animate and inanimate, seen and unseen, on the most infinitesimal as well as upon a grander — even a cosmic scale. He will perceive how, in truth, all that he is, or has, materially, mentally, or spiritually, is taken from and given back to that inexhaustible reservoir whence Nature herself emerges for a while, but to return again whence it came.

It is well, in these times, when we hear so much about freedom and liberty, for us to make an effort to realize wherein true freedom lies — that we may make it our own, to have and to hold for all time.

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True freedom is the power to think and to act in an impersonal manner, unfettered by the attributes of the impermanent personality, which unceasingly seeks to take possession of the mind. As a man acquires an ever-deepening insight into the true character and source of his thoughts and emotions, aiming to govern and guide these into right channels, he increasingly realizes that he is a Soul, and stands above them, with the power to prevent either his mind or senses from enthralling and deluding him. As long as desires dominate and mold his life, it is they that live, and it is he who becomes their slave. But when he — the Spiritual Soul — becomes the master of his thought-life, then he becomes the master of his destiny.

Through the consciousness that the Spiritual Soul is the Watcher, capable of standing apart from the happenings of the personal life, man realizes his independence of circumstances through his power to direct his thoughts away from them in whatever direction he may wish. We may thus realize, to a degree, the great responsibility we bear with regard to our varying moods and humors. We have no right to indulge in depression or discontent, for we *have* the power to control our thoughts at will — to choose our states of consciousness, moment by moment, as we learn to know ourselves, through entire and complete sincerity. Man is essentially divine, but he will only realize this when he consciously identifies himself, through self-devised efforts, with the Divine side of his nature, turning his mind, in joyous aspiration, towards the ineffable glory of the Light within.

Surely the latent potentialities of man are far beyond his wildest dreams! Man is indeed the 'Master of his Fate,' and being an integral part of the Universe itself, all knowledge lies within the hollow of his hand. Moreover, all men are linked together, and draw their sustenance from the same exhaustless, vital, spiritual force that springs from the Divine Thought in the Divine Mind — whence proceeds the spark of conscious thought that comes to birth in, and functions through, the human mind. Man is the Microcosm of the Macrocosm, and within him lies the spiritual germ which may grow to be the creator of an ever-widening sphere of influence, with an ever-increasing consciousness of *Oneness* with Absolute Wisdom and Omniscience.

As man learns the lessons of life through experience, making them steps by which to climb the greater heights; he finds himself standing in the presence of his own Divinity, which is in union and harmony with the great principles of the Universe. In the fullest sense of the word he becomes the Thinker, the Knower, the Perceiver, and ceases to be a mere automaton of obsolete ideas, habits, and blind instincts.

SPEECH AND SILENCE

Modern thought, the result of limited materialistic experience alone, is all too apt to underrate spiritual knowledge, never having trusted or learned to know the faculty of intuition — the greatest and grandest possibility of human nature. The power by which true knowledge may be acquired is that of direct intuitional cognition, rather than by lengthy and circuitous processes of reasoning. The brain-mind concerns itself with facts and conclusions obtained through observation of material phenomena; but the cultivation of spiritual knowledge and perception ensures the realization of a permanent state of being, rooted in the One Life in which we all 'live, and move, and have our being.'

How marvelous it is to contemplate — impossible though it is to grasp in its fulness with our finite minds — the boundless range of thought and consciousness that lies between the Highest — inconceivable and incomprehensible — and the most primitive forms of conscious manifested being upon earth! Through aeons of time man has gradually evolved to his present condition. The summary and compendium of all the lower types and orders of beings in nature, he alone grows in conscious power, by the exercise of the will, and by self-directed evolution. As he advances he feels an increasing urge towards the Sun of Infinite Wisdom, and may look forward with courage and hope to an endlessly unfolding vision of Truth, increasing in glory and splendor as he turns his face towards the unspeakable bliss of fully self-conscious Being.

SPEECH AND SILENCE

RONALD MELVILLE

IT was said by a profane satirist that "Speech was given to man to conceal his thoughts": and there is no doubt that there is much in the use that man has made of this gift, if gift it can be called, to support the guess of the cynic as to the origin of speech. But a wiser word was uttered by the inspired mystic who produced the work now known as the Gospel according to John, when he wrote: "In the beginning was the Word, and the Word was with God, and the Word was God." In this veiled utterance we have not only the origin of speech but also of the world we live in, "a mystery not to be divulged to all," as said by Clement of Alexandria. "It is requisite to hide in a mystery the wisdom spoken."

The necessity for discretion in the use of speech was known and understood by the wise men of old, who regarded themselves as guardians of the sacred sciences committed to their care by their inspired instruc-

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tors. They knew the magic potency of speech. They knew the creative power of the 'word.' For them the dawn of Creation was heralded by the awakening of the Logos and the utterance of 'the Word.' In their eyes man was a miniature universe and was not only generated but also generator in his turn by virtue of the power of 'the Word.'

A modern sage has said: "Let us use with care those winged messengers that we call words." And this is no mere figure of speech. There is creative power in the spoken word beyond the reach of modern science to unveil. To some degree the power of speech to wound or to console is known to all of us; but few begin to realize the deadly injury inflicted by a careless use of words that seem so light and innocent. I am speaking now of the power of the spoken word, not taking into account the force of the thought behind the word, which is another matter. For words have wings of their own, and the harm done by careless speech is often out of all anticipated proportion to the intention of the speaker.

So too there is a power in silence which is not the merely negative effect of cessation of speech, great as that may be. Silence is the mother of sound and has in it all the potentialities of the awakened Word. Silence was 'in the beginning' and 'was with God' the father; the spiritual Will. This primordial trinity, Father, Mother, Son, is found at the root of every phase of cosmic and human emanation. In one case the universal mother is Silence, and in another Darkness, who gives birth to Light: and in yet another it is Chaos who gives birth to Form. Later, in our solar system, the trinity consists of the sun, the Father; the moon as Mother, for in *The Secret Doctrine* we learn that the moon is the mother of the earth.

But to return to the subject of Speech. In all the ancient scriptures one is struck with the importance attributed to the mystic word, which was said to have been lost when humanity fell into generation, and forgot the secret of the Silence, as the spiritual man sank deeper into matter and the primeval sacred speech gave place to a babel of tongues. Still, when the secret speech itself was lost, the tradition of the mystery remained along with undecipherable inscriptions, the key to which was said to be preserved among a few initiated mystics.

But even now the speech of ordinary man has powers that may be wakened by the poet and the inspired orator; and when we consider how often even they appeal almost entirely to the intellect of their hearers, while the more spiritual of the early races of humanity naturally lived more in the psychic and spiritual part of their nature, we can well imagine that their speech was of like nature and would be unintelligible, if not inaudible, to their degenerate descendants. The possibility of speech among the animals, that is inaudible to men, has latterly received atten-

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tion from students, whose imagination has not been altogether sterilized by the materialism of the age.

The fact that silence played so large a part in the education of a neophyte in the mysteries of antiquity, would seem to indicate a knowledge among the initiated of the occult powers that inhere in speech, and that would be awakened in the candidate by his training. It would also seem reasonable to suppose that, as there are powers latent in speech that can be awakened, so too there is a mysterious power in the silence, and that this too may be made active by cultivation.

It has been said that silence is the soil in which great thoughts may germinate. In silence the harassed soul recuperates, and heals the wounds that sound has made. So too in silence the Generators rest from their labors during the night that intervenes between two cosmic 'days.' But what may be the state of human consciousness during these intervals of rest must baffle the imagination that cannot hold the thread of waking consciousness while passing through the gate of sleep. Only we know that silence and darkness are our comforters in sickness, and our rejuvenators in health: and we may well believe that as sleep is the solace of the weary brain so silence gives the soul its opportunity of growth. Using the word 'soul' in its widest sense we may say that every seed is the vehicle of a soul; and every great idea is the seed of some creation, which, like the seed of any plant, must be consigned to the silence and darkness of mother-nature, there to germinate and be transmuted into a living organism. The idea becomes a thought, the thought a word, the word a deed. Behind them all is the unutterable Silence.

Those who would know the secret of the hidden power of speech must first learn the meaning of silence, and be able to live in it, and find its strength, and be at peace in it. Before the 'fall' the soul of man lived in the silence and inhaled its harmony. Man walked with God: the 'word was with God': then came the fall into materiality, and speech was used to invoke the deity. Then man forgot his divine origin and lost the power that had been his to talk with God. He sank to the level of the lower creatures, and held intercourse with them: still, though fallen from his high estate, he held some memory of his lost power, and used it for his evil purposes. So speech became degraded and man a mere magician at war with all; till at the last the gods took back their gifts, and man became what he is now, higher than the animals, but a shadow of his former self, haunted by fragmentary memories of former greatness, deluded by vanity and vain imaginings shot through with momentary aspirations, all clouded with a doubt. His speech has lost its magic potency, and silence seems no more to him than obscuration of his faculties. Yet speech is still of silver and silence is of gold.

THE IMPERIAL PALACES OF PEKING

(Continued from the June issue)

OSVALD SIRÉN, PH. D.



HE raised pathway which we have followed on the south side, continues towards the north to *Ch'ien Ch'ing Kung*, the Palace of Cloudless Heaven, which up to last year was the personal palace of the Emperor, where he used to receive all sorts of officials as well as envoys from tributary countries in audience. Even the Empress and the ladies of her court could appear here when the Emperor so desired. Since the introduction of the republic and the 'nationalization' of San Ta Tien, *Ch'ien Ch'ing Kung* has served not only as the audience-hall of the Emperor but also as the place for great ceremonies and festivals such as the young Emperor's wedding in December 1922.

Ch'ien Ch'ing Kung is a large building with a double, hipped roof and nine spans on the façade; the plan measures about 140 by 70 feet, but the interior is not one continuous hall as, for instance, *T'ai Ho Tien*; it is divided by walls into a large middle room and two smaller side-rooms on both sides. In the center stands the richly carved Imperial throne with its screen on a high dais; above and around it are tablets with Imperial writings, and placed in front of it are various pieces of ceremonial furniture — incense-burners on high stands; the crane of longevity; an enormous mirror used to be placed in such a way that it reflected the throne. It is the best preserved of all the great palace-interiors, still kept up in its original style, and without that air of desolation which broods over those former Imperial halls which have been 'nationalized.'

The inscriptions above and behind the Dragon-Throne are all of symbolical significance and may be translated as follows — the four large characters above:

"Upright, great (noble), luminous, bright (clear of intellect)." These are the attributes of the ideal Ruler. On the screen are quotations from the classics, viz. (in the center):

"Only Heaven is All-hearing, All-seeing, and perfect in comprehension; [at the sides] Only the Perfect Ruler is at all times a pattern; Only the absolutely sincere official reverently follows the Ruler's example; Only the virtuous people are obedient and allow their actions to be regulated."

The quotations are significant indeed. The Emperor who follows

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the way of Heaven is the perfect Ruler and will serve as a pattern for his officials — who then will be reverent and sincere, while the people will easily follow their guidance. Only by harmonious co-operation can good government be achieved.

As T'ai Ho Tien is followed by Chung Ho Tien, so is Ch'ien Ch'ing Kung followed by a similar square pavilion of somewhat smaller size, known as *Chiao T'ai Tien*. The name is derived from the phrase 'T'ien Ti Chiao T'ai,' Heaven and Earth Vigorous and Productive (according to Williams), and it seems to have some reference to the conjunction of the Emperor and the Empress; yet it is not correct, as has been stated sometimes, that this hall served for the Imperial marriage-rites. The name is entirely figurative and refers to the moment when the descending vital force of Heaven meets and is fused with the ascending vital force of Earth — at which moment, on the fifteenth of the fifth moon, all things are completely permeated with life. The decorations show a blending of the dragon and the crested pheasant, the two symbolical devices of the Emperor and the Empress.

Behind this quadrangular building, Chiao T'ai Tien, is the *K'un Ning Kung* (The Palace of Earthly Peace) which was the Empress' official quarters, corresponding more or less to the Emperor's quarters in Ch'ien Ch'ing Kung (Palace of Cloudless Heaven).

Mrs. Ayscough points out, that as the three great halls, which form the central quarter of the ceremonial portion of the Purple Forbidden City, are an apotheosis of the harmony which should exist between the ruler, his officials, and his people, so the three halls to the north are an apotheosis of the still more subtil harmony of the two great forces of the universe, the *Yang* and *Yin*, the positive and the negative, the masculine and the feminine essence. It is written in the Records of the Rites: "The Son of Heaven in laying down the instructions for men, fulfils the functions of a father; She-who-is-equal-to the Sovereign, in teaching the compliance of women, treads the mother's way. Therefore it is said, that the Son of Heaven and His Consort are the father and the mother of the people."

The private rooms of the late Emperor were situated in the *Yang Hsin Tien*, the Hall where the Heart is Nourished, a large building on the west side of the Inner Court, erected in the usual style with a single hipped roof extending over the broad gallery in front. When I saw it, the interior was divided by partition-walls into several minor rooms, furnished in Western rather than in Eastern fashion, though partly with some fine pieces of Chinese furniture. The front windows had all been much enlarged and furnished with glass panes which made the interior un-

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commonly bright. However, the most beautiful note in the compound was struck by all the potted plants which filled the courtyard, forming a small garden in front of the house.

The Emperor took, indeed, a great interest in nature; beautiful trees and plants as well as queerly shaped stones and rare minerals were things he pointed out and spoke about, when he showed me around in the garden. And there were many remarkable specimens of such things in this secluded garden which to judge from the hoary trees must be older than the Ming period (1368-1643).

Among the many traditional features and characteristic arrangements in this imperial park may be mentioned: *Hsien Chia Tung* — the Fairies' Home-Cave — one of the largest artificial rockeries that I have seen in any Chinese garden, crowned by a pavilion and framed by two old trees.

In front of *Tien I Men* (the first gate of Heaven), leading into a small enclosure of a temple or meditation-hall, may be observed not only the grotesque chimeras or lions of bronze, but also some large stones of queer shapes and coloring considered more precious than any statues made by human hands and placed on sculptured pedestals. Through the gate may be seen a tree, the trunk of which is divided, so that it forms a pointed arch. But there are a great many other remarkable sights which we have to pass here simply because of lack of time.

The general plan of the Purple Forbidden City can be most completely viewed from the elevation at its northern end, a hill which forms part of the palace-grounds, though not situated within the walls of the Imperial Palace-City. It is known as *Mei Shan*, Coal Hill, and also as *Wan Sui Shan*, the Mountain of Ten Thousand Years. To reach it, one has to pass over the moat and cross a street which is now open to public traffic. The hill offers a very good vantage-ground for outlook and signal; not only the palace but most of the city can be overlooked from here, and it is the only elevation of any importance within the walls of Peking. In later times it has served mainly as a recreation- and pleasure-ground for the inhabitants of the Forbidden City: hence its name *Wan Sui Shan*. The only buildings on the hill are five small pavilions placed on separate mounds; no walls but simply double rows of columns supporting the large roofs covered with blue and yellow tiles.

The hill is all overgrown with beautiful trees — mostly *thuya* and *Pinus bungeana* — some of which may possibly date from the Yüan dynasty. An iron chain used to be fixed to one of these trees in commemoration of the inglorious end of the Ming dynasty. According to an unfounded tradition, the last Emperor of the Ming hanged himself here

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when he saw that his cause was lost, and the Manchus penetrated the Imperial City. The suicide of Emperor Ch'ung Cheng (April 25, 1644) which adds a note of sadness to the romantic air of Mei Shan, is described in the following terms (by E. Backhouse and J. O. P. Bland in *The Annals and Mémoires of the Court of Peking*, p. 102):

"It was nearly 5.00 a.m. and the day was breaking. The Emperor changed his apparel and removed his long Imperial robe. The bell rang in the Palace for the morning audience, but none attended. The Emperor donned a short dragon-embroidered tunic and a robe of purple and yellow, and his left foot was bare. Accompanied by the faithful eunuch Wang Ch'eng-en, he left the Palace by the gate of Divine Military Prowess, and entered the Coal-Hill enclosure. Gazing sorrowfully upon the city, he wrote, on the lapel of his robe, a valedictory decree: 'I, feeble and of small virtue, have offended against Heaven; the rebels have seized my capital, because my ministers deceived me.' Ashamed to face my ancestors, I die. Removing my Imperial cap and with my hair dishevelled about my face, I leave to the rebels the dismemberment of my body. Let them not harm my people!' Then he strangled himself in the pavilion known as the 'Imperial Hat and Girdle Department,' and the faithful eunuch did likewise. . . ."

More beautiful than any part of the Purple Forbidden City are the so-called *Sea-Palaces* which are built in and around the long lake, known as the Pool of Great Secretion, *T'ai I Ch'ih*, on the western side of the palace-enclosure. The traditional name is indeed quite misleading, because it is not an agglomeration of palatial edifices or great halls, such as San Ta Tien of the Forbidden City, but groups of buildings of a more intimate character picturesquely arranged in the landscape.

The lake was already made in the early part of the twelfth century, when an Emperor gave orders to collect the water of some springs in the hills where the Summer-Palaces now stand, and to conduct it to a place North of his capital, where pleasure-gardens were laid out. The river which enters the lake and issues from it still exists under its ancient name *Chin Shui*, the Golden River. The lake and the palace-grounds around it were enlarged by Kublai-Khan who here built a residence for his son, and made a very fine island, covered with rare trees in its northern part, which was called *Wan Shui San*, the Hill of Ten Thousand Years.

The Sea-Palaces may be divided into three different sections, known as *Nan Hai* (the South Sea), *Chung Hai* (the Middle Sea) and *Pei Hai* (the North Sea). The Nan Hai forms a separate lake cut off from the northern sections of the same water-course by a strip of land which is penetrated only by a narrow canal spanned by bridges. Its main center is the *Ying T'ai*, the Ocean-Terrace, an island situated practically in the midst of the lake, but connected with the northern mainland by a narrow bank and a drawbridge which can be lifted so as to cut off all communication between the islands and the shore. This was done every

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day during the two years Emperor Kuang Hsü was living here in forced retirement after the unsuccessful *coup d'état* in 1898. Nobody was allowed to visit him, except his guards, who were changed every day in order to prevent any conspiracy. Later on, after the Boxer War, the Emperor lived at this same spot under somewhat less severe restrictions; but he was then in ill health, a broken man; his life only a shadowy existence, gradually waning like the gray light over the quiet lake.

The Ying T'ai proper is the terraced hall on the southern side of the island; above it is a small compound with the living rooms of the Emperor, the *Tsao Yun Lou*, and on the north side a long gallery, known as the *Hsiang Luan Ko*, Pavilion of the Soaring Phoenix. Some old trees and large rockeries, interspersed with small pavilions, connect these graceful but quite desolate buildings with the curving shores of the island. But nowhere is the melancholy loneliness and silence more complete than in the little Pavilion of Great Fragrance, *Ying Hsun T'ing*, which is built right out in the sea as if to isolate it from all other sounds but the rippling of the wavelets against the marble steps.

The Chinese chronicle, *Shun Tien Fu Chih*, contains the following information about the Ying T'ai. "It has a raised level terrace with stone balustrades leading to the central room of the principal building facing north, called Hsiang Luan Ko (the Pavilion of the Soaring Phoenix). It is built open to the breezes and has a golden phoenix on the roof," (no longer existing).

Among the many small kiosks and picturesque buildings along the shore of Ying T'ai may be mentioned *Jan Yu Ting*, the Pavilion for Feeding Fish.

Passing over the short bridge that connects Ying T'ai with the mainland one arrives at other groups — mostly of later origin.

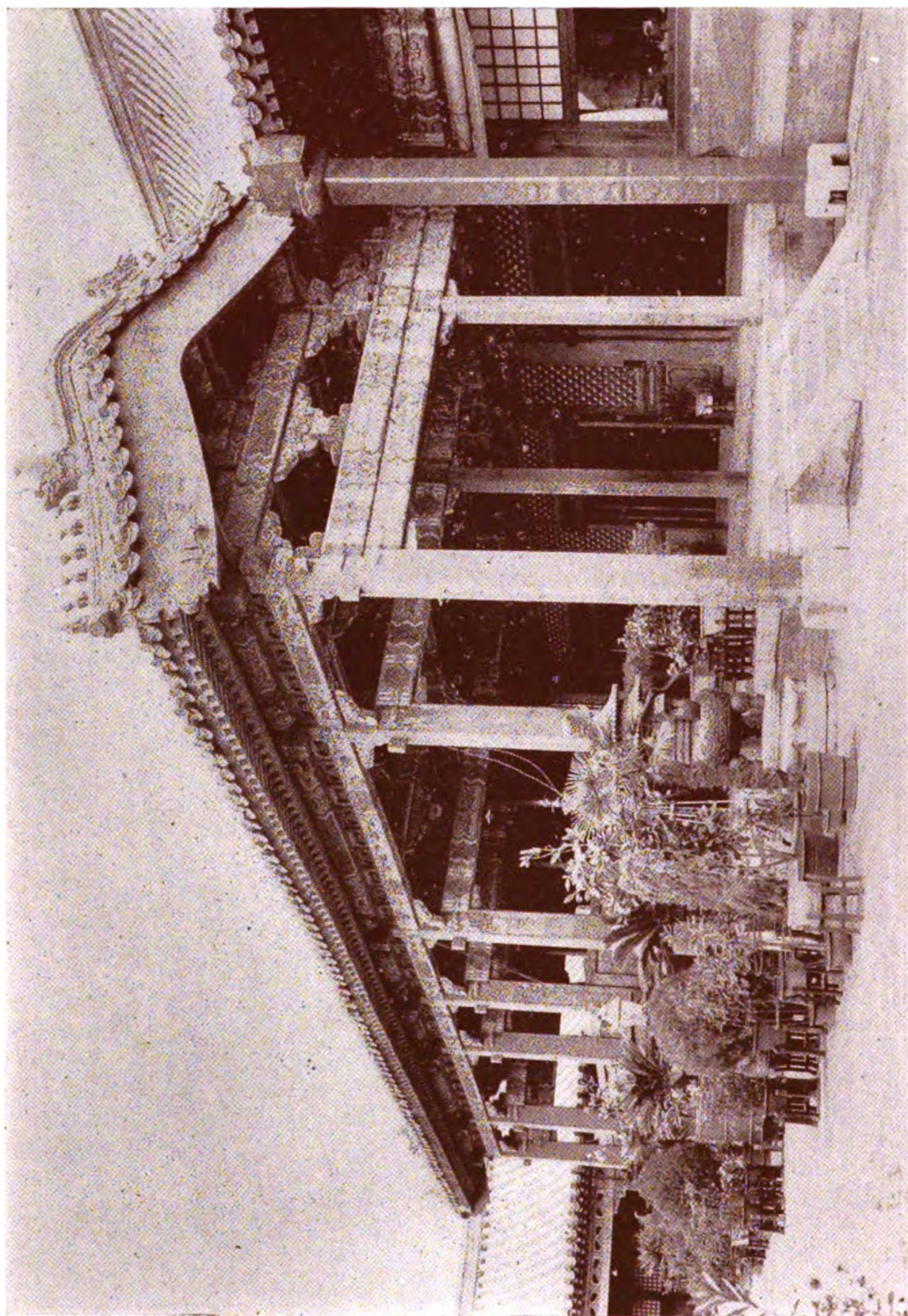
Most important among the new buildings erected here under the Empress Dowager, is the *Yen Ch'ing Lou*, the Hall of Good Luck, which forms the center of a very fine compound. The main building is in two stories, and continued at the sides by two lower wings. The court between them is picturesquely arranged with rockeries and trees bending like huge plumes or cascades. The buildings are beautifully decorated with sculptured balustrades, carved doors, latticed windows, and painted ornaments on the beams and brackets, all on a fairly small scale, but executed with more care than in many of the larger buildings of the Forbidden City.

The right time to see these buildings and the winding 'Svastika' galleries near-by (*Wan Tzu Lang*), is in the spring, when their rich color-



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IMPERIAL PALACES OF PEKING
CH'EN CH'ING KUNG, THE PALACE OF CLOUDLESS HEAVEN



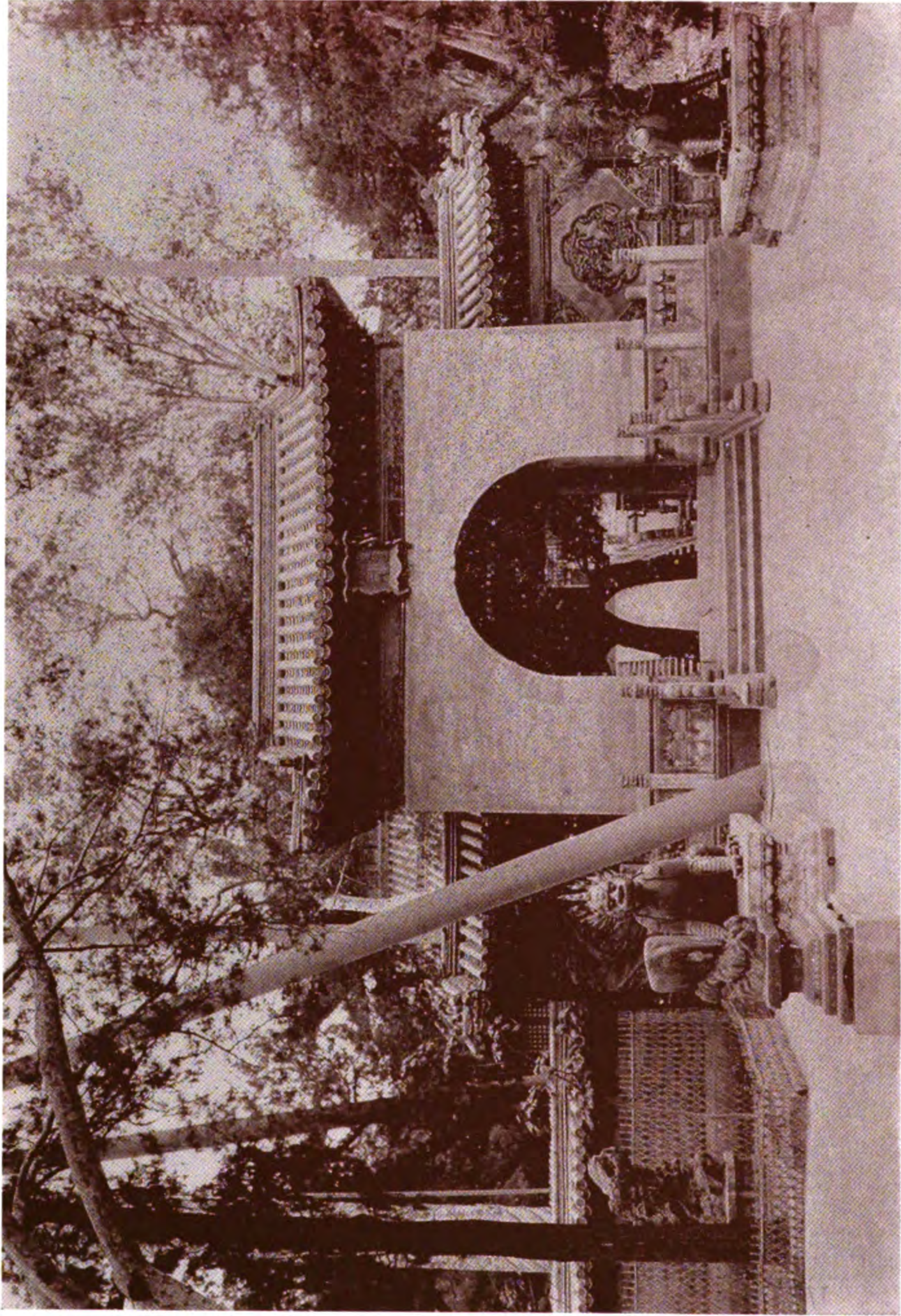
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IMPERIAL PALACES OF PEKING
YANG HSIN TIEN, THE HALL WHERE THE HEART IS NOURISHED



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IMPERIAL PALACES OF PEKING
'DRAGON-TREE,' IN THE IMPERIAL PARK



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IMPERIAL PALACES OF PEKING
T' IEN I MEN, THE FIRST GATE OF HEAVEN

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ing and shimmering blue and yellow roofs are accompanied by the bright green of the trees and the multicolored flowers. Few gardens in the world can offer more gorgeous and brilliant harmonies or a more complete blending of buildings and verdant nature. It was here that the Empress Dowager and her court-ladies used to celebrate, on the twelfth day of the second moon, the birthday of the flowers and trees by tying ribbons of yellow and red silk around their stems and trunks.

What a picture — all those graceful little ladies in embroidered silk robes among the early spring-blossoms and budding trees! It must have been like a composition by *Chiu Ying*, the court-painter of the early Ming period, translated into actual life. The architecture seems to fit just such occasions; nothing could be more appropriate as a frame for a garden-view, or as a festive decoration for a beautifully dressed court.

We have already observed the general characteristics of this architecture, its constructive frame of pillars and beams, its enormous curving roofs — be they saddle-shaped, pyramidal, or conical, according to the form of the buildings — but we have never seen them more to their advantage than in this garden. Some of these pavilions have the same kind of picturesque beauty as the large trees with widely spreading branches on tall trunks, or like clusters of flowers on high rockeries. Their fitness to the surroundings stands out most convincingly when one sees them side by side with certain buildings in foreign style which of late years have been erected at this same place.

The walk along the shores of Chung Hai offers perhaps still more beautiful views than those we have seen at Nan Hai, the Southern Sea, and they are very little known indeed, because the place is inaccessible to foreigners, except at special occasions, such as the presidential receptions and garden-parties.

There are small jetties where the flat-bottomed boats are tied, promontories with buildings half hidden among the trees, but most of the shore is simply lined with ailanthus and weeping willows whose transparent green draperies produce rippling effects of light and shade.

Near the (Confucian) temple of Innumerable Virtues (*Wan Shan Tien*) there is a pavilion rising out of the water called *Shui Yun Hsieh* (the Water-Cloud Kiosk). It was built as a place for meditation and it is nowadays more lonely than ever — the bridge that connected it with the mainland exists no longer; the only living beings which still visit this sacred isle are the silver-gray herons which may be seen standing in motionless contemplation on the edge of its stone-lined terrace. On a table in the pavilion are engraved the four characters: *T'ai I Ch'ien*

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Feng — the Autumn Wind over the T'ai I pool (one of the famous sights of Peking).

Pei Hai is divided from Chung Hai by a long marble bridge — *Chin Ao Yü Tung Chiao* — and another bridge leads over to the famous *Ch'ung Hua* island which is crowned by the White Pagoda — *Pai T'a*, — a very curious structure and reminding one of a gigantic bottle with a wide body and a long neck ending in an ornamental plug. Thanks to its elevated position and its white color it is seen all over Peking, and the view from its platform is one of the finest in the capital. From here one sees the whole region of the 'Sea-Palaces' and parts of the Palace City, that is to say, all the yellow and blue roofs which stand out like bright color-spots among the deep green and gray tones of the hoary trees along the slopes of the hill.

Passing over the bridge which connects the White Pagoda Island with the mainland, one arrives at the *p'ai lou* in front of the entrance to the Temple of Eternal Peace, *Yung An Ssu*. The temple-compound is enclosed by a wall and rises in gradual terraces towards the platform of the White Pagoda. Near by are two stone tablets, one dated in the 8th year of Shun Chih (1651), commemorating the foundation of the pagoda; the other, in the 11th year of Yung Cheng, recording the restoration of the same building (1733).

The monumental trees on the shores and islands of Pei Hai are indeed of no less importance to the general effect of this romantic neighborhood than the buildings; their knotted and cleft trunks which have weathered innumerable storms, appear like half ruined blackened pillars of some ancient structure on which fresh shrubs have taken root. They introduce a severe and energetic note into the scenery which otherwise might easily become too playfully ornamental with all its carved marble balustrades and gaily colored wooden *p'ai lous*.

Among the buildings situated down at the water's edge may be observed the *Fen Liang Ko*, Pavilion of Diffused Coolness, and the *Yüan Fan Ko*, the Far Sail Pavilion. The long open gallery curving along the shore has evidently been restored in recent times; its bright colored ornaments on the brackets are still quite fresh. Behind it there is, among other buildings, the Empress Dowager's theater, which was erected over the water in order to increase the resonance.

Most of the buildings on this part of the island have a very elegant character, representing a kind of Chinese rococo (more or less successfully imitated in many European garden-pavilions of the eighteenth century) which however did not save them from being largely rebuilt, or at least

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restored and repainted, at the end of the nineteenth century when the Empress Dowager often stayed here with her court.

The Chinese have not developed any kind of architectural innovations or new motives after this time, and what they borrowed from Western countries has been so poorly assimilated that it can hardly be called architecture. And it should be remembered that the buildings of the eighteenth century in China are direct successors to the classic structures of the T'ang and earlier periods which evidently were arranged in close harmony with nature.

Right across the lake, on the northern shore of Pei Hai, are seen the *Wu Lung T'ing* (the Five Dragon Pavilions) built on stone terraces out in the water. According to *Shun T'ien Fu Chih*, the one in the center is called *Lung Tse* (Dragon-Richness), and the two on the left, *Ch'eng Hsien* (Clear and Fresh) and *Tzu Hsiang* (Moist Fragrance), and the two on the right, *Yung Jui* (Bold and Excellent), and *Fou Ts'ui* (Floating Kingfisher). The pavilions vary somewhat in size and shape, but they all consist simply of double rows of columns (no walls) supporting roofs in two stages, the lower in quadrangular form, the upper, round or polygonal. Their picturesque effect, which depends upon the bright coloring of the roof-tiles and the woodwork, as well as upon the airy construction, is best appreciated on a sunny day when the reflexions in the water seem to lift the buildings and make them hover in the air.

At the northeastern end of Pei Hai is a large-sized enclosure containing the Altar of Silk-Culture, *Hsien Ts'an T'an*, in the midst of a beautiful mulberry-grove. Adjoining it are the Imperial Sericulture Hall, *Ch'in Ts'an Tien* and the Pool for Washing Silk-worms, *Yü Ts'an Ch'ih*, besides some minor buildings, altogether a very picturesque compound with red walls and blue-tiled roofs in a setting of rich verdure.

An important religious ceremony was performed here every spring by the Empress, of a similar nature to the Emperor's annual sacrifice at the Altar of Agriculture. On the morning of the day of 'Pure Brightness' (Ch'ing Ming) the Empress, clad in ceremonial robes, and the court-ladies in flower-embroidered overskirts, went in a procession to the Hsien Tsan T'ang. The procession stopped at the *Ch'in Ts'an Men* (the Gate of Viewing Silkworms), and the Empress entered the hall where homage was paid to Lei Tsu, the spouse of the fabulous Emperor Hsueh Yuan, who, according to the Chinese tradition, first taught the people to breed silkworms and to weave silk into tissues. She sacrificed an ox, a sheep, and a pig, and prostrated herself before the 'Holy Silkworm Breeder' represented by his 'spirit-tablet.' Afterwards the whole procession proceeded to the Tsai San T'ai, the terrace for the gathering of

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mulberry-leaves. The Empress, followed by the princesses, took a basket in her hand, and then each one cut a certain number of leaves in accordance with her rank.

The great terrace which has hardly been in use for twenty years, is now fairly well overgrown, and the pool is empty, but the buildings which are under special protection are quite well preserved. The interior of the Ch'in Ts'an Tien is beautifully decorated with the Empress' birds, the golden 'phoenixes,' on a red ground and provided with a throne on a raised dais. It still has an air of feminine intimacy quite unlike the rather obtrusive splendor of some of the other ceremonial halls in the Imperial palaces.

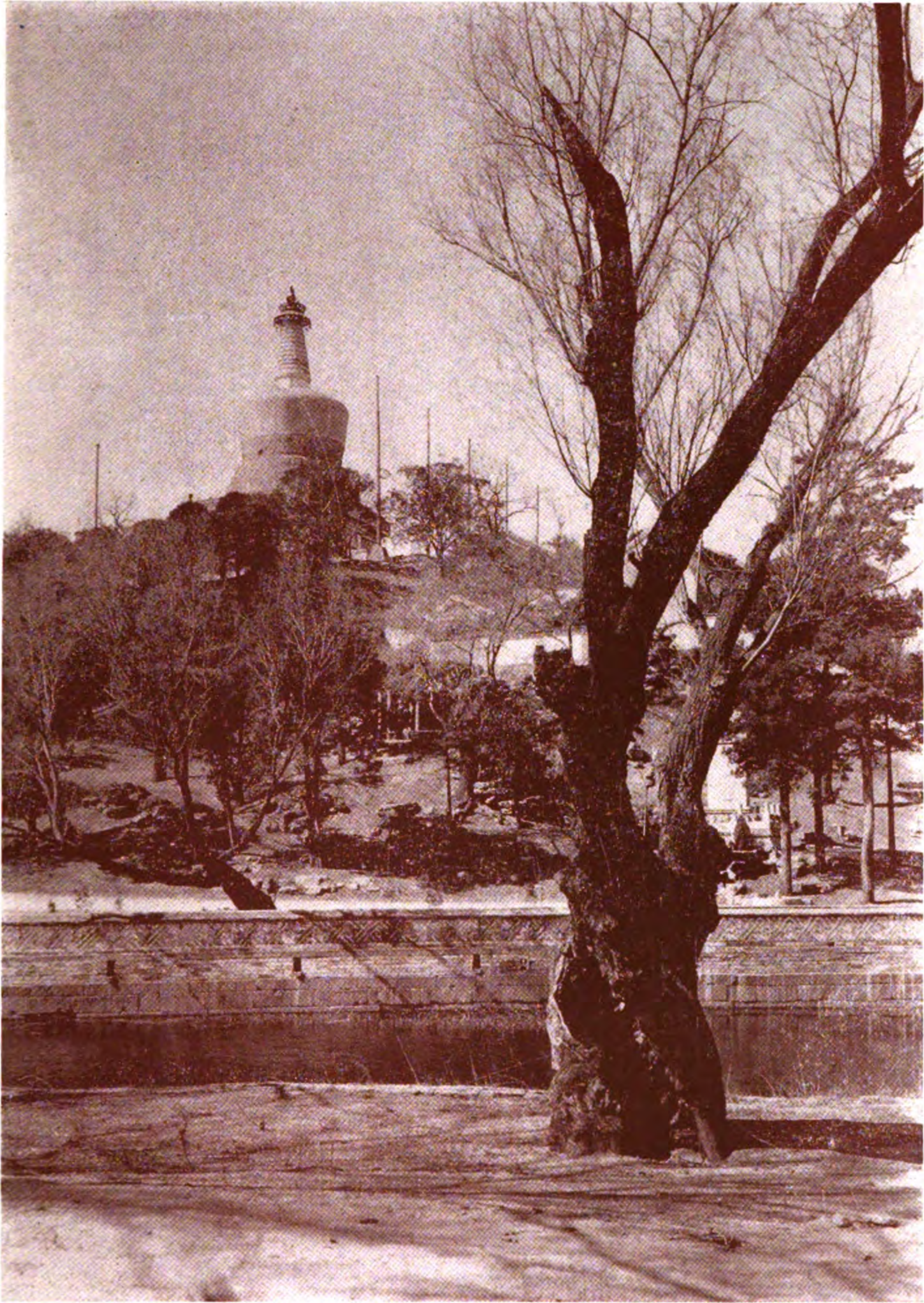
A great deal could be added about the various buildings at Pei Hai, their architectural characteristics and their historical associations, but it is hardly necessary, because whatever the details of information may be, they will not serve to convey more of the essential charm of this secluded place.

Those who have walked along the shore of the 'Northern Sea,' remember, no doubt, much less of the actual buildings than of the living surroundings in which the luminous roofs, the red walls, and the marble terraces appear. Nobody will forget the dark ailanthus and the weeping willows, the sweet-scented locust and the jujube of the spring-days, the thick rushes which conceal the shore-line and the lotus-flowers which gradually cover the waters as the summer advances. Further away may be seen the silver-gray herons wading in the shallow sea, and from the clear sky can be heard the whistling music of the doves with wooden pipes fixed on their tails. A small boat with some fishermen may be gliding over the water, but slowly, very slowly, like the passing of time at this lonely place where everything is quietness and solitude.

For those who are in a hurry, anxious to do the sight-seeing as quickly as possible, Pei Hai will simply be a decaying park with a few picturesque buildings deserted and denuded of their ancient beauty; but for those who come back and who have time to listen to the whispering of bygone ages, it will reveal some reflexes of the most intimate and human side of a wonderful court-life, which, in spite of all its ceremonious splendor and formality, contained the same undercurrent of dreams and longings which still carries us to nature for inspiration and rest.



"LIKE as a bird cleaves the eternal ether, so the mystic advances on a path nor ordinarily manifest."— *William Q. Judge*



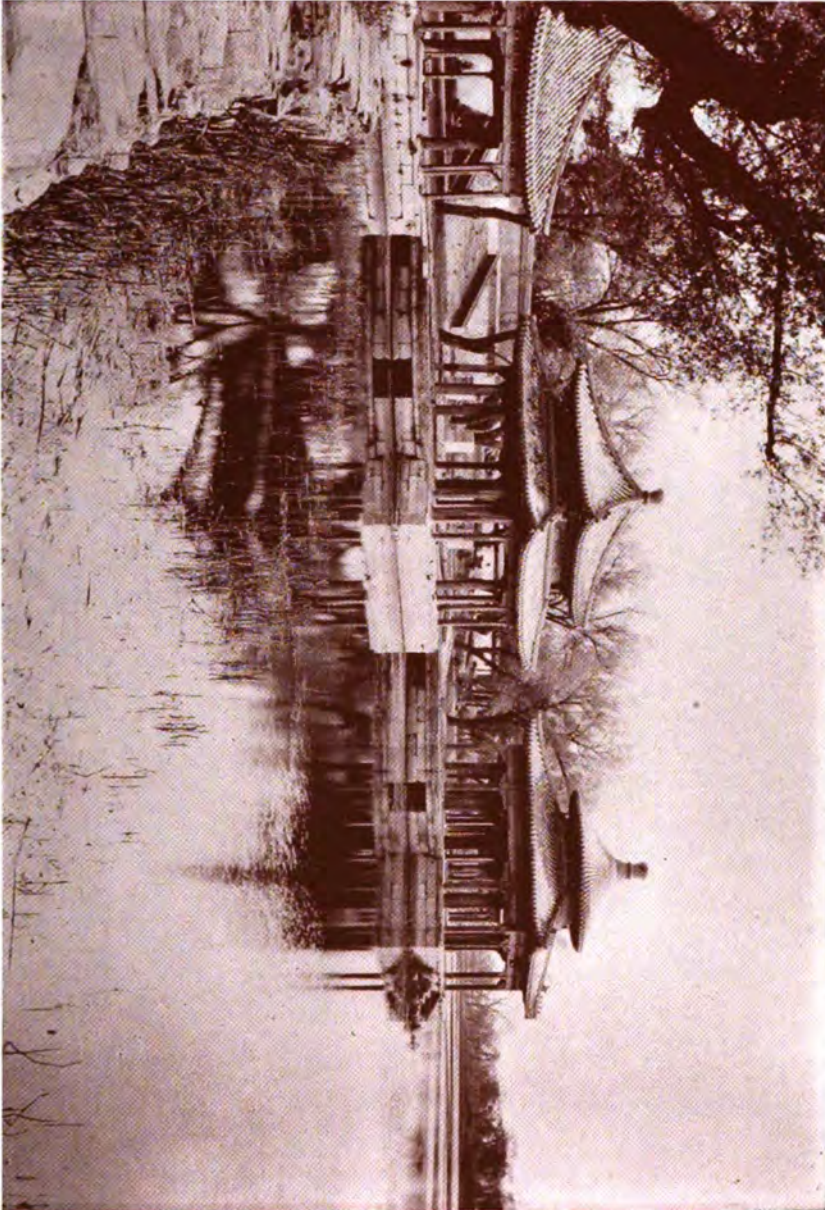
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IMPERIAL PALACES OF PEKING
OLD WILLOW-TREE AT THE SHORE OF PEI HAI



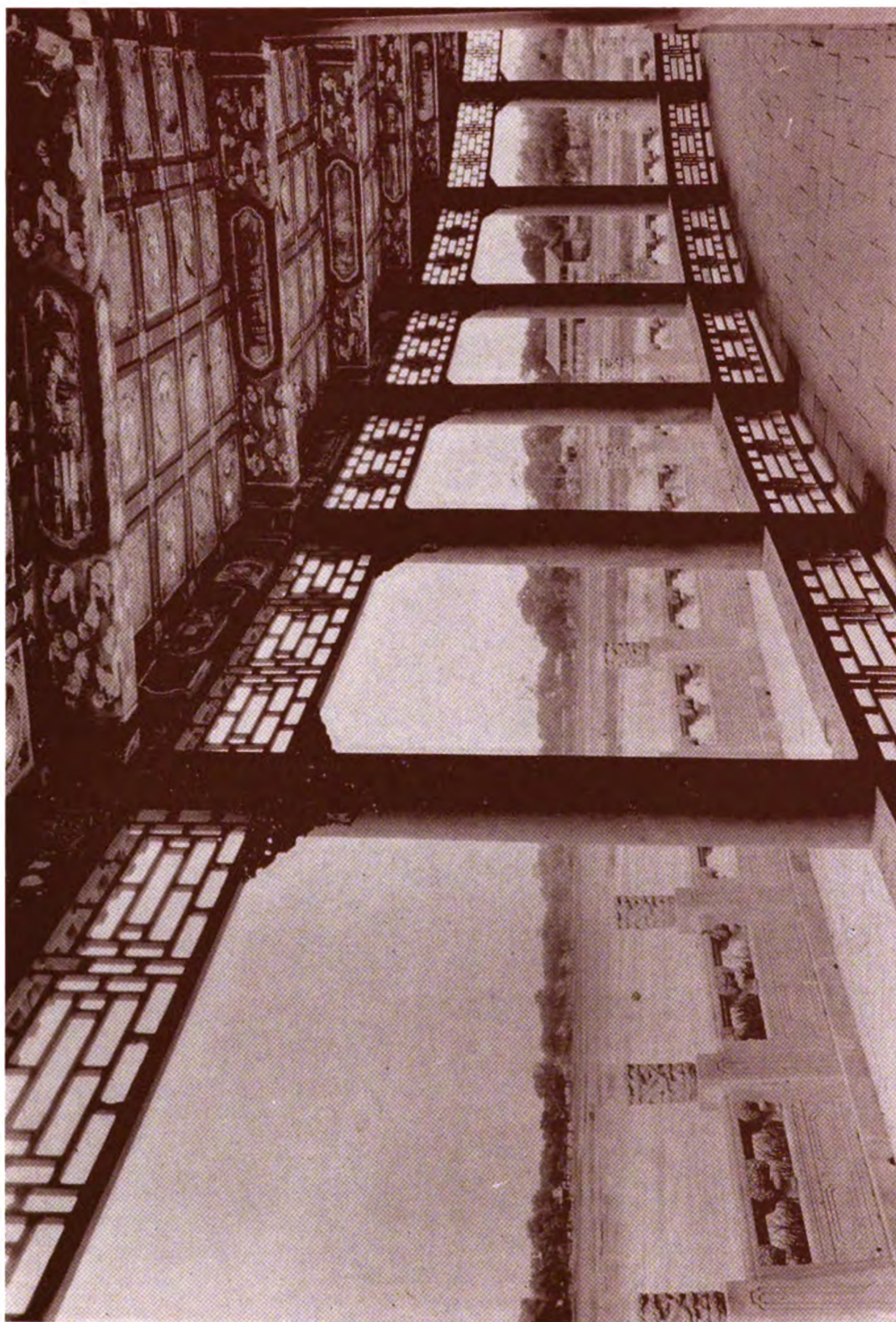
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IMPERIAL PALACES OF PEKING
SHUI YUN HSIEH, WATER-CLOUD KIOSK



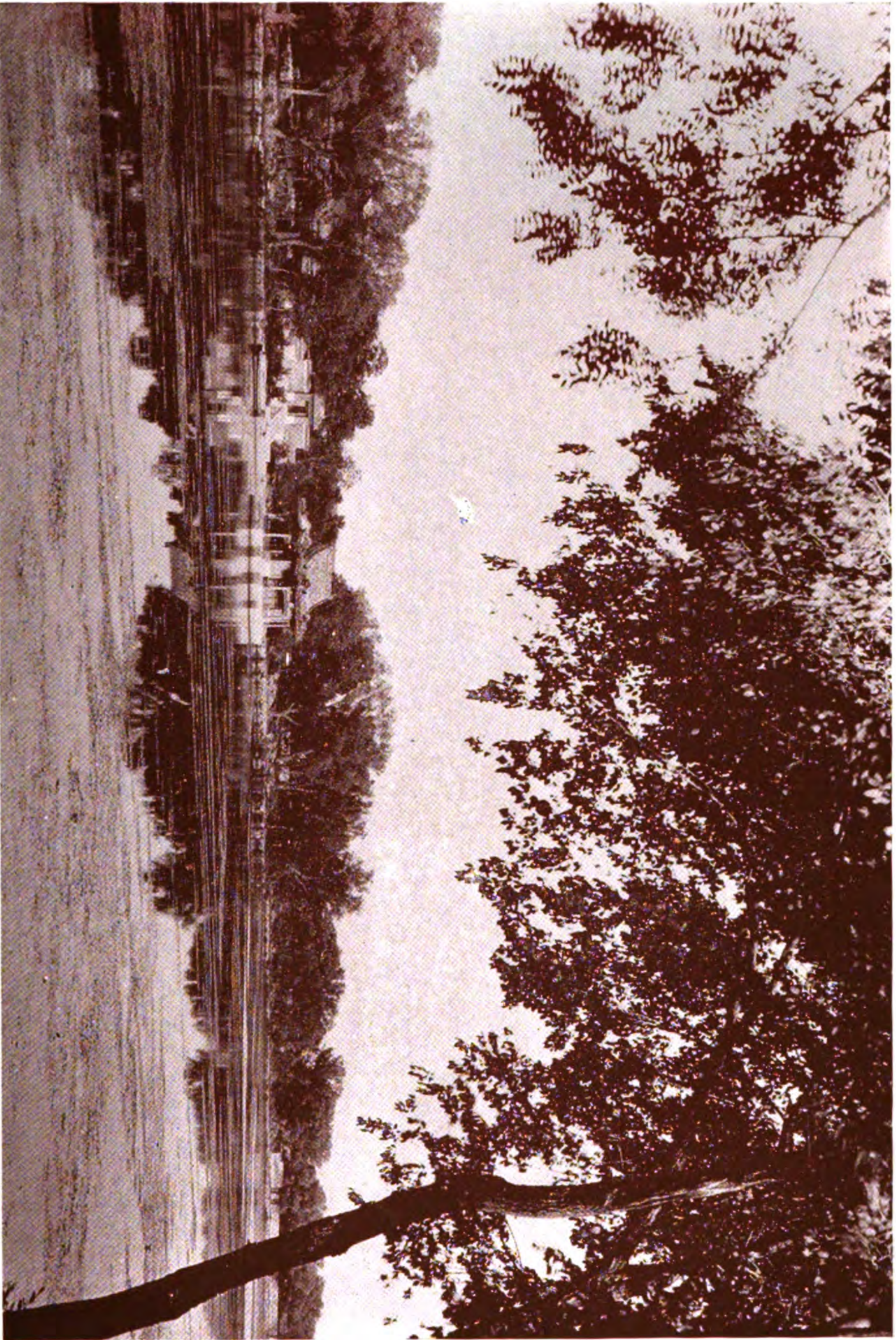
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IMPERIAL PALACES OF PEKING
WU LUNG T'ING, THE FIVE DRAGON-PAVILIONS



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THE PAVILION OF DIFFUSED COOLNESS AT THE SHORE OF PEI HAI



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IMPERIAL PALACES OF PEKING
THE EASTERN SHORE OF CHUNG HAI




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HSIEN TS'AN T'AN, ALTAR OF SILK CULTURE

ART: AN AID TO CHARACTER-BUILDING

LEONARD LESTER

HE life at the International Theosophical Headquarters, Point Loma, California,—a nucleus of Harmony for the world—is itself a living picture of the shaping and regenerative power of the Ideal working through the lives of individuals engaged in the normal activities of human life.

A true work of art may be defined as the creative expression in some form of an aspect or concept of the Ideal.

As an illustration of the place and function of Art in the life of humanity as a whole, the presentations here of *The Eumenides* by Katherine Tingley, the Theosophical Leader, are unique. In that drama we see the co-operation of the many different departments of activity here at Lomaland, each one contributing special service in the general work of preparation and at the same time continuing its own normal activities. And in this special contribution to the creation of a work of Art, it was making of itself the medium for the blossoming forth into definite artistic expression of the same ideals as are an actual living power in its own normal life. Such Art-work is thus the natural efflorescence in outer art-form of an inner reality, and is only possible in an atmosphere where this vital harmony between inner and outer life exists.

As an illustration of the special function of Art as an ally in Character-building, it is to be noted that the impersonal contribution of each individual in the preparation or performance of the play, all given with an eye to its perfect structure as a whole, is itself a creative, character-molding influence, which called into activity hidden resources or constructive and artistic faculties, possibly lying latent and unguessed-of in the natures of these individuals. To those who take part in them, old or young, such occasions may offer opportunities of a lifetime.

But it is the Râja-Yoga system of education and the results of its character-building in the lives of the students of the Râja-Yoga College that has furnished the instrument through which such interpretations as this of the great mystery-drama of Aeschylus, are made possible. The adaptability, resource, and versatility of the Râja-Yoga students are due to self-control and a balanced development, as are also the pervading spirit of quiet enthusiasm and the impersonality, which are equally ready to play some leading part in the drama or to remain unnoticed in the background. It is the work of many years and of many

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varieties of self-discipline and experience, of persevering but unstrained effort. Without some knowledge of this system it would be unbelievable that a finished dramatic presentation like this — so superbly effective, so evenly sustained in its excellence, and so unified in all its parts — could be produced, staged, costumed, and trained in the short space of a few weeks, as was the case when presented here for the first time.

The living instrument thus created expresses an *inner* living, an *inner* reality; it is molded of loyal human hearts through an enlightened knowledge of human nature and of the secrets of Character-building, and is the work of the Foundress-Directress, Katherine Tingley, without whose wise guidance and inspiring leadership and that of her predecessors, the very existence of this World-center at Lomaland and the promise it holds for all humanity would be inconceivable.

In Wordsworth's poem, 'The Character of the Happy Warrior'—the noble ideal of which portrays knighthood in the greater battleground of Self-conquest rather than in that of carnage — he says:

"Who is the happy warrior? Who is he
Whom every man in arms should wish to be?
It is the generous Spirit, who, when brought
Among the tasks of real life, *hath wrought*
Upon the plan that pleased his childish thought;
Whose high endeavors are an inward light
That makes the path before him always bright."

This idea of the shaping-power of the child's earliest dreams, is clearly exemplified in our Leader's illuminated vision of her life-work, dreamed yonder on the pine-shadowed banks of the Merrimac. And it is true that every rightly-born child whose soul comes "trailing clouds of glory," carries in that radiance some clue to his life's purpose — some latent memory of a work begun in the far past, to remain with him through life as a guiding ray to light the path of high endeavor. Such innate idea or inner urge is something quite distinct from the caprices of personal desire. It is creative and betokens the presence of a shaping-power — or a constructive framework — the warp upon which is woven the new picture of life's action.

And so the child is born with a character. It is dual in nature; in its Higher Aspect, divine, impersonal, a Light-Bringer, a Warrior, a chord of the Universal Harmony; on its darker side it is personal, elemental, chaotic, destructive.

The true purpose of life, the art-work before the soul, is to bring harmony out of the chaos of these undeveloped worlds within and without us. The creative impulse is from the soul within, but the outer world reacts upon it according to the impress it has received. To make the world

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wiser and more beautiful, more worthy of the Divine, is indeed, as Carlyle has said, work for a God, but it can only come about when man has learned to *act as one* and not as a mere intellectual animal.

True education consists in so training the child to understand and control his nature that he will naturally call into activity this light-bringing, building power of the God within, who is his Higher Self.

This building-process is in reality the working out of the same universal structural laws as are active in shaping the life of a planet, an individual, or a work of art. In each of these there is the creative spark, the plan, and the material vehicle for its expression. To master the materials, to comprehend their nature and possibilities, and to learn to control and rightly to use them, is an essential in all creative work.

This basic conception of Art underlies the practice of all technique. The word 'technique,' in the current practice of art, has come to have a shallow application, because the conception of life and of art behind it has been superficial, and involved in the limitations of mere personal and material outlook and motive, which, indifferent to deeper causes and principles, seeks mainly for effect and brilliant accomplishment. But this broader conception of technique has its application not only in the special field of Art but operates in every department of human enterprise involving organization and execution. The creator, the maker of any thing, has to learn the use of his instrument and the nature of the material in which he works.

This is as true in the case of the business-man, the organizer and director of big concerns, the military leader, as it is for the potter, the goldsmith, or the smith at his anvil. The organizer, the general, must know men in order to build up an efficient instrument; he does not try to force his material out of its natural and fitting function but rightly applies and directs it. Similarly, an artist at his easel must know the peculiar qualities and properties of the medium he uses. He does not try to make, for example, water-color, which is wet and whose nature it is to flow, do the work, say, of crayon or charcoal. Nor does he expect to get with the brush effects peculiar to the pencil.

And so, in that greatest of all art-work — the shaping of human lives. The creative artist is the indwelling soul, its instrument the mind and body. The problem of the educator is to develop these in their true, harmonious relationship, so that the real Man, the Builder, may practically realize in the plastic structure of his character the architectural beauty and symmetry befitting its use as a Temple of Light for the divinity within.

In reality all the Râja-Yoga training is fundamentally Art-training.

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It trains for the great Art of Living, not as 'super-men' but as true Men — as Souls.

It gradually brings into play the creative powers of mind and imagination, awakens the will through the power of self-control, early clearing the nature of parasitic growths and lower tendencies which feed upon and embarrass the action of the higher faculties when allowed to develop, and by its all-round exercise of the various faculties in different fields of study and practical duty, promotes a healthy, sympathetic attitude of mind and heart which is imaginative and creative rather than analytic and critical. And when the special training peculiar to a chosen vocation or profession is taken up, it is found that under the Râja-Yoga system of education the necessary basis or scaffolding for it already exists, and the subsequent structure readily grows into place in harmonious proportions, adjusted to the character and capacities of the student.

It is not possible within the limits of this paper to do more than strike the keynote of the subject. Methods of art-instruction may vary; there are endless resources at hand which can be adapted and used. Each one of the different branches of art has its particular educational value; modes of application may vary. In the Râja-Yoga system these are all employed with regard to the deeper purpose in view. To obtain brilliant results alone, without realizing the true end of education, is futile. The true value of the art-teaching which has character-building as its object, lies in its proper adjustment and contribution to the all-round development of the pupil. An essential part of its mission, through its various forms of appeal, lies in its power to draw out and exercise the creative attitude of heart and mind — the higher use of the imagination.

True culture is knowledge made vital by right use. And in every nature that is growing there is the inner urge to give expression to its sense of the rhythm of Life, of Beauty, of Harmony. Art provides a medium for its creative expression. As such the study of Music is in the front rank for importance. All the pupils study it; most of them learn to play at least one instrument, many, two or more. Music is a universal language, and at this International Center the musical art of all nations is studied, and the works of the best composers, classic and modern, are in constant use.

Learning to master a musical instrument calls into play qualities of perseverance, concentration, self-discipline, and execution, in addition to the purely musical training in expression and interpretation and experience through co-operation in orchestral work. Self-reliance and

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confidence in the power of achievement are fostered in the student.

The influence of training in dramatic work has already been referred to; this is begun in early infancy, and the little plays and action-songs of the tots are memorable occasions to visitors to Lomaland.

The study of Drawing and Painting quickens and develops the perceptive and receptive faculties, the sense of proportion and arrangement, invention and design, the power to visualize and imagine. It awakens a deeper vision of essential character and beauty in line, form, and color. Into all this art-study there enters a refining influence and the pervading sense of an ideal to be strived for.

But it is not only a training to perceive but also to conceive rightly. The stimulus to outer perceptions alone yields but shallow results if not illumined by the power to imagine and enter sympathetically into the life-motive of the nature-world around us. The eye and the mind see only what they bring the means of seeing, and that means is within. The key to all true observation and perception is a right heart-attitude and the use of that quality of imagination which feels itself a part of the larger harmony of things.

In an educational work inspired by the spirit of constructive harmony the latent artist in the nature is awakened. The fresh imaginative outlook on life of the little child is kept alive in its essential spirit, unblighted by the disillusionments and subsequent cynicism so common in the youth of today. What might otherwise become desert-regions of the mind are kept fresh and blossoming when the heart-fountain is unchoked by the weeds of false education. The heart and mind of the child are early attuned to the deeper rhythms of being, and throughout the daily routine of work and recreation, carried on close to Nature, they in-breathe an atmosphere of beauty and song.

To such an atmosphere true art is native. Out of such a soil Great Art will grow. A higher attitude toward Art will be evoked and a grander type of Art born of the heart-life. Lifted to a higher plane of significance it will be conceived of in a larger and loftier spirit and with a deeper insight into its true place in life's scheme. It will be more than merely decorative and will become far more essential and of far greater power than it is today even among its most ardent followers. And in a different way. Instead of being the result of a specialized training, frequently resting upon an ill-balanced and often perverted basis of character, and blossoming pallidly or in erotic forms in an atmosphere of commercialism and ambition, it will grow spontaneously, free, less conscious of itself. What is called the 'artistic temperament' will not be the capricious medium it now is, the slave of impulse and subject to moods

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and rapid variations of the personal barometer, but in those in whom it exists naturally it will be under control, being based upon a balanced character-development. Born of the Heart-life to the heart-life will be its appeal — an appeal which is universal, not alone for the cultured and elect, but awakening a living response in the hearts of all men.

Then will Art find its true place in life, and, in our Leader's inspiring words on the educative power of true Drama: "The heart of humanity will be lifted out of the darkness, and cheered and healed, and placed where the sun may shine upon it and then the battle of the ages will be won.

THE ONE THING NEEDFUL

GERTRUDE VAN PELT, M. D.

IT is this: that man should recognise the duality of his nature, and surrender unreservedly to the essential Divinity within. Everything else has been tried, and civilization well-nigh wrecked. There have been new governments; new theories; more exacting curricula in the schools and colleges; reforms for children under sixteen years and over sixteen years; new laws and systems; meetings; committees for every imaginable object; the use of the brains of geniuses to correct public ills, spent generously and without stint; religions to suit every complexion; more prisons; more hospitals; more doctors; more keys to lock the doors; and more policemen to catch the thieves; new inventions to save labor, gain speed, bring comforts; reforms to keep pace with the new crimes that grow like mushrooms over night. But still we find that those who study these things say that we may be on the eve of a moral convulsion which shall dissolve the last remnants of tolerable existence, so ominous are the signs.

In Europe one dilemma can be evaded only by facing another. The imperative demands from its various corners clash. No method of harmonizing them or even overriding them, is in sight. The game seems blocked. Let the smoldering energies, now gathering force, burst forth and fully express themselves in action, and there can be but one finale — that of the fate of the Dragon's Teeth, sown by Cadmus. The doom that struck Atlantis may fall again and in place of the quiet of peace we shall have the silence of the void.

And yet, the real interests of all the separate nations are in fundamental harmony, as are those of the units who make them up. The goal for all is the same. The means of growth, development, happiness;

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of all that makes life great and glorious, lie ready for one and all, like a feast untouched. A note might be sounded, indeed, is ever sounding above the din, which might transform the tumult into a symphony; might make of the confusion and tangle, a mosaic of beauty. Why not just rest a moment and listen? The note of divine destiny rings within the heart of every man, but is drowned by the clatter on the surface. It seems far, yet it is near.

What is to be the end? Will the people who have been vainly arguing their differences since the beginning of history, suddenly arrive at a solution? Will some one of sufficient *moral* calmness and force arise to lead the nations into the path of peace? Must he wait for the hour of exhaustion?

These are some of the questions that earnest souls are asking with bated breath. Theosophy gives the answer as stated above. It has not been found to any concerted degree because there has not been for ages until now, a true philosophy of life available for the people. Men, when they have asked for bread, have asked and have not fully received. Nothing is more plain than the fact of duality, and nothing has been so obscured. It is the lower, animal man chiefly who has been in charge of individuals, and hence of nations and affairs. He is essentially selfish, always takes a narrow, personal view, always produces disorder; opposes; argues; and creates problems which it is difficult to solve. The more he is intellectualized, the more subtil and deep is the confusion, and the more difficult does the situation become, unless the intellect has been illuminated by the Higher Mind. Then, of course, it becomes a necessary instrument for growth instead of decay.

But it is plain enough in our entanglements that this illumination has been lacking. Otherwise there would be harmony. The universe is One Being, and cannot be essentially divided against itself. This fundamental fact is overlooked by our civilization. It is the lower, undeveloped, myopic nature, clouded by passion and ignorance, which cannot distinguish its real interests; which is fighting against adjustments, and trying to rule. This now dominant lower ego does not perceive that in ignoring the rights of others, that in failing to establish absolute justice for all, it is cutting its own throat. But it is a pity the discovery could not be made before the deed is done!

Theosophy alone can save our civilization from destruction. This has been said before, many times, but cannot be said too often. It alone can point clearly to the One Thing Needful. The world *must have* a sound basic philosophy on which to stand. Men's brains *must be* guided by the light of intuition. We all know, certainly, that there *are* thousands

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upon thousands of powerful, noble natures scattered everywhere over the earth, who are not dominated by this lower entity; men who have met crisis after crisis of horrors with heroism.

Even in countries where conditions have afforded the severest test of human endurance that can well be imagined — even there, men have hurled defiance to every physical ill, and found their strength. Acts of courageous self-forgetfulness in unexpected, humble quarters are constantly reminding us of the great soul of humanity, of its essential divinity, and disclosing its possibilities. Such as these must be the instruments through whom the 'Judgment Day' is deferred until — so we hope, help arrives. They are the golden threads, tarnished often by the sulphurous fumes in which they move, who yet save the world from moral disintegration.

Could the light but shine clearly into their eyes; could the vision of a normal humanity be revealed to them, unshadowed, in all its lordly beauty, would not those groping now in darkness, catch the reflexion? Would they not, perhaps, in their despair, turn their eyes within as a last resort; and the vision thus reflected externally, as in a dream, unveil the reality within their own hearts? For the knowledge of the true philosophy of life is buried in the divine side of every one. No one can find it until he begins to break his own shell.

Theosophy is the Great Physician, which clarifies the mind; the great Guide which conducts safely through the labyrinth of the lower nature; the great Consoler, which brings tolerance and patience; the great Reorganizer which puts everything in its place; the great Illuminator which finally leads to self-conquest and happiness. Under its tuition, the nations would find their peace; their antagonisms would melt; the hopeless snarls would disentangle themselves thread by thread to weave a pattern which no human brain could now conceive. The cunning, grasping ambitions, clutching the nations in iron cruelty, would be transmuted into noble, friendly desires. Co-operation would supplant competition. Light-hearted, happy, eager, the people would "begin again to build and build more wisely," and they would discover that nature's "utterance is not a cry, as you who are deaf may suppose, it is a song."

We should live in the same world, but oh, so different — a world which has lain buried because the lower nature of humanity has had charge of affairs. For unless all this existed already on the spiritual side of life, Theosophy could not reveal it. It is there, waiting for the world to find the One Thing Needful; to recognise its duality and surrender the reins to the rightful master, the only true Self of Humanity.

THESE THINGS SHALL PASS

Student

THE fevered lives we highly prize today;
The vaunted shifts for thought; the great unrest;
Plaudits and censure broadcast east and west;
Idols we cherish with their feet of clay,
And gods of gold we dare not put away —
Vain Dead-Sea fruit the multitudes request,
Deeming them boons of the Unmanifest —
These things shall pass, with other vain display.

Our future holds no place for such as these,
For under Truth's new-risen sun shall reign
Those grand Realities we now profane.
We then shall seek within ourselves lost keys,
And find: and take the soul's uncharted seas
With silent joy and power to disenchain.

*International Theosophical Headquarters,
Point Loma, California*

SPEED

R. MACHELL

WHAT a hurry we all are in! What a rate of travel have we not developed, and what rapidity of transport: speed in everything, speed everywhere! Until at last comes RADIO, making mere speed give place to instantaneous transmission of the latest news, direct communication making time-records appear futile, while distance disappears, and yet we do not seem to be arriving anywhere. We call it Progress, but is it so? Is man progressing in the art of living, or is he simply multiplying the means to self-destruction? As if death were the purpose of life and its sole justification.

But you will say that there is nothing new in all this preparation for war, nor is crime any novelty. In past ages, as in our own time, man has spread devastation over the face of nature in his attempts to wipe out what civilization has escaped the ravage of his ancestors, only to instal new civilizations tainted with the same old vices that have wrought disaster in the past. Well, so it is, and we might well despair of seeing

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any change were it not for Theosophy, which explains the necessary working out of causes, roots of evil planted in the thought-sphere of the world in ages past, to mature in this and later ages.

The message of Theosophy brings Truth, Light, and Liberation to discouraged humanity. But that message has no word in it of speed nor swift destruction spread by poison-gas; nor is it couched in diplomatic language backed by big guns and high explosives; it is not to be found in treaties nor in such-like 'scraps of paper.' It is epitomized in the one word, *Brotherhood*.

A dream, you say, an out-worn ideal. No, not so. Rather a plan of life that has been tried and not found wanting. The Sun is not more real in space nor less outworn than Brotherhood in human life. Yet its reality has been forgotten in the mad race for wealth and personal aggrandisement which has developed from belief in the false doctrine of 'the struggle for existence' and 'survival of the fittest.' The high ideal of Brotherhood is not outworn, nor is it a mere meteoric splendor, brilliant but transitory. It is a fundamental fact in Nature, the one essential element in civilization, for lack of which humanity is perishing.

Our modern devotees of progress are like a lot of children playing with an empty wagon in a barn; they shout and sing, holding the lines that curb the fury of a wild imaginary team of fiery steeds or gleaming dragons, whirling the giddy party nowhere at incalculable speed while never leaving the paternal barn. But when the children have grown up they should have learned that fiery dragons cannot be yoked to the old wagon with any prospect of satisfactory progress beyond the enchanted region of the venerable barn. But this, it seems, they do not learn. They still cling to the childish notion that speed itself is an ideal regardless of all else, an end to be attained at any price.

The speed of modern progress is indeed phenomenal, but its consequences are disastrous. True Progress is directed towards a higher civilization, it is constructive and necessarily peaceful. But our modern systems of civilization are based on war or on the power to make war successfully on weaker nations who would do as much if they were able. These civilizations are all worshiping the false ideal of power as a means to wealth, which is the last word of modern civilization. False ideals are the progeny of ignorance and desire, and they are fiery dragons indeed. But ideals are necessary, for without them man is little better than a brute if not a little worse.

The saving power is the discriminative faculty by which alone the truth may be discerned. It is the teaching of Theosophy that this high power is latent in the heart of every human being and may be

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evoked; for man is in truth a spiritual being whose home is with the stars.

“Hitch your wagon to a star,” said Emerson, the sublime phrase-maker, with a noble disregard for consequences that must ensue to those who try to follow his advice and make the rash experiment.

To steer a course by reference to the stars is one thing, but to attempt to use a star as a hitching-block is a very different proposition, is, in fact, to misunderstand the nature of stars and their possible relation to wagons, most mundane of vehicles. But perhaps Mr. Emerson intended to suggest that in so far as locomotion is concerned a fixed star would not be slower than a yoke of oxen, which might be a wise reflexion if the wagon were engaged upon some mystic enterprise, for the journey of the soul in search of spiritual illumination is directed inward; and it is said by the Taoist that “without motion is the travel on that road.” The Pilgrim starting on that journey does not need to leave his customary abode, unlike the pleasure-seeker, who vainly tries to escape from his anxieties by rushing furiously from place to place.

To attempt to fly from self in that way is absurd, for the fugitive is self, and wheresoer it goes the self goes with it; and the Pilgrim’s goal is *knowledge* of the Self. But this ultimate Self is not the illusive personality that haunts the soul during its earthly pilgrimage, deluding it with a sense of separateness from the universal soul which is the universal SELF. The wagon is the earthly personality and may not be hitched to any star. But the meaning of the author of that phrase was more plainly expressed by H. P. Blavatsky in her translation of the ancient scripture which runs thus: “Fix thy soul’s gaze upon that star whose ray thou art.”

This is the Theosophical teaching of the essential unity of all souls with the Over-soul, the full knowledge of which emancipates the Pilgrim from the thralldom of the personality, the slow progress of the mundane wagon.

Theosophy is idealism with none of the weird imaginings of morbid minds and of the narrowing influence of creeds and dogmas. Theosophy is practical, and must be lived to be appreciated, for its ideals are living.



“How can I withdraw from the world? With whom should I associate if not with suffering mankind? The prevailing disorder is what requires my efforts.”— *Confucius*

DISCIPLINE AND LIBERTY

T. HENRY, M. A.



FHAT freedom means discipline may seem a paradox, but like so many paradoxes it is very true. For illustration take a person who wants to acquire perfect freedom of movement in his limbs; say he or she is a dancer, for instance. The first essential is strength in the central parts of the body; for only so can the limbs hang free and loose; and so the training has to consist in severe strengthening exercises. Or it may be an artist, who has to gain freedom of motion in his hand. This again means strength, in order to avoid trembling and spasmodic movements. It is the weak and nervous person whose movements are cramped; for he is holding himself together by cramping exertions; while the one who is strong at the center can repose easily on his strength and be relaxed without collapsing.

Freedom may in one wrong sense mean license to indulge our desires; but though that may mean freedom for the desires, it means tyranny for other and vastly more important parts of our character.

One acquires freedom through discipline. And discipline means self-discipline — the only genuine and reliable kind of discipline. It strikes people with admiration and wonder — even people who are accustomed to the experience — to witness the happy easy deportment of Râja-Yoga children when sitting in an assembly or taking part in some festal program; by contrast with other children who have not had this advantage. Where the other children are restless and fidgeting, obviously ill at ease, teasing their parents, and perhaps having to be taken out; the Râja-Yoga children are quiet and composed without an effort, as is shown by their bright happy faces; and when called upon to act, they prove that their stillness did not mean inertia; for now they are as remarkable in readiness and alertness as they were in quiescence.

The person in a community who has most freedom will be he who can be most trusted; and conversely the one who cannot be trusted will be the one who has to be watched and restrained. More than this — the presence of that man will create restrictions for his fellows, who have not merited them. Thus rules and regulations are largely for the sake of the minority of untrustworthy persons. Rather, perhaps, one should say that the rules are made for the untrustworthiness of persons; for it is invidious to divide people into two classes, one trustworthy, the other not. Most of us have our weak points; so there must be regulations to guard against your weaknesses as well as the other man's. But

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the summing-up of the matter is that, the more people learn to govern themselves, the less need will there be for government from outside.

That liberty in one sense means tyranny, while discipline means liberty, may seem paradoxical; but it is due to the duality of human nature. Liberty for our personal desires means slavery for the healthier part of our nature. People seek happiness in the adjustment of possessions and desires. There are two conceivable ways of doing this. One of them can never be accomplished: that is, we can never hope to satisfy our desires by unlimited indulgence of them; for they are like a fire, and grow by feeding. But the other way is to adjust our fully controlled and refined desires to our possessions, and that way is feasible. It is better to want what we have than to have what we want.

Man who aspires to wisdom must practise on himself alchemy — the purification and transmutation of metals. He must eliminate those elements which he finds to be harassing him, and which lead him into paths conflicting with his duty and higher interests; thus leaving that refined material which alone is fit for nobler uses.

Theosophy affords unique facilities for acquiring freedom by self-discipline, because its teachings satisfy the mind and conform to the facts of life. They enable man to understand how he is the master of his own destiny; so that he can say to himself, whatever may be his circumstances: I have brought this upon myself; but I have the power to turn retribution into opportunity. From the viewpoint of the Soul, all experience is for the sake of instruction and evolution. In my heart I have willed it so, and would not have it otherwise. It is paradoxical that men should be at once so conceited and yet so prone to pose as victims; when the true attitude would replace the weakness of vanity by the strength of self-respect. Let us summon the Will and be master of our own life, thus achieving true liberty by self-discipline.

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JOHN MORGAN

HOW often do we hear a man who enthusiastically espouses some great and good cause, and declares himself a supporter of some great principle which may not be understood or appreciated at the time, spoken of as an impracticable dreamer and idealist? Why should it be assumed that a man who, through a greater sensibility to great impressions, and therefore a keener insight into the value of new theories of life, and an unpopular, often because

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unfamiliar, idea of how the affairs of a country or of a man should be managed, be contemptuously spoken of as an impractical dreamer?

Is it not because we have been for so long the slaves of old customs and ways of thinking and living that we are incapable of setting a right value on the principles which such a dreamer advocates, and perhaps in his own life exemplifies in practice, thus proving them to be practicable? New ways of living are always difficult at first, however good they may be and easy to follow after we have become accustomed to them. And if they appear too hard to follow by the majority, this may be because they are living a much more foolish, wasteful, and badly regulated life; from which they get much less satisfaction than the so-called impractical dreamer gets out of his.

Do not the restless, dissatisfied crowds everywhere prove that the general way of living leaves much to be desired, and that there is room for some idealists to show a way out of the slough of despondency which has engulfed the great majority of us? There are so many theories current that we are compelled to adopt caution before we accept any one of them, or before a close examination of them; and the more prudence we show in weighing these theories the more likely we are to arrive at some better ideal of life than that which has governed us hitherto.

Are we not all idealists with ideals of some kind, which some of us with more will or devotion to our ideals than others put in practice to a certain extent and advocate in our intercourse with our fellows? No politician, philosopher, religious leader, social reformer, poet, or artist can do any work that is of any value which is not in the direction of his ideal.

In fact, every one,— whether a propounder of his own ideal or a follower of someone else's in so far as he has been captured by the other man's ideal — is an idealist and cannot help being one. So it is folly to speak contemptuously of any one on account of his ideals. He probably thinks they may improve human life, and make it more bearable, as it is only thus that you can advance mankind on the way towards a higher life. No man can honestly say that this is not desirable at the present stage in the history of the world.

It would appear as if those who condemn idealism are only condemning it when they are dissatisfied with someone else's ideals; but whether they are satisfied or not, they have to reckon with them as they are certain to be powers for good or for evil. Every ideal or thought that enters our mind has the power to alter our character, and through altering our character change our mode of thinking and living for the better, or

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otherwise; making of us helpers or hinderers in the progress of the world.

The great religious teachers and leaders of the world from the earliest times have given us high ideals of the kind of life that we should live, and visions of a humanity and a world of brothers where all men would act for the good of all their fellows: loving their neighbors as themselves; but these high teachings were obscured and made of little effect through dogmatic teachings which had nothing to do with life, taking their place; thus diverting man's attention from those things that mattered to questions that did not concern men, and resulted only in making them dispute and quarrel with each other.

What if, instead of this, they had accepted the Christ's teaching of the Brotherhood of Man, and the necessity, if they would live in accordance with his law, of raising up an ideal of a perfected humanity in which men would be free from selfishness; and would not only recognise that all men are brothers, but would live as lovers, esteeming the good of all before their own personal wants? Would not this be a grand and lofty ideal of a godlike humanity? Would it not have been possible for them to visualize a future humanity as a higher type of man, which would have brought about such a change in the characters of men that we would be as gods compared with what we are at present? But instead of that we have spent the intervening time in constantly warring with each other; thus interfering with the proper and natural development of man, so that the world is probably thousands of years behind in its evolution.

If men had only visualized a high type of man such as they themselves would like to become; a being free from all those weaknesses of character which give us so much trouble, and which are great obstacles in our way whenever we try to live a higher life and to discipline and control ourselves to that end, what would men be now?

Until we are free from the domination of the lower personal self, and have brought it under the control of the higher, there will be high qualities in our nature of whose existence we shall be ignorant, and our highest powers of accomplishment will be undeveloped. Thus not only ourselves but humanity will be, as it has been in the past, deprived of all the good which we should accomplish; and which is due to our fellows, for we have no right to keep back from humanity what belongs to it. Whatever of good we receive from our connexion with a world in which great and good men are working for better conditions and greater happiness for all, should make us feel that as they work with these ideals so should we; for there can be no moral imperative commanding one man to do the utmost of which he is capable that is not equally binding on all

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other men, according to their different degrees of development.

Jesus says:

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."— *Matthew*, v, 38-44

The Hindú lawgiver Manu says:

"Resignation, the action of rendering good for evil, temperance, probity, purity, repression of the senses, the knowledge of the śāstras [the holy books], that of the supreme Self, truthfulness, abstinence from anger — such are the ten virtues in which duty consists. . . . Those who study these ten precepts of duty, and after having studied them conform their lives thereto, will reach to the supreme condition."— *Manu*, VI, ślokas 92-3

Then in the Buddhist work, the *Pratimoksha-Sūtra*, are given the following ten commandments:

"1. Thou shalt not kill any living creature. 2. Thou shalt not steal. 3. Thou shalt not break thy vow of chastity. 4. Thou shalt not lie. 5. Thou shalt not betray the secrets of others. 6. Thou shalt not wish for the death of thy enemies. 7. Thou shalt not desire the wealth of others. 8. Thou shalt not pronounce injurious and foul words. 9. Thou shalt not indulge in luxury. 10. Thou shalt not accept gold or silver."

This last was for the priests who were not to sell the truth for money.

These were high ideals embodied in three great religions. But what do we see in the world? Do we see the followers of these great teachers living in full accordance with these commandments? Does not the state the world is in now prove the contrary? If the professors of these various religious teachings had only placed these commandments above all other things in their estimation, would not the world be a heaven compared with what it is? This would be to follow the right course if you want to be rid of the weaknesses, the vices, crimes, ignorance, superstition, and wars, from which the world is suffering so much, and which the last two thousand years or more have been cursed with. All the true religious teachers taught the Golden Rule.

Again, Jesus said:

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

— *Matthew*, x, 42

And again the Buddhist canon says:

"Whosoever, with a purely believing heart, offers nothing but a handful of water, or presents so much to the spiritual assembly, or gives drink to the poor and needy, or to a beast of the field; this meritorious action will not be exhausted in many ages."

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Are not these precepts ideals of a mind controlled by the highest motives for action that man can think of, and which would have led man to do all acts as offerings to the Supreme and as expressions of the divine within himself, and which is himself? This doing of good deeds in the spirit of truth and compassion is the real expression of the divine man, the real man, in action, and is in direct opposition to that spirit which leads to selfish action, quarrels and wars; and would, if followed, bring peace and happiness to the world where we now see discord and evil flourish.

This is why we should fight on the higher lines against the spirit that leads to war. For this spirit does not come to the pass of bringing on a great war in a day; it is the working of the minds of men on wrong lines and under the influence of low ideals for a long period of time that causes wars to happen. The people who lived long previous to the present century laid the seeds that fructified into the psychological conditions that largely accounted for the late war.

It is, therefore, the duty of all men to work for peace incessantly by striving to bring peace into their own lives, and to stand always firmly on the side of peace as against war. This is the best and only means that man can successfully adopt against the war-spirit; and is the way to bring the lower self under the control of the higher. To bring the lower self under the control of the higher is the aim of evolution, and man can become man in the true sense only in this way.

To become man in the higher sense is to be conscious of our spiritual oneness with all other men; and by making our ideal one that includes the perfection of all; so that the whole world will be transformed into a world free from evil and all the sorrow and suffering which the world is now enduring. This is the only ideal worth our striving for. This is the Work which requires the greatest self-control, as it is only by setting ourselves as an example to each other that we can bring the whole of humanity to work together in such a way as to produce the required result. In no other way can you bring a paradisiacal state into being, and enable man to realize his ideal.

It is inconceivable that any heaven, either on earth or elsewhere, can be attained by man unless he works for it; as Nature gives of her bounties only when man works with her and gives of his best in thought and work, sowing the seed of a higher life continually and removing all the obstacles that stand in the way of the full expression and use of the best forces of his own nature.

When all men come to see the value of this ideal they will make

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their life subordinate to it; and life will then be a joy and a thing of beauty, where Truth and Goodness will be the harmonizing forces that will bring to man a knowledge of the hidden spiritual forces of his own nature, as well as that of the greater Nature to which he is linked, and of which he would thus become a manifestation. There is no other way than for an idealist to visualize this ideal of a perfected humanity, which can be brought about only by those idealists who have a just conception of this ideal, and that it has to be attained on this earth; and not to be waited for until we enter a Heaven as a reward.

I imagine that each of us makes his own heaven or hell; and the heaven of those with the lowest conception of what man is, surely would not be tolerable to one with a much higher ideal. This is one of the strongest reasons why man should image to himself a life much higher than any he has lived; and think that there is one still higher of which he will gain a knowledge when he progresses by means of self-evolution from point to point until he shall glimpse the higher; and thus live nearer the light that will reveal the truth to him so clearly that it will not be possible for him to fall again into the lower states from which he has risen.

Does not this prove that the idealist is the only truly practical man, and that he is the one who is likely to lead men up to the attainment of their aspirations? Still, are there not many kinds of idealists? And is it not a fact that even nations have their ideals if they are fully awake and not asleep, dreaming dreams of a world passed away with the people who lived then, and whose mode of thinking and living is not suitable to the present day? This is why we should not be tied by the past so that higher conceptions of life are unacceptable to us, or feel too disinclined and weak to raise ourselves into a higher mode of living.

Every nation, as well as every man, has its own ideal of what it should be; and though within each there are opposing forces working against each other, often contributing to the disintegration of all that is best in its makeup, still it would not be capable of any real advancement unless it is allowed perfect freedom to realize its own ideals. It is only thus that a country can be saved from decay, and from the loss of its culture and civilization, if it is civilized.

Some may point to ancient Egypt, Babylon, Greece, and Rome as instances of how nations, after reaching high states of civilization, by following different ideals fell, in spite of their having become the greatest people of their times. No one can deny the possibility of a nation holding an ideal that would bring about corruption and decay in

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the nation, just as a bad ideal brings about corruption and degradation in the mind and body of a man.

But if a nation is to raise itself into a higher state, it must be uncontrolled by another, and be left to find out the mistakes it has made and remedy them in its own way. This is why each nation naturally desires the freedom to govern itself in its own way; and why it struggles at great loss to itself for the right to develop on its own lines.

Every nation that looks for its thinking, and for its religion, and general culture, to some other nation solely, stops its own development and has no ideal of its own sufficiently powerful to save it from decay. This is why a nation which has not a number of pure-minded, brave, wise, high-souled, and generous-hearted men and women to conceive an ideal nation governed by just laws administered in an intelligent, wise, and generous spirit for the good of their country and of all other countries, and cultivates instead a spirit of antagonism or dislike to others, suffers from all kinds of strife and conditions that degrade human life and will keep the nation down. This tendency in nations to live in accordance with degraded ideals of life instead of the highest, brought about the downfall of all the ancient civilizations.

Thus we come to realize that a nation that is not influenced in its life by high ideals constantly impressed on its mind by its greatest and noblest thinkers, must come to grief. And if it has no idealists to evolve in their inner selves a conception of a higher, nobler, purer, and more godlike life for their people, it must as a people decay, and by constant deterioration perish as a power and become a byword among nations.

Thomas More, William Morris, and Bellamy, wrote books in which they described idealistic states on more or less political lines; but we need something far more than that. We want high, pure, cultured, generous, and duty-loving men and women who are willing to live impersonal lives consecrated to lofty ideals of service to humanity, whose chief aim is to live to benefit mankind. This necessitates a man having a high moral conception of himself and of his possibilities, and courage to attempt all tasks that will lead to the development of the highest character, free from all meannesses and narrow prejudices and selfishness. Men should not be diverted from this work by thinking that here and now they are of a mean and sinful order; but must emphasize their divine side and determine to make their Heaven here, if only as a preparation for one that they may enter hereafter.

Men have dreamed in the past of Valhallas, Elysiums, and Paradises innumerable, in accordance with their own state of development;

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but we need to think more clearly about how we can mold our minds and bring them under our moral control so as to develop a state that will fit us for the highest that we can picture in our minds. We can begin on ourselves by doing as Katherine Tingley says in her *Theosophy: the Path of the Mystic*:

"Visualize! Visualize! You touch a mystic law when you create in imagination the picture of mighty things, for you open a door to new powers within yourself. Something in the way of potent energies is awakened and called into life and strength, both without you and within. If you aspire, visualize your aspirations. Make a mind-picture of your spiritual ideals, a picture of the spiritual life as you know it to be, and carry that picture with you day by day. Cherish it as a companion. Carry it with you for breakfast, dinner, and supper, and before you know it a new life has been born. Before you know it the Ideal has become the Real and you have taken your place as a creator, truly, in the great, divine Scheme of Life."

A SUNSET PAGEANT

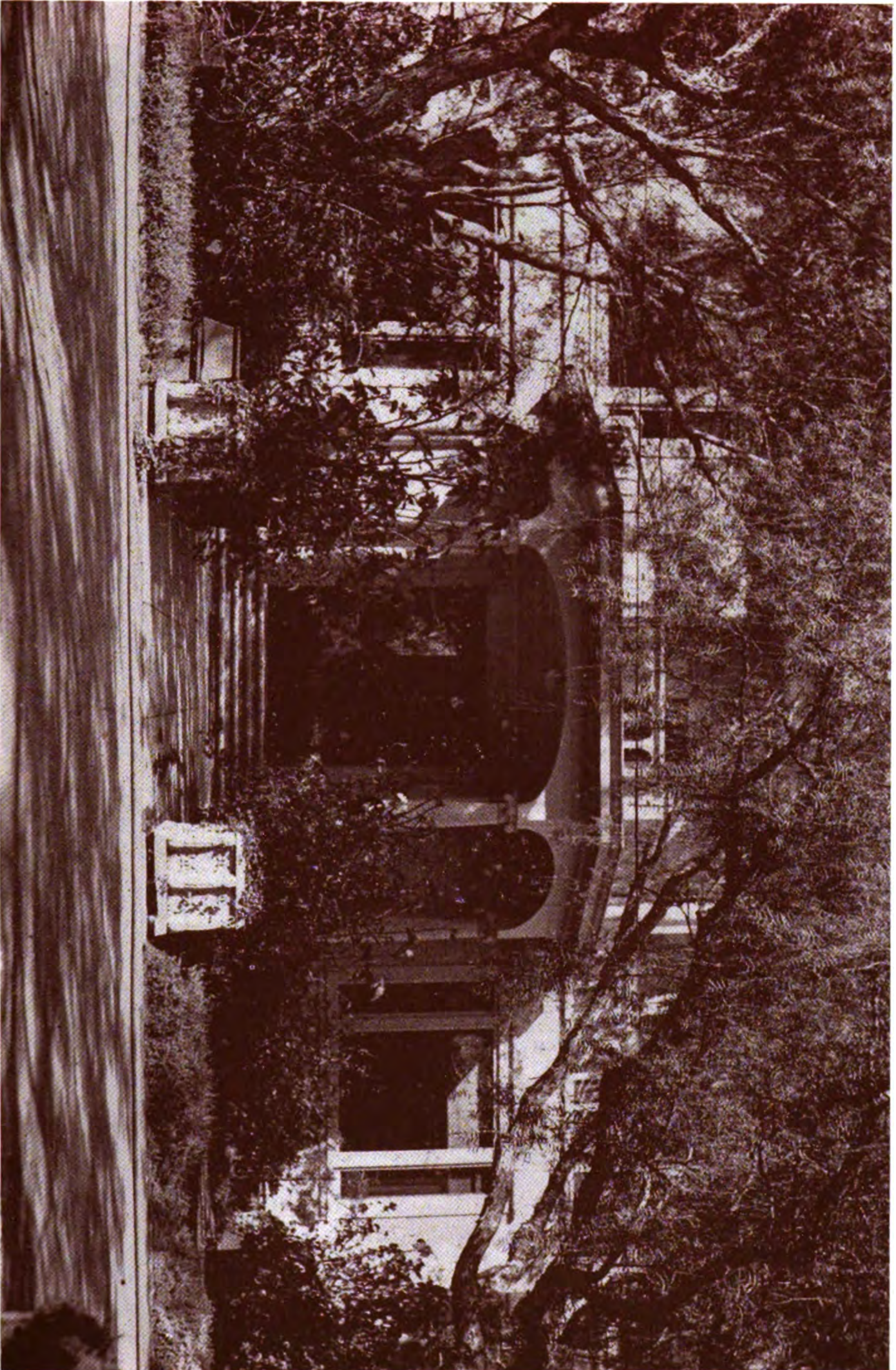
F. M. PIERCE

A BLAZING sunset glories all the West.
A pomp of splendor, flowing up to crest
Against the dark, imperial Night
Deployed aggressive to subdue the Light:
A flowing flood of flame along the sky,
Cresting, breaking, surging up on high,
To awe with opulence the looming Dark.

Now on the tide fresh brazen hosts embark
To swell the conflict — waged by friendly foes;
The Light expending in its zenith-throes
Its enginery of molten golden fire,
With shafts and bolts of flame, in mimic ire
Leaping, swirling, climbing, to splash the dome!

There melts, and falls away in jeweled foam,
Retreating down the sky, to ebb away,
While Night comes on to camp, assuming sway.
Day's Pageant ended, Night makes its display.

*International Theosophical Headquarters,
Point Loma, California*



1.

Lomaland Photo & Engraving Dept.

THE EASTERN ENTRANCE TO KATHERINE TINGLEY'S HOME, 'WACHERE CREST'
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

OUTSIDE THE ENTRANCE TO THE AVENUE LEADING TO 'WACHERE CREST'

KATHERINE TINGLEY'S HOME

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE INFLUENCE OF LOMALAND

T. HENRY, M. A.

IN our highly complex and artificial civilization — particularly now, when its conflicting forces have come to a head and produced a crisis — many aching hearts and weary puzzled brains are hungering wistfully yet despairingly for a breath of reality, of sincerity, of sanity, whole-heartedness, and of faith, hope, and charity. Is it all sham and show? they ask themselves. Is human nature hopelessly perverse, and all the talk of virtue hypocrisy? Are our ideals vain dreams, and is reform a will-o'-the-wisp whose pursuit carries us round and round again over the same path?

Yet in Lomaland we have the actual example of a body of people whose daily life is founded on truth and honor, conscientious devotion to duty and service, loyalty to high principles. Yes, though the members are not saints, and their haloes are mostly in an imperfect state of development, *it is a fact* that their *raison d'être* as a body is the earnest endeavor to realize those high principles — to demonstrate Theosophy in their lives. And it is this *fact* that impresses the world and gives to the name of Lomaland its magic spell.

However much people may scoff at the much-abused word 'spiritual,' which is used to denote anything or nothing, still there *are* spiritual forces, and they make themselves felt, evoking a responsive echo in the hearts of all whose natures have not been rendered quite impenetrable.

The spiritual forces are such as emanate from a united body of workers loyal to high principles. Varying widely in their temperament and cast of mind, yet united in spirit and purpose, their merely personal influences neutralize and balance each other, and by this alchemical process of refinement the pure elixir is distilled from all grosser elements.

So the explanation for the influence of Lomaland is that it is *something real, something genuine, something true.*

As the sun raises the mists and the fresh breezes stir the dust, so the influence of Lomaland disconcerts those whose ideals and purposes are of a contrary nature, and they move instinctively to attack that which, for reasons best known to themselves they instinctively fear. But surely their folly blinds their eyes, not only to spiritual but even to earthly wisdom; for the result has always been a stronger and wider establishing of the genuineness of Lomaland.

A knowledge of the law of Karma drives fear out of the heart,

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because we know that we are the makers of our own destiny. No longer do we fear injustice, for we know that we shall get our due. A faith in man's essential divinity gives that true self-respect and calm confidence that will bear a man through all trials, and assure him that all must work for good so long as he abides faithful to his sense of truth and honor.

It is no small thing for an educator, familiar with conditions in the world, to have intimate knowledge of Katherine Tingley's Râja-Yoga system of education, and to find that *it is real and genuine and effectual*. He may have a quality of skepticism or even cynicism bred in his bones from past experience; and so the Râja-Yoga School is apt to be giving him perpetual surprises. For we become so accustomed to shams and half-truths that we unconsciously assume the same quality in everything we see; and then are surprised when we encounter the real.

And, honestly now, think what it must mean to feel that your companions and fellow-workers are each and all doing their best to live loyally to principles of honor, truth, and justice!

Poets have sadly yearned for —

"The Isle of the heavenly rest,
Only there may I find my ideal,
That but lived in my rapturous song and my dream."

But, whatever heavenly rest the liberated Soul may retire to when it lays aside for a while its mortal vesture, its duty while on earth is to act the part of creator by using its powers and opportunities towards making a heaven here. Ideals are meant to be pursued and realized; and if we cannot yet realize all, we can realize some; if we cannot realize them fully, we can realize them in degree.

So, while Lomaland is still an earthly locality, and its denizens merely men and women, yet it remains true that there *is* this inner atmosphere of genuineness and trust.

Civilization has run into difficulties and dangers through neglecting certain cardinal truths and principles necessary for human welfare. Theosophy revives these forgotten truths and principles. But even Theosophy, to be effectual, must have behind it a united body of sincere and practical workers, regulated by wise and competent leadership. If not, it may degenerate into an incoherent multitude of theories and crazes, and a medley of small coteries and cults, each revolving about some self-appointed high-priest. The right conditions are fulfilled in the Universal Brotherhood and Theosophical Society, and its work is therefore practical and useful, free from vagaries and futile eccentricities.

That the children and young men and women brought up in

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Lomaland under the Râja-Yoga system of education and home-life have ideal opportunities to be happy, healthy, competent, and well-poised, to an unusual degree, is evident; and is perhaps the most convincing and tangible proof of the genuineness of Theosophy, in its true sense as understood in Lomaland, and of its efficacy when applied under competent supervision to the bringing-up of the young.

The efficacy of the Râja-Yoga teaching is also shown by the fact that those who leave the College or Academy in order to find their place in the world, find themselves so well equipped to meet the experiences of life. They have had ideal opportunities to understand and to manage their own natures, and the task of adapting themselves to any conditions that are new becomes easy.

Many earnest people in the world have lately lost *faith* — faith in eternal justice, faith that there is any substantial good in humanity that can avail to bring mankind anywhere. They have had a shock, a disillusionment; their hopes have been shattered, their endeavors frustrated. But in Lomaland there is faith, conviction, confidence in the existence of Justice and in the efficacy of right principles of conduct. That is what makes the power that people feel.

Industry and commerce are what the world is worrying over; but *faith* goes behind these and is a more vital necessity. Without faith of some sort, everything goes to pieces; even a fond faith in the omnipotence of the laws of supply and demand, and markets, and unrestricted competition, will keep the machine of civilization racing and pounding along for quite a while. But now something seems to have fetched loose, and some of the parts are jammed, so we have lost even that faith. So many gods are dethroned — middle-class sectarian gods of respectability, conventional piety, and safe investments; scientific gods that teach that humanity will somehow drift along to perfection; racial gods, which destroy something in order to 'make the world safe' for something else; class-gods, which teach people to claim rights and vindicate wrongs; and so on. And so, as we read, people in war-torn lands are setting-up the god of "Let us eat, drink, and be merry, for tomorrow we die."

We all know that arguments resolve themselves into the question of individual conduct; as the man is, so will society be; we must reform the individual. Conscience must lead, not desire or indifference. But, for this, the individual needs faith, knowledge, ideals to live for. Not much use preaching at him; he knows it is true, and likes to read and listen to your sermon; but what then? People say: "*Unless* the individual behaves better, and leaves off behaving badly, things will go from bad

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to worse." Which is what we have heard till we are sick of it; but how is he to be inspired?

Well, as said, people in Lomaland seem to be thus inspired — with a faith in the possibilities of life and a confidence in themselves and the efficacy of what they are doing. Which shows that Theosophy is now, as it has always been (under whatever name), the sheet-anchor of hope for humanity.

The *realities* of life change not, though the external panorama shifts continually. To what is a man to cling when religions are giving way and confessing their impotence — bishops of the most venerated establishments groping blindly about like the rest of us? He can only summon the strength of his Soul and find support in his own Will and Conscience; and that is truly the only right place wherein to look for help. The circumstances of life seem designed to drive us at last to that resource, so that affliction proves a blessing.

Theosophy does not vex the mind with fantastic fads, but interprets life as we find life. Thus it answers the voice of the Soul, not mocks it as so many creeds and philosophies do. It gives life a deep meaning and fills us with renewed purpose. It is the tonic the jaded world needs.

The word 'Soul' has come to mean very little for us, because from childhood up, and for generations, we have lived in externals. The Soul is not a sort of sublime essence that becomes manifest only after death and in heaven; it is our real Self behind the veil of our thoughts and senses. Thus, to realize the Soul-life means that we should cleanse our minds of the swarms of personal desires and emotions that occupy them, so that we may thereby unveil our real Self within — drive the money-changers out of the temple, in fact.

The Dean of St. Paul's Cathedral (London) is openly preaching the doctrines of the Alexandrian Neo-Platonists. These doctrines, he points out, are independent of external events like the appearance of Messiahs, and free from authority; for they teach that man's only guidance and knowledge is from his own Soul or real Self. Such a doctrine sounds a new keynote of life. What has hitherto been our keynote? Personal assertiveness — varied by forcible attempts to suppress its effects by social schemes and social legislation. But it will not down, till its root is killed. That root is the ignorance which makes us mistake our personality for our Self, and causes us to follow will-o'-the-wisps instead of our true path.

The secret of the influence of Lomaland, then, is that its students are honestly striving to make real the vital truths of life which Theosophy teaches, and thus to demonstrate these truths to the world.

SEEK HAPPINESS IN IMPERSONALITY

H. TRAVERS, M. A.



CERTAIN man of note, whose life was marred by the results of his own self-will and failure to master impulses, records in his reminiscences that he hated the drill of his boyhood, because he was obliged to perform movements at the arbitrary word of command. Strangely enough, the present writer finds in those same reminiscences a source of joy, and for the very reason alleged by the aforesaid man as the cause of his disgust. The joy was due to the fact that personality was laid aside, and the opportunity given for performing acts as part of a whole. The same feeling of relief and real satisfaction still supervenes whenever there is an opportunity for playing one's part in such concerted action, whether a drill, some ceremony, a round dance, co-operation in manual work, or what not.

What is the meaning of this? Surely it means that the personal self is, on the whole, a tyrant and taskmaster, whose pushes and pulls we sometimes weary of obeying; whereas we have within us a more real self who finds his joy in actions that are impersonal, that are inspired by a motive other than personal gratification, and performed in concert with other people.

It is with heartfelt regret that many of us older people look back at opportunities for unselfish service that were not availed of, amid people now dead and circumstances that cannot be duplicated. And in spite of our natural and proper love of our parents, candor compels us to recognise that they permitted a selfishness which, had they been wiser and braver, might so easily have been prevented in their children. It is this that makes us see so clearly the advantages enjoyed by children being brought up under the Theosophical Râja-Yoga education. Such children at least will have something to look back upon without the same regrets, apart from the fact that this ministering to the needs of the better nature has endowed them with the means of achieving a genuine happiness in after-life.

Luck and good fortune are too often estimated in terms of personal enjoyment; and it is this error that gives rise to all those cynical and pessimistic aphorisms about the vanity of human wishes, the poison in the cup of pleasure, and the like. In a truer view, good luck would require a different definition, and one not so inconsistent with our ideas of divine justice. Good luck would then mean that which satisfies the needs, the wishes, of the more real and substantial man within us, whether

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or not these needs happen to conflict with the wants and desires which we have fastened upon ourselves.

It is obvious that man must always be seeking happiness, and also that he cannot find it in the gratification of mere personal wishes. There is in man the element of intense self-conscious thought, and this intensifies his desires, and consequently intensifies also the pain of deprivation and disappointment. Hermits and ascetics have sought the remedy in deprivation and seclusion; but they are merely dodging a difficulty which some day they will have to encounter in aggravated form, if not in this life, then in another. We must learn to deal with life, not try to run away from it. An ambitious man can master his lesser passions, control his loves and hates, accept pain and pleasure indifferently — all in the cause of his ambition. Thus are lesser forces controlled by devotion to a greater force. But ambition is a personal motive; and to escape from slavery to personal motives we must be devoted to impersonal motives.

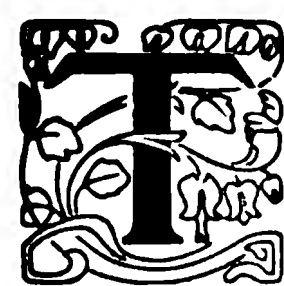
The true path before man, therefore, is to make ever stronger the impersonal motives and loves in him; so that his lesser desires will fall into place and become subject to discipline, no longer enslaving him who is now their master.

This great philosophy is very old, and ever new. We can begin to put it into practice at once, in connexion with some apparently insignificant private affair in our daily life and relationships with other people. What seems trivial and insignificant by ordinary judgment, may actually be very important for the individual soul concerned. Every life, however lowly, is pregnant with opportunity; and the finding of some key in our own conduct may admit us at any time to a wider life.

WAR: IS IT NATURAL, HUMAN, AND INEVITABLE

KURT REINEMAN

[A paper read at the meeting of the William Quan Judge Theosophical Club, February 26, 1926]

HE subtil art of swaying the mass-mind of humanity for public and for private ends has in the last decade made most amazing strides among us western peoples. In fact, so immense is the power over men's thought and action offered by its intelligent practice, and so universal has this practice therefore become, that today the individual thinker who desires to maintain his intellectual and moral independence and who wishes to arrive

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at whatever judgments he may form, free of all undue outside influence, is having an increasingly hard time of it.

Only a strong mind, free from prejudices and open to the light, finds itself able today to resist the insidious workings of the propagandists who in a hundred different ways are daily and hourly endeavoring to mold the masses to their particular ends; and very often it is the very persons who boast the loudest of their intellectual independence who are actually the most involved in the net of some such fisher for human souls — a net whose meshes have been so cunningly contrived that to their victims they remain quite invisible and intangible!

This is a time of 'slogans'! Do but coin some ringing phrase with just enough plausibility in it, and send it broadcast into enough thousands or millions of minds, and your trick, whatever it may be, is done: you can 'sell' anything, from a building-lot in the wilds of Kamchatka to the makings of a new world-war!

Listen to one of the latest slogans to be projected into the mind of the American people, and see if something is not aroused in your souls that must find utterance in burning protest: "*War is natural, war is human, war is inevitable*; therefore let us prepare for it." How cleverly some mind has contrived to give a semblance of truth to an obvious falsehood! On how many thousands of lacerated hearts must this statement have fallen like a killing frost! When all the world is still looking to America to lead it out of the old war-ways into the new paths of peace and brotherhood, the widespread enunciation of such a reactionary doctrine cannot be allowed to go unchallenged. To do so would be to fail in our duty to the world, to America, and to ourselves as men.

We do not wish to suggest that those who are using this slogan are necessarily *intentional* propagandists for war in general or for war in particular; not at all: most of them are undoubtedly men and women who love their country and are doing their duty as they see it. But none the less is it true that the effect of such a slogan on the thought of our youth — it is to the youth of the country that it is addressed especially — must be to make the idea of another war more easy of popular acceptance, a few years hence, and thus to pave the way for the complete downfall of our civilization. For, if war is in truth "natural, human, and inevitable," what is the use of trying to prevent it? Better far to 'prepare for it' in time, as suggested. A dangerous psychological game, this!

Time was when people generally in Europe were firmly convinced that the terrible plagues that every now and again swept over the land were altogether 'natural, human, and inevitable.' In fact, do we

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not still find traces of this attitude in men's refusal honestly to accept the fact that bodily disease does not come to him who consistently obeys the laws of right living and right thinking and whose mind is free from fear?

Nowadays we know that preventive measures — measures of 'preparedness' in the proper meaning of the term,— eliminate the danger of such devastating epidemics. And although the practice of injecting into the blood-stream of the nation's youth various viruses in order to ward off this and that disease — note the sinister analogy — cannot be accepted as the final and best way of attaining this end, we must admit that great progress has been made along hygienic lines and that the day is in sight, perhaps, when great world-epidemics will be a thing of the past.

It used to be considered generally, as it is to this day in some lands, that banditry was another of those 'natural, human, and inevitable' things which it was useless to oppose. One just held up one's hands when commanded to do so, and afterwards gave thanks to God if one's life happened to be spared! Our present age, however — and one must say this with certain reservations just now — does not on the whole regard banditry as either 'natural,' 'human,' or 'inevitable,' in the sense intended to be conveyed by the authors of our slogan; like any other crime, brigandage is now recognised as symptomatic of unhealthy states in human society, which disappear automatically as soon as conditions of living become really 'natural' and 'human.'

Another of the 'natural, human, and inevitable' things was insanity. And many more might be cited. Yet we do not so regard them today. Why then should we take such a medieval view of war? — that most devastating of all the plagues that destroy human life and civilization, as it is the most monstrous of crimes, the most insane of follies. Let us rather recognise it for what it is, and then do all we can to prepare, not *for* it but *against* it. Under present world-conditions, armed strife can easily break out wherever the proper steps have not been taken to prevent it; let us, then, maintain such forces for purposes of protection as may be needed to guard the public safety. But let us at the same time take the greatest care that these guardians of our and our children's safety are not permitted, even unintentionally, to play into the hands of the powers of destruction through the exercise of a false psychology on the minds of the youth.

We do not protect society against crime by teaching our young people the theory and practice of murder, robbery, and arson; nor do we keep a certain number of our citizens permanently under the effects of smallpox in order to guard the rest of the population against a possible

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epidemic! And if any one were to propose that, as a measure of public precaution against the inroads of insanity, a certain degree of mental derangement be induced in the youth of the country, such person would undoubtedly himself be held a fit subject for the alienist.

Even the best police-force in the world cannot prevent crime if the rest of society continues to provide a fertile soil for the development of criminals; nor can it ever cope with the 'crime waves' that continue to sweep over the land, until there comes to be a more general understanding of the meaning and the sacredness of human life and its responsibilities. Even the most perfect hygienic measures are not able to protect society against itself, so long as men in general are ignorant of, or refuse to obey, the laws of right living.

And we may go on building insane-asylums and institutions for the near-insane until doomsday, without diminishing the number of our mental wrecks, unless we as a people return to simpler and more righteous ways of living. Now, it is evident that, as *results* of our wrong living and wrong thinking, all these things — war included — appear as 'natural,' 'inevitable,' and, being symptoms of diseased social conditions, 'human' as well, for the time being; but every thinking man and woman must feel that it was never intended in the great universal scheme of things that they should remain forever part of our human existence and we stand helpless to eradicate them!

By using every legitimate means at hand, we as a people have it in our power to prevent the recurrence of the wholesale slaughter and destruction, the utter relapse into barbarism, that characterize organized warfare between 'civilized' nations today. But we cannot do it by preaching a wrong psychology. War rests on hatred; hatred comes from fear; fear is the child of ignorance, for what men do not understand they instinctively fear and wish to destroy.

Certainly the only sure way to prevent war is to stop sowing the seeds of hate. Give the masses of the people, in every nation, the knowledge, which is indeed theirs by right, of man's true origin and destiny; stress the basic fact that mankind is actually one great and inseparable family and that *all men are therefore brothers according to universal law*; that peace, not war, is the 'natural,' the 'human,' yes, the 'inevitable' state of the human race, once it becomes free of the great curse of unbrotherliness — that "insanity of the age" as Katherine Tingley so aptly puts it: do this, and war, the awful nightmare of which hangs over all lands at present, will vanish forever from the life of humanity.

KARMA — THE MUCH-NEEDED MORAL LAW

*(An Essay on Vol. III of the 'Theosophical Manuals'
especially in regard to the sixth chapter of that volume)*

STUDENT

EVERY age and every land has had its own moral law, that code of honor which was to be the guiding-star of men, to define for them the paths of right or wrong. The ancients — Egyptians, Greeks, Romans, and the rest,— each had their separate ideas of true justice and divinity; and upon these ideals were founded their moral law and principles of life, and this was the keynote of the thought and feeling of those nations.

We have our moral law too, but a very strange one indeed, to judge from our actions. And yet, as the author of the Manual points out, some moderns have asserted that our strong moral sense comes only from Jewish and Christian sources; how strong our moral sense is can be judged from contemporary history and from the international slaughter of recent years.

Still, our moral precepts are all right in their way; but the point is, they are not followed out: nay, scarcely even attempted or pretended, or followed out even in trial by many. But why are they not followed out? If we admit that these precepts on the whole are all right, where is the wrong? Clearly the only place left is in ourselves, in our attitude or in our interpretation of our moral law; and this is where, I think, the trouble lies. Our conception and understanding of it is wrong.

When H. P. Blavatsky came, half a century ago, like a whirlwind into the midst of the world's dogmas and shut-in beliefs, she made perhaps her strongest attack on the incubus of fear that had settled down over men's minds and hearts. It was all through our life, this fear; through our religion, through our penal code, through the attitude of nation towards nation; and even our individual relations towards each other were charged with this attitude of fear and defiance. It had thoroughly permeated our regard of right and wrong, and it had been the only reason for our respect of the moral law, because we were afraid of the consequences. Some indeed of our more fiery souls dared to challenge and rise above this fear; but of the few that were so bold, very few were those who found something satisfying to take its place in their conception of life; and thus the rest, losing heart, stumbled and

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fell into the arid realms and barren recesses of doubt and agnosticism.

But with the introduction of Theosophy and the belief in Karma, a *living* element came into men's minds,— the doctrine of love. What is Karma, if it is not a doctrine of love? Fear has no place in Karma, because man, according to that doctrine, is the creator of his own destiny; therefore, what has he to fear?

But there is something else in Karma besides "As ye sow so shall ye reap"; it confirms as well that much-debated question, "Am I my brother's keeper?" for it shows it to be affirmatively true. For that belief proves that we are all bound together, every one of us, in a solidarity and kinship from which there is no escape. And for this reason above all else, it is the only true moral law, and the same law that has confirmed men's consciences since the dawn of the human race.

Why are we each our brother's keeper? It is easy to understand how we suffer penalty by inflicting harm on ourselves, but it is very hard to see how we suffer by inflicting harm on another. There is the rub. It is because for generation after generation men have been taught to believe that they were created independent of each other, till the idea has sunk into our very bones, so that now we think we can profit at another's expense with scarcely a qualm of shame.

This is half of the cause of all the trouble in the world today, if not all. "Unbrotherliness is the insanity of the age," says Katherine Tingley, and a thorough study of the law of Karma shows us that it is really so.

According to that doctrine we are all linked together with chains stronger than adamant, absolutely dependent on each other; and thus when a man cheats another he is not only harming that man, but himself. Why? Because no man can receive help or advancement at the expense of another. That would be against justice, against the principle that all souls are equally divine; and Karma works only on lines of perfect righteousness and impartial justice.

A man may receive, in such a case, some so-called benefit in a material sense, but then the spiritual loss is infinitely greater, and sooner or later *he must pay his material account as well*. Besides, as what is of benefit to the body or brain-mind of a man may be perhaps of the greatest danger to his spiritual development, the whole question hangs on what we mean by a man, and what we mean by benefit.

Yes, the real trouble lies in the fact that usually we hold material assets — a temporal and shifting value — at an infinitely higher rate than spiritual assets: because in our state of blindness we cannot see the

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value of the soul-life at all. As long as we live in the material we cannot really appreciate the great truth of Karma; but living in the spiritual, living for others, "Brotherhood is a fact in Nature" will immediately be explained.


That is why some men cannot understand a Law of love, because they hold that they are not their brothers' keepers, and therefore they are responsible only for their own thoughts and actions. That is why there is war and suffering and trouble the world over, because men live only for themselves, and so the only law that appeals to them is one of force and fear.

It were useless indeed to try to persuade men to believe Karma in its entirety as long as they are living for themselves. We must change their attitude, for it is only by unselfishness that the whole truth becomes clear and intelligible. "The real test of a man is his motive," says William Quan Judge, and if the world wants a moral law of love, it must change its beliefs and prejudices. You gain beyond all measure by loving your fellow-men, but you *cannot* love your fellow-men for gain; because both ideals are antagonistic, and that which is weaker goes to the wall. It is always so.

It were equally useless inventing new moral laws to suit the occasion, or writing new philosophies. There are enough in vogue already. But there is one way and one way only: Let us change men's motives, and their morality as well as their moral law will change. As the Furies, in Aeschylus' noble tragedy, *The Eumenides*, changed their character of revenging horrors to become the calm and tranquil Eumenides, so let us change our notions and ideals, that we may find and understand the truth of the one Moral Law that has ever existed, Karma, in its entirety.

WHAT IS DUTY?

E. E. SYNGE

OME may think Duty an awful bore and a most uninteresting subject, in fact one to be kept out of sight and not thought of or talked about. But is it not a fact that often an apparently uninteresting object becomes intensely interesting when we really study and understand it?

It may surprise many to know, that that which each one of us without exception desires beyond everything else — the secret of happi-

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ness — lies hidden in that little word *Duty*. Also, ignorance of 'Right Duty' is the cause of a vast amount of suffering. So is it not well worth while looking into the matter and finding out all we can about 'Right Duty'?

First of all, in order to understand what 'Right Duty' is and the inevitable consequences accruing from ignorance of this vitally important subject, it is essential to realize the innate Divinity of man, that he and all that is, is part of the Divine Essence, each individual intended to evolve, develop, and grow to fit into the place designed in the wonderful plan.

The short space of one lifetime is but as a flashing second in this mighty evolution of eternal entities; innumerable lives are necessary for the working out of the divine plan; we come back to earth reaping what we have sown in previous lives of good and evil, of strength gained through brave endeavors, or weakness, the natural result of negative drifting, and we take up again our unfinished task of character-building where we left off when death called us to a glorious rest on spiritual planes. Always we have free choice as to our inner attitude towards all the varied circumstances of life that the Divine Law presents to us for our discipline and growth.

If we drift along through life after life, heedless and careless of the real purpose of living, endless will be the number of our earth-lives and endless our disappointments and unnecessary suffering. But when, through hearkening to the still small voice within, we begin, by duty honestly attempted, to desire knowledge of the reason of life and all things, then the scales begin to fall from our eyes and the first things that become clear to our perception are the necessity for *trust* in the divine plan whatsoever it may be and an imperative urge to fulfil our duty.

Now comes bewilderment as to what is our right duty. Perhaps custom says we should do thus and so, or false religious teachings distort our vision, and we are sorely puzzled to know which actions should be performed and which refrained from. There is danger to some of thinking that the humble everyday tasks are far too insignificant to bother about *how* they are done, so long as they are got through with in some way or other. From the viewpoint of the soul, *every* duty is of equal importance.

The first thing that study of how rightly to perform duty reveals to us, is that the vitally important thing consists of *right attitude of mind*.

William Q. Judge, in 'Notes on the *Bhagavad-Gîtâ*,' gives clear,

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helpful, and practical teaching on this basic subject, from which the following extracts are taken:

“Equal-mindedness and skill in the right performance of duty. . . . *This right performance of duty means the mental state*, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men.

“The moral quality resides in the person inside and in his presence or absence. If a human body, asleep or devoid of a soul, raised its hand and took the life of another, that would not be a crime. And oppositely the performance of a good deed is no virtue unless the person within is in the right attitude of mind. Many an apparently good act is done from selfish, hypocritical, crafty, or other wrong motives. These are only outwardly good. So we must attain to a proper state of mind, or mental devotion, in order to know how skilfully to perform our actions without doing so for the sake of the result; doing them because they ought to be done, because they are our duties. . . .

“Duty and the final imperative — ‘what I ought to do’— comes in here. The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and do them for that reason and not because of some result we expect to follow. . . . We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our rule, it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our duty as we proceed.”

Most of us have humble tasks to perform, and nothing is more certain than this, until these are well done, with right mental attitude, we shall not have larger duties to discharge. Especially is this so in regard to all duties relating to the family and nation. The penalties exacted by the Divine Law of Karma on those who neglect family duties are very heavy and delay all progress until they have been rightfully and completely performed, even though it may take many lifetimes to make good past omissions.

We are so apt to think, ‘if only the conditions of my life were different, I could do so much better.’ But could we? Let us try to realize with every fiber of our being the *Divine Intelligence* of that expression of the Supreme called the Law of Karma, which adjusts the effects of our past deeds in such a way as to bring to each, at exactly the right time and place, just those conditions, trials, and duties that we need in order to develop strength in some weak place in our character or overcome some failing.

A sane, safe rule of conduct is, “Whatsoever [right duty] thy hand findeth to do, do it with thy might”; in other words, whether it be sweeping a floor, caring for a child, cooking meals, keeping books, writing a letter, tending shop, giving a lesson, or playing a game, negotiating a business-contract or ruling a nation, let us seek to do every act as an offering to the Supreme, because It has put that duty before us to be so done. We shall soon find that duties performed in this way lose their

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drabness and take on a dignity and confer satisfaction to the doer beyond all belief. Try it and see.

There is another important thing to realize: when a duty presents itself to us, let none of us *dare* to say 'I cannot.' No duty is ever put before us but we have also the power latent within us to do it; the soul is waiting for this very opportunity to develop that power, which will remain latent and useless unless we make the effort and try to do the tasks offered us by the wisdom of the Divine Law. So many men and women drift through life after life, characterless and inefficient, because they continually say 'Oh, I cannot do it,' instead of calling upon the mighty unconquerable soul-power within and *trying*.

As souls we have the ability successfully to meet any and all conditions that confront us and to triumph over the most antagonistical environment. It is only by exercising that soul-power and *trying*, that we can learn to dominate all situations. So let us resolve from this moment fearlessly to dare to do every duty that is ours to do.

The secret of happiness, strength, and wisdom will become ours in accordance with our *trust* in the infinite wisdom, justice, and love of the Divine Laws that have every detail of our lives in their keeping; and from faithful, fearless performance of every duty, large or small, doing each one as a sacrifice offered on the altar of our hearts to that Divine Presence that overshadows us, ever shedding upon us Its rays of compassionate love and strength, whereby we may overcome all obstacles and attain to perfect joy and peace that nothing can destroy.

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WHAT IS DUTY?

M. L. STANLEY

I WONDER why the idea of Duty is generally associated in our minds with something disagreeable: something which has to be done, though often unwillingly, because we cannot get out of it? As children we were taught to do our duty because it was the right thing; but we were not taught, most of us, that it was pleasant or joyful or, indeed, that it could be anything else but a distasteful albeit necessary task. So we have many of us grown up with a wholehearted dislike of the word and a twisted idea of what it means, and we have an uncomfortable feeling that anything unpleasant that presents itself to us must necessarily involve a duty, whilst the latter would not exist at all if it

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came to us in a pleasant guise. What a terrible muddle we do get into, and what an unnecessary muddle it is!

Let us consider in the first place what *is* Duty? Duty is something due: an account that has to be settled with someone, it may be with ourself. We can no more shirk a duty than refuse to pay a bill; sooner or later it will have to be performed, if not in this life then in another; and it must be performed with joy and willingness too, or, like an unreceipted bill, it is apt to come in again.

We very often writhe and moan under the seeming injustice of the duties laid upon us. We cannot see why we should be responsible for this or that; why we are expected to do things which go against the grain and which we are totally unfitted for; or, on the other hand, why we are forced to stand aside and watch another bungling over a job which we feel we could do much better. These are far-reaching questions, and strike at the very roots of our philosophy.

How are we to know what is our duty and what is not? Here, I suppose, as much or even more than in anything else, is perfect balance of mind needed. We cannot judge another's duty: we are wise indeed if we can always recognise our own.

If we could manage to go away from cities for a time and live quietly with nature, and if, during that time, we could think and study, though not perhaps with books, we should gradually attain a certain peace of mind. By degrees, although we might not understand very much, we should feel in harmony with our surroundings and we should sense that nature, when left to herself, is in harmony too. Then things which worried us in town would cease to worry us, duties which seemed impossible and outrageous before would assume a much gentler aspect, and we should find ourselves wondering whether, after all, we need live at such a feverish speed and whether our overwork was due to necessity, or because we stressed too much unimportant things. Then, as balance was restored within us, we should get a larger perspective and things would begin to fall into their right places. We should realize what was our real purpose in life and, keeping the goal clear before our eyes, should learn to see the little hindrances, which had been perpetually popping up in the guise of duties, for what they really were. We should try to stand outside ourselves, and judge our own actions as if they were those of some one else. As we always find it easy to advise others we should, under those conditions, find it easy to advise ourselves.

We should recognise the deep-rooted personal motives, so deep that we are ordinarily unconscious of them, that often lie underneath what seem to us grand and noble acts. We should disabuse our minds of

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the self-righteous pride we have in our 'sacrifices,' realizing the truth of what the old Lama said in Talbot Mundy's book, *Om: The Secret of Ahbor Valley*:

"My son, there is no such thing as sacrifice except in the imagination. There is opportunity to serve, and he who overlooks it robs himself. Would you call the sun's light sacrifice?"

We might get the merest glimpse of all this, but it should be enough to make us realize our own part in nature's scheme. So, deciding what our duty is, we should get on the top of our burdens and recognise them for what they are: splendid, joyful opportunities of working in with the rhythm of the Universe. Paying off old debts, often bad ones, and, if we are wise, not incurring new bad ones.

What a terrific part the imagination plays in life! Very few of us, I think, realize it, or we should make more effort to cultivate it. It is in imagination that children score, and their judgment is usually true. It is where the artist, be he musician, painter, sculptor, or writer, has such a pull over ordinary men and women. He may be lacking in what we call sound common sense, he may be moody and difficult, but, if he is a real artist, he at times touches divinity, because he climbs as far as heaven itself and brings down the sacred fire. It is the capacity for spreading our wings and flying to the heights which alone will show us the path we ought to take.

Katherine Tingley says in her book *Theosophy: the Path of the Mystic*:

"It is necessary, however, to discriminate between what is your duty and what is not, and the brain-mind cannot help you here. More than likely it will simply be in your way. You will have to seek refuge in the intuitional part of your nature, for intuition is the real, the mystic teacher. It is the voice of the soul in man."

Could we but catch the spiritual life and make it our own again! Could we but tear down the veils which hang between us and Truth! Could we but get back our birthright! Why is it that children, little babies who come, living, vital rays of the divine, are allowed to wither and droop, as far as the soul-life is concerned, and become just little charming animals? They were the bridges by which we could have regained the promised land, but we did not know. That is just it, we never do know. Opportunity after opportunity comes our way and we cast it aside through ignorance. We fill our lives and the lives of our children with non-essentials, and the real issues are not even seen. We are criminally inartistic in our way of living.

How sad at heart must the great Helpers of the Race be when they look at the picture we are making — composition unbalanced, values all wrong, colors bad! What a low standard can satisfy us!

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Live in the world we must, that is an obvious duty. Sympathize with all, with a real sympathy that can enter into and understand other points of view, that is another duty. But it is not, it cannot be, a duty to tolerate a low ideal, or to be party to the extinguishing of a flame.

The fire of a great ideal leads purity in its train, and purity is beauty. Nothing can stand against it. It is a ladder that reaches from earth to heaven, up which we can come and go at will, and take others with us. "Blessed are the pure in heart, for they shall see God!" Blessed indeed, for then the path is clear, and duty shines radiant before us.

Strong, glorious, joyful duty is life lived to its fullest capacity in harmony with all that is.

Katherine Tingley said in one of her recent speeches:

"Do not fret or worry. Take your first duty today and make it the 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 Divinity, 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 SEA-SHORE

Wordsworth

I HAVE seen a curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell
To which in silence hushed, his very soul
Listened intently, and his countenance soon
Brightened with joy; for from within were heard
Murmurings whereby the monitor expressed
Mysterious union with its nature sea.
Even such a shell the Universe itself
Is to the ear of Faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation.

THE MIDDLE WAY

RALF LANESDALE



THE middle way, the secret, hidden way, is as great a mystery as the center of a circle, which is a pure abstraction, so far at least as the brain-mind of man is concerned; for if one thinks of a plain disk revolving on its center it is obvious that every point in the disk is in motion except the center, which must therefore be at rest, which is impossible, or else must be substantially of different nature to the circle of which it is a part. When the brain-mind attempts to grasp the nature of a point that can rotate around itself and yet remain at rest, it finds itself forced to seek help from a higher kind of mind to which pure abstractions are realities, and paradoxes plain propositions.

The mind of man is a mystery of that kind; for it is constantly endeavoring to think of the unthinkable, an effort that could not be made at all if the brain-mind, which thinks objectively, were the only kind of mind a man possesses.

A genius gives evidence of higher powers of mind, and ordinary mortals are ordinary only because they do not exercise their latent powers of imagination.

But no one is entirely without imagination though the faculty is often shamefully distorted and is generally more at the service of the senses than of the higher mind. For this reason this, the highest faculty of man, is constantly neglected and despised. Without imagination none may find the middle way, for it is not, as is perhaps generally supposed, a calculated compromise between extremes. A man is not well balanced who is vacillating between a pair of opposites. He must find his own center, which is not a point in space but is within that center which he calls himself.

It is often said that the mystery of man can only be solved by one who understands the duality of the human mind. But this duality cannot be known by dwelling on one's duality: one must find the middle way by feeling one's self as the center of the universe independent of any 'pair of opposites.'

But the middle way is something more than a metaphysical speculation: it is a rule of life; and because it necessarily lies between all pairs of opposites it must naturally seem that what is needed for the

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following of the path is merely a careful avoidance of excess in any thing. This negative attitude is in many situations a positive danger. The man who is on the middle way has found himself, is self-controlled, self-centered in the higher sense, he knows his purpose and sees no danger.

So he is bold even to audacity, safe in the assurance of his perfect balance; nothing distracts him nor causes him to hesitate: he knows what he must do and does it without question; he is on his way, and to a careless looker-on appears quite reckless, even an extremist in his apparent disregard of obstacles. To watch the career of such a one is to gain the conviction that he is under some special protection or direction; and such is truly the case, but that protecting power is his own higher self freed from the interference of the lower mind, which is normally under the influence of some one or other of the pairs of opposites.

But beside the practical and the metaphysical or speculative aspects there is the mystical interpretation of the middle way; and this also is commonly misunderstood, for it is thought to be the path of self-annihilation. This mistake is very natural to those who look upon the material universe as the one reality, and on the senses as the only means of knowing truth.

Such is the view of the materialist who regards the spiritual world as a delusion and who in consequence would naturally throw all religion and all mysticism to the winds as works of superstition merely. If such a one speaks of the middle way at all it will be as of a path of well-considered self-advantage and cautious avoidance of danger or risk of any kind. A materialist is not of necessity by any means an egoist or selfish: he may be a great philanthropist; but his vision will be narrow and his philanthropy will be abortive owing to his spiritual blindness, which will exclude him from the world of causes, making it impossible for him ever to reach the real root of the evil he would remedy.

To the mystic there is no such thing as self-annihilation, though there is liberation from the delusion of personality, which will enable a man to discriminate between the permanent and the evanescent, between reality and its appearances; for the mystic sees the material universe as a manifestation of the unseen and spiritual, and knows that it is impossible to separate the cause from the effect. He does not lose himself in the material world deluded and intoxicated by the emotions which seem so spiritual in their appeal to the untrained imagination: nor does he pretend to scorn the natural joys of life on earth, holding himself too holy for such contacts as those of ordinary mortals in their social intercourse.

As mystic he may be a man of action or a man of meditation, he

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may follow a profession or devote himself to art, but in whatever walk of life his destiny may place him his inward path will be the middle way. His higher self may commune with the gods, but this communion will modify his physical existence and purify his thoughts and acts; he will not lead a double life, but realizing the duality of his own nature as well as that of all mankind he will ever seek to rule the lower by the higher, according to the natural order, while holding to the middle way on which the light of wisdom shines eternally illuminating all the tangle of the dual mind. This mystic middle way is also called the pathway of compassion, because to the one whose feet are firmly set upon that path all other roads are seen to be but temporary digressions from the natural and safe way, by-paths that lead nowhere.

All crimes and violations of the law are but digressions from the path of safety. The wanderer must pay the price of his mistake and has to find his own way back to the great highway, and he may wander long before he finds it; but there can be no bitterness of condemnation in the heart of one who has found and kept his balance on the mystic way, only compassion for the wanderers, seeing as he must the inevitable suffering which they have invoked by their departure from the better way.

But, it may be asked, why call this path the *middle* way, why not the *higher*? Simply because it is just that, the middle way, which, like the center of a circle, is the only one of its kind; whereas in every circle there are as many radii as you may be able to imagine, each one of which has two ends and a center, yet all these centers are but one, and that one a pure abstraction, but that abstraction dominates the infinity of circles that may be born of it. It is their one reality.

So too there is but one middle way, from which all others radiate, and in which all find their ultimate solution, a point not higher and not lower but the truth itself, unthinkable perhaps to the brain-mind but to the intuition clear as sunlight and like that sunlight it reveals the nature of all other paths, illuminating all but taking light from none. Amongst religions it is Theosophy; amongst philosophies it is the Secret Doctrine. In virtues it is compassion, and in social systems Brotherhood.



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

— *Katherine Tingley*

SCIENTIFIC ITEMS

BY THE BUSY BEE

THE RELATIVITY OF RELATIVITY

TO BE or not 2b — that is the question! The undiscovered country, from whose bourn no traveler returns, puzzles the will, and makes us rather bear the ills we have, than fly to others that we know not of. Shall we bear the ills of Newton rather than fly to the undiscovered country of Einstein, where we may encounter still worse ills? For it seems that Einstein's theory — or one of them — is in danger. We gather, on most respectable authority, that this theory was devised for the purpose of explaining the results of an experiment performed many years ago, to find out whether the earth drifts through the ether. This experiment was held to prove that the earth does not so drift. Yet we cannot say that the earth stands still, nor yet that it carries any of the ether along with it. Hence the relativity-theory, to escape the dilemma. But now it is said that the experiment has been tried over again, many times, and under much better conditions; and that these new attempts have contradicted the old experiment and proved that the earth does drift through the ether after all. Result: Einstein's theory may be as true as you please, but — it is no longer necessary. It explains something that isn't true.

A pretty point in philosophy arises — whether the truth of a doctrine should depend on its necessity. Many old-fashioned people will doubtless feel relieved. That kink in space, which had so troubled them, is now ironed out. Two people can henceforth be in two places at the same time, as heretofore. We can go to a place with reasonable confidence that the place will not move while we are going to it. We feel moved to indulge in a rhapsody on the marvelous consequences that would result from a rejection of the theory of relativity. Mathematicians will have to rehash their equations and procure a new set of coefficients in order to make them come out even on both sides. Astronomers can look through the largest telescopes without danger of seeing their own backs. We shall not have to buy any of those innumerable books which explain the Einstein theories without any mathematics and so that even *you* can understand them. The theory was at any rate a way of looking at things. If I choose to say that the area of an equilateral triangle is equal to the square of its side, I can fix things up by making the area of a square equal to 2.309 times the square of its side. It is by no means easy to distinguish a reality from a mere point of view; which enables us to adopt the safe and convenient straddle that both the Einstein-

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ers and the Antieinsteiners may be perfectly right — so far as they respectively go.

XTRA RAYS

PROFESSOR MILLIKAN has recently announced the discovery of a new kind of etheric vibration having a frequency as much greater than that of X-rays as the frequency of X-rays is greater than that of visible light. Consequently their wave-length is correspondingly small. The variations in the frequency of these new rays represent a range of nearly one octave. They were detected by means of electroscopes, and were found to radiate in all directions and to arrive in the higher regions of the atmosphere as from an unknown source in space. As they resemble the vibrations produced by the disintegration of atoms, it has been presumed that they are the telegraphic reports (so to speak) of atomic disintegration going on somewhere.

Thus we gain new confirmation of the fullness of the seeming void, and life is found everywhere. We also find support for the view of space as a plenum rather than as a vacuum. To an electric current, a wire is, as we know, simply a tunnel bored through solid impenetrable space.

Are rays an undulatory transmission of energy through a hypothetical ether? Or are they an emission of minute particles of some kind? Science at present seems to be feeling its way to a mutual accommodation of these two hypotheses, neither of which alone suffices to explain all the facts, and each of which is capable of explaining some of them. In one case we have to presume the existence of ether; in the other case, that of space; while, even supposing an ether, we have still to provide a space for it to occupy. But what is space? We know it when it is full of something; we mentally take away all forms of matter and *imagine* a space that is empty. We can even create a space which contains no air or other gas, but it is no longer possible to call this a vacuum.



“FOR this eye of the soul which *can* guide us to the vision of Good if it is set in the right direction, is normally bound down by the soul's pre-occupation with the things below; and while that is so, it may make us very clever at seeing the things which are *not* true, and may help us to go far — in the wrong direction; but it can never lead us to the light until our souls are converted.

“You see, then, why it is that we must use all our efforts as educators to cut away and strip off from the characters of our youths all those heavy earth-born weights which cling round the pleasures of the senses, in order that they may be able to look upwards and see and love the things that we have called really good.”— EDWARD J. URWICK, *The Message of Plato*

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

THE interpretation of the problems of man's origin and past history is getting more perplexing to those who have ignored the records of the Ancient Wisdom handed down from primeval ages and stored in the traditions and allegories of the sacred World-Scriptures — including those of the Jews — when read with an eye open to the inner meaning. But the leaven of Theosophy is working, and after its fifty years of infiltration into the thought-sphere, even though not openly and honestly recognised, its effects are clear enough.

For instance, there have been few if any more significant utterances by a scientist of commanding ability and high standing than those of Professor Henry Fairfield Osborn on Organic Evolution at Cornell University in February, when he said that the higher qualities in man which distinguish him from the lower animals, "the artistic and mathematical qualities for example, are not to be accounted for by evolution in the accepted sense of the term." He says, in a further exposition of the subject, published in the *New York Times* for April 18:

"I feel the inherent weakness in the word 'evolution' which signifies to unroll or to unfold, like the unfolding of a book, and the need of the older Sanskrit '*kar*,' signifying to make or to create; not *creatio ex nihilo* in the one-time theologic sense of creation out of nothing, but in the sense of new forms, qualities and potencies arising out of pre-existing material.

"This is why I am beginning to use the combined words 'creative evolution,' and have recently offered a new definition, namely, that *evolution is a continuous creation of life fitted to a continuously changing world.* . . .

"In 1896 the writer suggested 'organic selection' as 'a mode of evolution requiring neither natural selection nor the inheritance of acquired characters.' This is a hypothesis of prolonged or secular inheritance of mental and physical predispositions which happen to coincide with the new demands and habits of life. By this means the individual choice of habits and habitat, with men as with animals, has been the very pole-star of evolution."

This is a very different aspect indeed of the subject from the old blind force, natural selection and survival of the fittest theory, which is now being properly relegated to a subordinate place as a minor factor.

But how the 'organic' or 'co-incident' adaptation to new mental or physical conditions — the creative power which appears in harmony with the possibilities of new environments, *arises* is the great problem which Dr. Osborn says is not solved:

"Thus we observe a creative rise of intellectual and spiritual characters of which we have no explanation whatever, and side by side with this we place the creative rise of new

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anatomical characters which are equally difficult to explain. The scientific attitude is to determine whether this creative element in mental evolution is a fact, a principle so universal that it may be called a law. After this point is once settled we may search for explanations. . . . Once a certain talent originates in man or beast, no one questions the accumulation and strengthening of this talent by natural selection. It is the origin of the talent which remains to be accounted for, and this is why we must still search in the field of creative evolution of both physical and intellectual qualities."

In the natural principles of heredity discovered by Mendel through actual experimentation we have learned that the germs of life are exceedingly complex and that primitive things are not the simplest, as Darwin thought. He based his theory of natural selection and survival of the fittest on the idea that the original simplicity of protoplasm became complex by degrees through mechanical response or reaction to the pressure of outside Nature — environment, etc.— and that in this way the myriad forms of life arose. Mendelism has shown that the earliest promise of life, the germ, possesses the factors needed, if called upon, to produce the variations. These factors are held back by other factors which inhibit or prevent most of them developing into activity, *but when an inhibiting factor is removed a hidden potentiality is released* and springs to life. What is the releasing power? According to Theosophy it is the invisible but very real Life Principle, governed by intelligence, not blind 'reactions,' and evolving through all the degrees of form, until in the human being it is fully individualized, becomes conscious of its possibilities and sets out knowingly on the road of perfectibility by 'self-directed evolution.'

Space will not permit further consideration of this fascinating theme, but one more quotation from Dr. Osborn is worth attention; speaking of certain 'irrefutable facts' he says:

' . . . man belongs to a family of his own, called the hominidae, which has had a history entirely independent of all other families for an incalculable period of time — for two and a half million years at the least geological estimate."

Theosophy places the human family a good many millions of years farther back, but as the world has almost been made anew more than once since the really 'primitive man' appeared it may well be that his relics are hard for science to find. We must never forget that the ancestry of modern man has not been traced: all is conjecture once we pass the highly advanced, modern-looking and large-brained Cro-Magnon race and their congeners. Their predecessors, the more brutalized Neanderthal race, are admittedly not ancestral to the Cro-Magnons or to us. The side-branches of the human tree are gradually being discovered, but the main stem is not demonstrated, nor is it likely to be until Atlantis is given its proper place in human history; then there may be surprises.

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AMONG the many exploring expeditions in Egypt, Professor J. H. Breasted of the Oriental Institute of the University of Chicago is directing three and organizing a fourth. Two of these are studying inscriptions, and Dr. Breasted is quoted as saying emphatically that among the thousands of Egyptian inscriptions "there is nothing to bear out the fundamentalist interpretations of Bible stories. Remember, I am not fighting the fundamentalists when I say this, yet they will never be supported by the documents on which we are working."

Presumably the learned Egyptologist is referring to the stories of Joseph and his Brethren, Moses and the plagues, and the 'miraculous' Passage of the Red Sea, and perhaps the Flight into Egypt of the parents of Jesus, in support of which no historical documents are known. But upon whatever actual basis these legends may be founded, if any, their value does not lie in their accuracy as historical records.

The pity of the fundamentalist position is that those who pin their faith to the literal, superficial meaning of the Bible-stories are compelled to expose themselves to the logical shafts of science and scholarly criticism because they have not dared to search on lines which prove that these stories are significant only when interpreted in the manner intended by those who wrote them for spiritual and not historical instruction. They were intended to excite inquiry but not to reveal the inner meaning to the careless and indifferent, so that they should hear and not understand, see and not perceive, the method of teaching in parables used by Jesus, who instructed his disciples privately in their symbolism (*Matthew*, xiii, etc.). In the Orient to speak in allegory and parable has always been the natural method, but in the West literal teaching is expected, hence the misapprehensions.

The Egyptian myths conceal the world-wide Theosophical teachings about the nature and transcendental origin of man and his spiritual possibilities which are found in other guise in the stories of *Genesis* and other misunderstood Biblical allegories. To comprehend their inner meanings, even partially, we must use the keys brought by H. P. Blavatsky and offered in her writings to the few who have intuition, who are unprejudiced, and who are willing and anxious to help others to the light in the spirit of brotherhood.

A papyrus lately found in the sands of Egypt at Behnesa, the ancient Oxyrhynchus, and dating from the second century of the Christian era, is claimed to have cleared up the mystery of the classical musical drama called the *Mimos* (from which we derive the word 'mime') and about which very little was known. The papyrus is the actual music score of an important dramatic work that was used by the director of

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the opera. The cast includes a sentimental prima donna, the inevitable tenor, an extravagantly comic character and many minor parts and supers. The staging was evidently very elaborate with great volumes of instrumental music, many songs, choruses and dances. The plot centers around a beautiful Greek girl who is imprisoned by an Indian king, and finally rescued by her brother and his friends who make the king drunk by their heavy Greek wines at a great festival.

Dr. Rudolph Schade says this discovery will prove of the highest importance to the science and art of music, and that its influence upon our poetry and drama will be marked, for at last we have a genuine example of the splendor of the ancient Mimos, the art of music-drama, of which little was really known except that "it covered the theaters of the Greco-Roman Empire with a particular glory." Dr. Schade remarks very Theosophically that:

"The great drama of the future will have for its theme the salvation of humanity, but it will be rooted in the elemental Mimos and will rise to heights in which the greatest music will be wedded to the greatest poetry."

Students of Theosophy will notice that these words recognise the main principle in true drama which Katherine Tingley has untiringly proclaimed by word and pen, and by the dramatic productions given by her students in the Greek Theater, Point Loma, and elsewhere, under her direction. As she says:

"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 toward which it can aspire. . . . We are within sight of the day which will once more restore the Drama to its rightful position as one of the great redemptive forces of the age."

"It [the Theosophical Society] has proved that neither race nor creed, neither color nor old antipathies, are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, Higher Self."— *H. P. Blavatsky*

"If we apply the master-touch of sympathy and good fellowship, which is greater and better than pity, we shall get a little of the illuminating wisdom which brings right thought and act. Sympathy is always imaginative, bringing to us true pictures and true knowledge of the work of aid which lies before us. Sympathy makes human minds so plastic that words are hardly needed to find out the cause of another's trouble. Sympathy translates itself into action almost without the aid of human speech."

— *Katherine Tingley*

HOW CAN WE SAY THAT LIFE IS JOY?

RALF LANESDALE

LISTENING to the sound of children's voices in the flower-gardens of Point Loma, or on the wild hill-side that slopes down to the gleaming ocean, one may easily believe it. But we must shut our eyes to too many other sights and sounds that force themselves upon our notice or on our memory to be able to accept the beautiful assurance at its face-value. Will any city-dweller venture to indorse it? He must indeed be blind to his surroundings or be a deep-dyed optimist to believe that life is joy.

Yet there are such who with full knowledge of the tragedies of life will venture to affirm as of their own experience the fact that LIFE IS JOY! Have they some deeper meaning in the words they use? Is life to them a revelation of some spiritual reality undreamed of by the ordinary man? Or are they actually living in another world than this and seeing but a work of phantasy? Do they see more or less than we, who doubt their sanity or their sincerity? They certainly see otherwise, and what they see is surely most desirable. But is it true?

What is your test of truth? That is a question you must answer for yourself, for even if you decide to lean upon authority it is yourself who must decide on what authority you will lean; there can be no escape from that responsibility. You will be driven to admit that the final test of truth is your own soul, in which a ray from the central source of life reflects itself illuminating all your mind, if you but make your mind a fit reflector for the spiritual beam of consciousness.

Of this an ancient scripture says: "For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions." When this is done life will appear a very different affair from the drab misery which makes the 'joy of life' seem such a mockery.

Again, our life is like a field that must be tilled and fertilized by labor and by sacrifice: and when the seeds of wisdom, which we call Theosophy, are sown in such a soil, there will appear a garden of unearthly blossoms, where formerly grew noxious weeds; flowers of faith replacing weeds of pessimism; wisdom dispelling ignorance, will proclaim to all beholders the truth that, for him who knows how to live, LIFE IS JOY!

A LAND OF BEAUTY: AN APPRECIATION

LARS EEK



FEW days ago I received a letter from one of my European friends who had paid me a visit on a recent trip around the world.

My friend is well known for the keenness of his judgment and the conservative tone of his expressions in general; otherwise, his words in praise of the Theosophical Headquarters at Point Loma, California, would not have struck me so forcefully as they did.

He is a world traveler. He has stood on the top of the Great Pyramid at Gizeh, rapt in contemplation of that solemn and majestic monument of the ages; he has been at the sources of the Nile, deep in the heart of Africa; he has taken the caravan-route to Mecca across the hot plains of Arabia; he has seen Damascus, Bagdad, Ispahan, all the wonders of the classical Eastern World. He has been to Kashmir in upper India; has been received by the proud and gorgeous Râjâs of the independent States of that land of mystery; he has traveled through ancient China, has even been in Tibet and seen things not often beheld by Westerners; he has been among the eternal mountains of the Himâlayas and seen what many consider the most beautiful spots on the face of the earth. East and West, North and South, he has gone in the true spirit of a world-traveler who wants to see everything and learn everything about this great world of ours.

And then he came to San Diego, saw it in the early morning as the sun rises over the mountain-tops; saw it from Point Loma at night when it lies there like a gem of inimitable beauty with the silent stars above it and the light of the moon sweeping over it and lending it that touch of mystic beauty which stays with you once you have seen it. He saw all the surroundings, and he marveled. And one day I took him to the grounds of Katherine Tingley's famous School at Point Loma, that great promontory with the ocean on one side, and the bay of San Diego on the other. We motored up a grand avenue of palms at the International Theosophical Headquarters, passed great dome-covered buildings, rarely beautiful in their original and dignified architecture, and then suddenly, having reached to the top of the hill, I heard a gasp at my side. "Ye Gods, man, this is Paradise!"

What we saw, truly warranted his enthusiastic expression. There was the wonder of the endless sea, and the great white waves like bands of silver ever rolling towards the shore; there was the grand expanse of

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the blue heavens meeting the sea on the distant horizon; there was the long winding coast-line of California stretching up towards the north; there were the undulating hillsides of virgin-land, from every point of which one had the same matchless view. This towards the west.

And then we turned around and looked towards the east. Standing near Katherine Tingley's Temple of Peace we were higher than the surrounding country and we could see in all directions. There was the bay; there, the great white city encircling the blue waters; and in the distance we saw the mountains, one great chain behind the other in an apparently never-ceasing succession. We could even see the table-mountain of Lower California, Mexico, and the narrow strip of land that connects the city of Coronado with the mainland. And further to the right we saw again the sea, the same sea that Drake saw when he first circumnavigated the globe, the same sea that those daring men and women saw that came across the continent to dwell in this land of gold and sunshine.

I shall never forget the expression on my friend's face that day. He did not talk for a long while. After a while, he told me in his quiet way that he felt as if the great Divine Spirit of Nature had molded the sky and the sea and the great mountains into an immortal monument of Sacred Beauty, so that men's souls would learn to see the wisdom and power and glory of the eternal Laws, and the grand and inspiring possibilities of a life lived close to the heart of nature.

He says in his letter:

"I am selling my properties here, I am packing my art-treasures, my furniture, my whole home, and I am coming out to California to settle. I am coming to San Diego, to Point Loma, and right up there as near as I can get to that glorious Hill, I shall build my bungalow. They say here, 'See Naples and die'; my friend, I say, 'See Point Loma and then you will want to live!'"

That is what my friend wrote me in his letter; and those of us who are fortunate enough to live here, surely do not blame this European who, like thousands of others, have fallen under the spell of our glorious country. This is only the beginning. In the years to come, multitudes of men and women will find their way to San Diego, and to Point Loma, and to the whole of California. It has been said that here will some day be the Athens of the Far West. Who can say that we shall not here have our great and far-famed Temple-Schools, our beautiful gardens where other Platos and Socrateses will teach the youth and all the people, our Aeschylus-dramatists, our inspired poets and sculptors, statesmen and heroes, all working in peace for the enlightenment of man and his civilization.

'REGENERATION'

William Watson

O ANCIENT streams, O far-descended woods
Full of the fluttering of melodious souls;
O hills and valleys that adorn yourselves
In solemn jubilation; winds and clouds,
Ocean and land in stormy nuptials clasped,
And all exuberant creatures that acclaim
The earth's divine renewal: lo, I too
With yours would mingle somewhat of glad song.
I too have come through wintry terrors,— yea,
Through tempest and through cataclysm of soul
Have come, and am delivered. Me the Spring,
Me also, dimly with new life hath touched,
And with regenerate hope, the salt of life.

— From *Vita Nuova*

"CHARACTER DETERMINES DESTINY"*

[An address delivered at the meeting of the William Quan Judge Theosophical Club
January 29, 1926]

EMMETT SMALL, JR.



HAD thought when I planted the bulbs that they were all narcissus; and, near to the housewall, on each side of the pathway, I had put in a row of them; but when those to the south had sprung up and were blooming in all the heyday of their fragrance, the others were just peeping through the rain-soaked soil. And this struck me as strange, knowing that I had sown them the same day. And one of these late ones came up before the others. Its leaves were bluer and straighter than the tall toppled-over grass-green leaves of the narcissus; and as a part of my own growing Self I watched it, carefully, joyfully, as something not quite known (to itself or to man) in its beautiful possibilities, and representing all its tender-leaved comrades.

*Quoted from William McKinley

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Days passed and saw it grow and thrill to flower, and then as a jonquil bloom it found my heart, and I plucked it, and gave it water in a vase. And this it was caught my eye as I sat down to write on Character and Destiny.

I looked long on its lovely symmetry: like candle-flames rayed round a sun, its six pale yellow petals, more delicate than butterfly wings, silk-soft, streamed from its dark-yellow corona-center. And within this heart, six more candle-flame-petals, very tiny, and also round a seventh, their center. And a greenness deep from where they hide their beginnings as of minute fairy pastures verdant with Spring: this I saw and its long jade gentle stem. The chaste sweetness of the flower, its unalloyed simplicity caught at my heart. What secrets it might tell, what largesse it might bestow from its mint of gold! In the garden or on the hills, and the wind playing by, can you see it, and it not telling some tale, simple-sweet or secret-deep?

And as I gazed thus I thought that had it been a plain double narcissus, it had not ended here to teach my heart. Untouched save by Time's unfaltering hand, it would have grown to bloom and die, perhaps adding some note to the harmony of nature around it and pleasing to the stranger passing by; but not near, not dear to him, nothing he would wish to cherish and keep and learn from; gripping his aspiring part with no keen sense of deathless beauty. And still it was planted in the same spot; it had had the same soil; the same sun-rays had fed it as would have fed the narcissus had it been there — and yet its destiny was the inner sanctum of a human heart, because of the joy of which it was fashioned, because of its purity, the controlled, unwasteful, evening-like fragrance of its wisdom-hearted gold.

Through such simple alembics, I think, we might read, were we pure-souled enough, all the secrets and wisdom of the world.

Yes, "character determines destiny." It needs little more explanation. We have learned from a flower, and once we have gone to Nature it is not well to do too much brain-thinking, lest it end in befuddlement. We have opened ourselves to Her, and in this way it seems that only that which we are ready for will find its way to our hearts; and of course it will come in different measure to each. There is no forcing; we take all that we allow ourselves to take. To explain now by mere words is unbeautiful and killing to the spirit.

Enough that we, as a Club, believe in the principles of Theosophy, in its teachings of Reincarnation and Karma; of the god-seats within all human hearts; of our essential divinity, and of the devil with-

"CHARACTER DETERMINES DESTINY"

in us always trying to give it the lie; enough that we realize that the things of this life cannot be explained by the seventy or eighty years we know of it, but have their roots in countless lives lived before; that we understand that for every act, for every thought there is a retributive enspeakment; that believing in the Divine Law that governs all, we yet realize that we are master of it in so far as we allow the godhood in ourselves to king its way to leadership and hold the reins of our evolving; enough, that thus we see we work with Nature, enheartening and aiding her in all her marvels, and that we see that that which lives forever within us, the golden spark we take from life to life, embodying all the beautiful, undying spiritual things of this world, and which we in our English language have come to express by the word 'character' — this and this alone is the worth of a man. — Enough of explanation, understanding this.

Our eventual destiny, and our greatest happiness, is to teach and serve that we may bring life to the hearts of the "living dead"; to awake them; to thrill them with a beauty they never dreamed of. Each one of us does this in part, so long as he is true to himself; but we can all do so in greater degree. We are, all of us, turned to for help in some way. What joy if we can fill the hearts of the anguished with sunshine! They, looking for the light, will find us, as we have found the jonquil. There is no need to search them out. But there *is* need of preparation. Our characters can only be made world-worthy and lovely by devoted selflessness to our high principles. We serve best by our unselfish efforts and our purity of motive. We teach best by our example. Destiny is not determined by outer circumstances. *Our destiny is determined by our character* — the purer *that*, the deeper we are enshrined in the heart-life of the world.



"THE mere selfish desire of a person to escape the trials and discipline of life is not enough to set nature's laws aside, so the soul must be reborn until it has ceased to set in motion the cause of rebirth, after having developed character up to its possible limit as indicated by all the varieties of human nature, when every experience has been passed through, and until all of truth that can be known has been acquired."— *William Q. Judge*

"THE Theosophical teaching of Reincarnation eliminates the fear of death. It shows that perfect justice rules everywhere in the universe. Just as the trees and flowers every spring blossom out into new life, so there is that in our Divine Ego which endures through the ages, and whose destiny it is to attain to greater and greater perfection from life to life."

— *Katherine Tingley*

THEOSOPHICAL ITEMS OF INTEREST

For Members of the Universal Brotherhood and Theosophical Society

ON May 29th, in his eighty-fifth year, another of our old, faithful, pioneer Comrades passed on, Albert I. Mather, whose membership dates back to the days of H. P. Blavatsky. He was born in Brooksville, Maine, on April 10, 1842. The family soon moved to Rockland, Maine, which since then has been Mr. Mather's home. His life was an eventful one. He served in the Northern Army during the Civil War, and was present at Lee's surrender. His quest for adventure then took him to Dutch Guiana, South America. His great interest however was flowers and his greenhouses were noted all over New England. In 1865 he became a Mason, and has been most active in all Masonic activities.

The Passing of a Pioneer Comrade

His diploma as a member of the original Theosophical Society is dated January 7, 1889. Mr. Judge was himself one of the endorsers of his application, and among his papers are not only many letters that he received from Mr. Judge, but also some that he had from Madame Blavatsky. He was always staunch and true to his Teachers. He rendered signal service at the time of the reorganization of the Society at the Boston Convention in 1895 when Mr. Judge was elected President for life, and again at the Chicago Convention in 1898 when the Theosophical Society adopted the Constitution of the Universal Brotherhood, and became thereafter The Universal Brotherhood and Theosophical Society, with Katherine Tingley as Leader and Official Head for life.

Loyalty, devotion and steadfastness marked the whole of his life and his association with Theosophy. His favorite signature to his letters to Katherine Tingley and to his Comrades was "the same old Mather." "The same old greetings" he used to write "to the same old Comrades, from the same old Mather," and it is a similar greeting that his Comrades send out to him into the new life into which he has passed. "The same old greetings from the same old Comrades, to the same old Mather." We shall miss him, but the record of his devotion and steadfastness will ever remain.



The two programs broadcast weekly by the Theosophical University by remote control through KFSD, San Diego (245.8 M) have brought forth much favorable comment from 'listeners in.' These programs are (a) the Sunday afternoon Temple service from 3 to 4 p.m., and (b) a concert every Wednesday evening from 7.30 to 8.30 p.m.,

Radio from the Theosophical University

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both programs being given in the Temple of Peace. The following are a few of the comments received.

Mrs. M., a musician, said she thought our programs the best given here (*i. e.*, in San Diego) and spoke particularly of the solos (violin and piano, etc.) and the String Quartet. The orchestral and choral numbers were "simply fine."

"We want to tell you how beautiful the service [Sunday afternoon] came in over the radio. The voices are so wonderfully clear, and each word distinctly heard. . . . We were living each moment of the service with you in the Temple."

"Your concert last night was the best yet and those two Spanish songs were outstanding features. Encore, Encore."

"The programs from Point Loma are a joy and inspiration to us. The Temple acoustics perfect and reception clear. We trust KFSD will continue to give us this great pleasure indefinitely."

(Signed) Friends of Real Art.

Mrs. N. telephoned to express her appreciation and gratitude for the programs which had been broadcast from the Temple of Peace. She appreciated the classical music, the whole program was so good that she hoped it would be repeated.

From Berkeley, California. "I enjoyed your concert very much indeed, particularly the 'cello solo, 'Song of India' and the piano solo (Liszt) Hungarian Rhapsody No. 12. Reception was very clear with practically no fading at all."

From Los Angeles. "The Sunday meeting was perfect, and a beautiful program. We felt so near to you all."

A visitor from Los Angeles said that she had heard our concerts twice; "they were remarkably clear and it was a real delight to hear such good music. They made me wish to see the Temple of Peace from which they are broadcast. I think the place as beautiful as the music."



Among the objects of the International Brotherhood League founded by Katherine Tingley in 1897, as a department for practical humanitarian work of the Universal Brotherhood and Theosophical Society are the following:

- "1. To help men and women to realize the nobility of their calling and their true position in life.
- "5. To abolish capital punishment."

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That there is a close connexion between these two objects is well understood by every Theosophist, and it is interesting to note that the idea and the practice of capital punishment are being regarded by an increasing number of intelligent thinkers as incompatible with any worthy conception of human dignity.

Against Capital Punishment

One of the latest expressions of opinion given by a well-known writer in the *New York World* in connexion with a recent case of hanging clearly shows this: "Every man" he says, "who came away from — State Prison knew that the incident had not served to glorify the Commonwealth of — but rather made the State seem cruel, clumsy and bungling. Dignity resided wholly with the man who died."

And answering an appeal that was made before the Pardon Board in which the speaker declared, "if the State is wrong in hanging him, then it has committed a crime against every man it has ever hanged." The writer continues:

"And that's certainly worth arguing. Why should there be gallows for any man? The crime of execution does not necessarily lie against the man who is killed, it is rather an offense against the community. Brutality is loosed into the air and clings close to the earth like poison gas. Human tissue in communities far removed is scarred by the business. I would not spring the trap and you would not, and what right have we to ask some other one to do it for us?"



Lewis E. Lawes, Warden of Sing Sing Prison, in a recently published book, *Man's Judgment of Death: An Analysis of the Operation and Effect of Capital Punishment Based on Facts, not on Sentiment*, gives a valuable amount of information and statistics. And both from these and from his personal experience of twenty years and his contact with "hundreds of murderers" whom he has known and with whom he has talked "in very solemn moments" the question was forced upon him in regard to capital punishment, "whether the world is any better off; whether what has been done in the name of the law is consistent with the spirit of religion, consistent with the right progress of civilization."

We quote from a review of the book published in the *Boston Transcript*:

"A community that in cold blood takes the life of one of its members needs a book of this type to compel a serious examination of the credo which sanctions such assumption of authority.

". . . It is obvious that capital punishment does not reform a murderer. As its sole excuse for continuance, then, it must deter potential criminals from actual commission of misdemeanors. [But] fear of death, Mr. Lawes shows, does not deter a man from murdering. Either he hopes to escape detection, or at the moment of the crime he is insane, or, as is most

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often the case, in his flash of passion consequences are entirely ignored. Furthermore there is incontrovertible proof that the elimination of the death penalty does not increase the homicide rate in a community."

Why then is the death penalty continued? Is it from fear of the criminal? Does it comport with the dignity of the State? Is it not a confession of weakness and of failure? — RECORDER



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY IN EUROPE

Grand Hotel, Nürnberg, Germany. May 20, 1926

TO THE RESIDENT MEMBERS,

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

DEAR COMRADES: We are located at the Grand Hotel, Nürnberg, and it is a beautiful, sunny day. We are all eager to go at noon in an auto to Erlangen and 'Auf dem Burgberg.' Just the kind of a day, when I can get some rest in a breath of sweet, fresh air, out in the country. It only takes about half an hour to go by auto.

I am wondering how all the dear Comrades are moving along at Point Loma. Ye gods! Comrades, you little know what a blessing that place is to Humanity, and must be to yourselves. Being with it all the time — morning, noon, and night — all so easy at hand — the very things the world is seeking for — it may not seem possible to you to be all that it is.

But to go away and cross the ocean and meet the storms and the winds and read of the heart-breaking sorrows of humanity, of the strikes,

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and the violence, and the brutality and vice — and then to turn towards Point Loma, one begins to count more fully its value. So let us rejoice that it is in existence, that it is a Center for the world's children, with possibilities unlimited, provided each of us does his part as we go along, without struggle, strain, or sacrifice.

Each day H. P. Blavatsky to me becomes more remarkable, more wonderful, and the same with William Quan Judge. They were two wonderful people. How little we should have had of the great truths today, if they had not done all that they did! They were royal souls, and in their advanced knowledge of the inner life, they know full well all that we do. And possibly they may trust us more than we trust ourselves.

For Humanity is so prone to belittle itself at inopportune times, and to undervalue its possibilities of service.

We found Germany still in the great ACHE of human trials — no end of injustices imposed upon them by this invasion and that, this plan and another to squeeze more money out of them. But they still move on.

Nürnberg is intensely alive with interesting features that one rarely finds anywhere else. And oh! how the women do work. What splendid servants they are for the world's children! They attend not only to their home duties, but in this great international dilemma that we have now, they have braved the storm of criticism and do not hesitate to take their hand-carts laden with produce and merchandise and pull them around from one part of the city to the other, for the sake of getting a few more bits of nutritious food for their little ones. Their faces are bright and cheerful, and their eyes are yet filled with hope — a wonderful example for every nation in the world.

We were quite thrown down by the strike in England, and yet I was glad when the Comrades at London told us not to come until the matter was settled; for I found that nothing could be done, everybody was so intent in looking out for his own interests that no one would dream of going to hear a spiritual lecture or the best music we could offer, and everything was so uncertain and so menacing. But thank heaven! it is ended, and the news I have from London is very promising.

Leaving out England gave me time to get a week ahead in The Netherlands, and it did upset many plans for those dear workers, who already had the halls engaged and printed matter ready for distribution. But they turned about and acted like real Râja-Yogas. In fact they look as though they had been working with us for years under the same regime. And they declare that even if it had not been so, there never could have been a murmur, but only rejoicing over the opportunity.

Holland was so peaceful and quiet and satisfactorily slow (!!), to my liking; for I could not move along as I wanted to and it took time and pa-

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tience for me to accomplish the little I did. Nearly everything was right at the Hotel des Indes, so that was quite restful. I met many people. Some members from out of town, all came with flowers and joyous greetings.

Madame de Lange came and stayed in the hotel with me and dined with me, and we talked of Point Loma to our hearts' content. She did her part in making things possible for a fine reception for the workers.

And now we have come to the point of one of the most remarkable and unexpected things happening. I well remember when I was here two or three years ago, what a small number of children there were in the Lotus Groups, and I grieved about it and talked about it. I found then a timidity among some of the members in trying to push the child question, "because certain opposing forces were so strong." And I can remember telling some of those who were talking with me that that was the very reason why we could see if we had force enough to overcome them. So they commenced working to enlarge the children's work.

The result was that Mr. Arie Goud gave me the astonishing report that they were arranging for five hundred children from the different Lotus Groups and Boys' and Girls' Clubs to come to The Hague, and that this would not count them all, for many were too small to come unless their parents came with them, and the parents could not come, because there would be no accommodations for them, and so they stayed at home.

But such a gathering! Such a feast of good cheer and smiles! and welcome and gentleness! And oh! how lovely was their English — almost perfect. And their little speeches, and their graceful classical dances — unusually fine and very artistic — and the beautiful singing of the Lotus Songs and others. Well, there were no limits to the surprises that those children and the members of the Girls' and Boys' Clubs gave us. The older boys and girls are so intensely interested in their work. The girls mother the little children of the Lotus Groups, and care for them so lovingly.

The two great workers at The Hague are Mr. and Mrs. Venema, but another one in the last years has come in, and that is Miss Willemine Pleysier. She is the pianist and singing teacher and the good-cheer lady, and arranges so many artistic and graceful features for public work. She is so impersonal — just the type that we need to make room for at Point Loma — but not yet.

And then dear Arie Goud and his two brothers, Jan and Meinte. They made a host in themselves. And the others that came from Groningen — a whole host of them, including our new member, Mr. Sterringa, whom I have named as director to succeed the late Poet-Comrade, W. G. Reedeker, and our scholarly Comrade, Mr. J. A. Bouvet, the new Secretary.

Great public interest was shown both before and after the lecture by strangers who had heard of it or who attended the meeting. At every turn

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we found an amazing and heartgiving touch of expectancy on their part, so we tried to respond.

I stole off one evening for about an hour's ride up to Rotterdam with Arie Goud and Mr. and Mrs. Venema, and such a treat the members there had for me. Their hall is located in the very best part of the city, and what a splendid welcome they gave me! Oh! how Theosophy has grown in the hearts of many in the world, and especially among some of our members — so warm and so true and so apart by themselves, as though they had come out of another world and were entering a better.

I had a long talk with one of the oldest members Mr. F. P. C. de Hen — as old as Mr. Thurston. Then came a bevy of children, each doing his part in singing and on lines of interesting artistic work. And then they brought out some folk-songs, and I was enchanted — such graceful, wonderful posing. In these folk-songs there must be a magic touch of the ancient religious thought and devotion to nature, to the Deity etc., so symbolic were they.

I had a delightful chat with the members, then some fine music and then some refreshments, and then more talk, more chat, and more hand-shaking and heart-loving, and we left them, oh! so happy, and so delighted, because the Leader had been to them.

And then it is all so wonderful that Holland kept out of the War. It carries the mark of a wonderful touch of that divine Peace that we love to see among good people.

I have received a very interesting and attractive letter from the editor of a magazine in Silesia to visit Liegnitz. Enclosed herewith I am sending it on for you to read. Yesterday I received also a letter from the German Lyceum Club of Berlin, the most influential women's club in this country, numbering many of the most cultured and prominent women in Berlin. This I am also enclosing for you to share with me.

Yesterday I entertained Professor and Mrs. Paul Hensel of Erlangen at dinner. Oh! they are so charming. Also Dr. Hoffmann, whose friends they are.

Something promising: I had a fair night's sleep and I am not one bit home-sick, and that means I am going to work.

We are all waiting to hear from Mr. Mundy. He is one of the great factors in this caravan of ours. We cannot move until he comes, and then when he does come, the caravan will move on. The fact that Germany is filled with its many common-sense philosophers, many of them broad and liberal-minded, and statesmen of rare character, of the kind that will sacrifice their lives for the good of their country, and great literary lights, assures us that we shall have our hearts full, I am sure, with the treat that will be

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ours, and the unity that will be brought about by the association for the benefit of our work. And it would be so in other countries.

And if we reason rightly and conscientiously, we must see that we are very happy in trying to serve a country that has gone through its hell of hells, still being persecuted, and that has suffered much for the want of that quality of justice which we teach.

No more now. But my heart's wishes, my salutations and my hopes, so freighted with trust and confidence in the dear workers at Point Loma, that they will think, and think, and think, before they will act, lest they put one stumbling-block in the progress of this Great Cause of ours.

Most affectionately, dear Comrades,

KATHERINE TINGLEY.

EUROPEAN PAPER TELLS OF INTEREST SHOWN IN KATHERINE TINGLEY'S LECTURES

KATHERINE TINGLEY, who is at present in Europe on an extended lecture-tour, has aroused a great deal of interest in her work and in her educational methods as demonstrated in her Râja-Yoga School at Point Loma. The following article, translated from the Dutch, appeared May 11, in the *Het Vaderland*, the largest daily newspaper published at The Hague, Holland:

"Katherine Tingley, Leader of the Universal Brotherhood and Theosophical Society throughout the world, will speak next Thursday evening, May 13, at Pulchri Studio, The Hague, at 8.15 o'clock. The subject of her address is 'The Gods Await,' which is also the title of her latest book.

"Besides being a world-figure as a writer, lecturer, peace-worker and philanthropist, Katherine Tingley is distinguished for her original and unique system of education, which she calls 'Râja-Yoga,' established at Point Loma, California, the international headquarters of the Universal Brotherhood and Theosophical Society; and last, but by no means least, for having demonstrated that Theosophy can be applied to the practical problems of life and solve them.

"The Theosophical Leader has consistently held that it is a travesty on the sacred teachings of the ancient Wisdom-Religion, to call 'Theosophy' anything which savors of a sensational attempt to deceive the credulous on the one hand, or on the other hand, which is satisfied with merely intellectual speculation or a morbid curiosity about so-called occultism. Real Occultism, she declares, is nothing more nor less than the science of right living; and it is this science of right living which the gods have been awaiting these many centuries.

"The Theosophy which Katherine Tingley preaches and demands



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in the lives of her members, is pre-eminently sane, practical, and inspiring. As the demonstration of her teachings, she has created, to use the words of a brilliant American writer, 'that wonderful institution at Point Loma, compact of art, beauty, erudition, and the humanity that classifies mankind not in the categories of the merely material, but upon the broad basis of a spiritual force and law, of which the material is only one incomplete manifestation.'

"It is one of the purposes of Katherine Tingley's present lecture-tour to lay the foundation of another such international center for all Europe at Erlangen, Bavaria, where she has purchased a beautiful and historical site, 'Auf dem Burgberg.'" — *The San Diego Union*, June 2, 1926

IN MEMORY OF W. G. REEDEKER

THE following tribute to our late Comrade, W. G. Reedeker, who passed away at Groningen, Holland, April 1, 1926, is quoted from a letter written by Piet Bontje, dated International Theosophical Headquarters, Point Loma, California, May 2, 1926, and addressed to Katherine Tingley. The letter speaks for itself:

"It is my privilege today to write you on behalf of the William Quan Judge Theosophical Club. I am greatly delighted with the opportunity to express myself at this time, for this letter will probably reach you in Holland, when you are once again inspiring the Dutch Comrades, so many of whom are my personal friends.

"My thoughts have gone out to Holland a great deal during the last few days. On Thursday I received word that Mr. W. G. Reedeker, who for so many years had directed the Universal Brotherhood Center at Groningen, had passed away. I understand that he died suddenly — the announcement of his death certainly was a shock to me. He did much for me during the difficult years preceding my coming to Lomaland, not by actually advising or assisting me, but by his splendid example and the impersonal spirit that glowed through all his acts.

"Had Mr. Reedeker been ambitious along worldly lines, he could easily have forged to the front. But his interests lay elsewhere, and all he wanted was some spare time every day to give to the Theosophical Work. He was a deep student of our philosophy and acquired a really exceptional knowledge of many abstract subjects.

"I remember distinctly his illuminating lectures on the symbolism of Dante's works and on the interpretation of the Icelandic Edda. His views, often brilliantly expressed, were to me always full of intuitive originality and furnished just the counterweight I needed, to the brain-mind literalism of my teachers.

"But this amazingly versatile man was not merely the scholar, burying

MIRROR OF THE MOVEMENT

himself in his books — he too was a nature-lover, who knew when the time was there to throw his books aside and go out among the trees and flowers. He had a profound knowledge of botany — corresponded on this subject with some of the foremost scientists on the Continent. He loved nothing better than to roam over the countryside, through quiet country-lanes, in search of his beloved plants. And when he did come across something new, perhaps some lovely specimen of a rare fern, he would tell me about it with such enthusiasm in his sparkling eyes that he aroused in me an intense longing for some closer contact with the beauties of nature. Little did I dream then that I soon would be living under the blue dome of the California sky among the flowers of Lomaland.

“The children have lost a true friend in Mr. Reedeker. For years he was the very heart and soul of the Lotus Group. Children felt intuitively drawn to him, and parents trusted him implicitly. When in the company of children he drew freely on his almost inexhaustible fund of knowledge and always managed to arouse the children’s enthusiasm and creative imagination.

He represented a group of workers, who to an amazing degree had succeeded in creating the true Lomaland atmosphere of impersonal devotion among themselves.

“I owe them a debt of gratitude — they taught me to look upon Lomaland as a Paradise of beauty and truth. And thirteen years of Lomaland life have convinced me that they were not mistaken and that no weaker terms would do justice to our Home here. There are things to which one grows never used. I have never grown used to the beauty of Lomaland — I still marvel at it every day of my life. And a kind word from one of the older students still thrills me as on the day when I came. To me Lomaland is the place of ever new experiences; of ever-growing inspiration.”

MURDERS AND MANSLAUGHTERS IN SWEDEN ARE ON DECREASE

BERLIN, May 9. [Universal Service] — Criminals are dying out in Sweden and at the present rate of development, Sweden should be without any murderers in a few years.

The number of murders and manslaughters have decreased from an annual average of 60 for the decade 1870-80 to an average of 19 to 20 for the years 1922-24.

Figured on a per capita basis, the decrease is even larger, murders and manslaughters having dropped from 1.3 to 0.3 per 100,000 of the population.

This decrease has come about despite that the death penalty has been abolished in Sweden, and the Swedish department of justice claims that the humane treatment of prisoners has contributed to the result.

— *The San Diego Union*, May 10, 1926

THE THEOSOPHICAL PATH

"NO MORE WAR". PEACE SOCIETY'S MOVE

MR. A. B. PIDDINGTON, K. C., the newly-appointed Industrial Commissioner, is to be the principal speaker at a 'no more war' conference to be held on Anzac Day, at the Friends' Meeting House, Devonshire Street.

He is to speak on 'War and International Relationships.'

Other speakers are to be Rev. A. H. Garnsey, Dr. Sydney Morris, and Miss Mary Rivett.

In a preamble now being circulated among public bodies, the Peace Society states:

"From indications in many directions, the hour seems ripe for a definite peace drive.

"The struggle now centers between force as a method for settling international differences, and the alternative of reason, mutual understanding, and arbitration.

"The swing of the pendulum is towards the latter. The world's toilers have grown weary of conflict, and are looking at this juncture for leadership that will definitely outlaw war, and demand such disarmament as will make a repetition of 1914-18 impossible."

— *Daily Telegraph*, Sydney, Australia, April 21, 1926

Theosophical University Meteorological Station Point Loma, California

Summary for February, 1926

TEMPERATURE		SUNSHINE	
Mean highest	68 00	Number hours actual sunshine	237.70
Mean lowest	58 20	Number hours possible	429 00
Mean	63.10	Percentage of possible	55 00
Highest	75 00	Average number hours per day	7.67
Lowest	53 00		
Greatest daily range	15 00		
PRECIPITATION		WIND	
Inches	0.03	Movement in miles	3940.00
Total from July 1, 1925	15 61	Average hourly velocity	5 30
		Maximum hourly velocity	18 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

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

leading the public, and many honest inquirers are hence led away from the original truths of Theosophy.

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

BOOK

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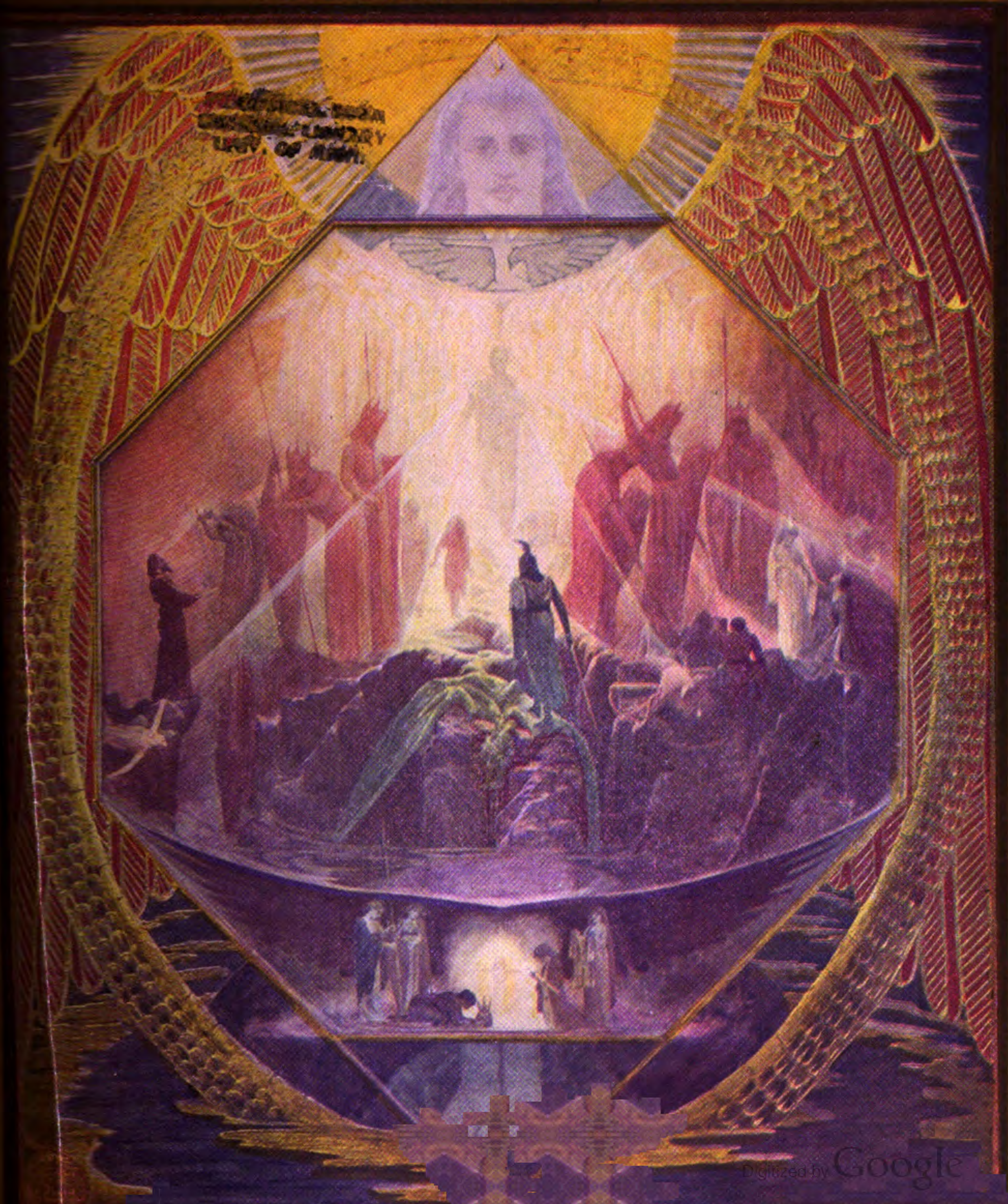
THE SECRETARY

The Rāja-Yoga College, Point Loma, California

AUG 1 1904

The Theosophical Path

KATHERINE TINGLEY, EDITOR



THE PATH

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

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

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

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

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

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

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



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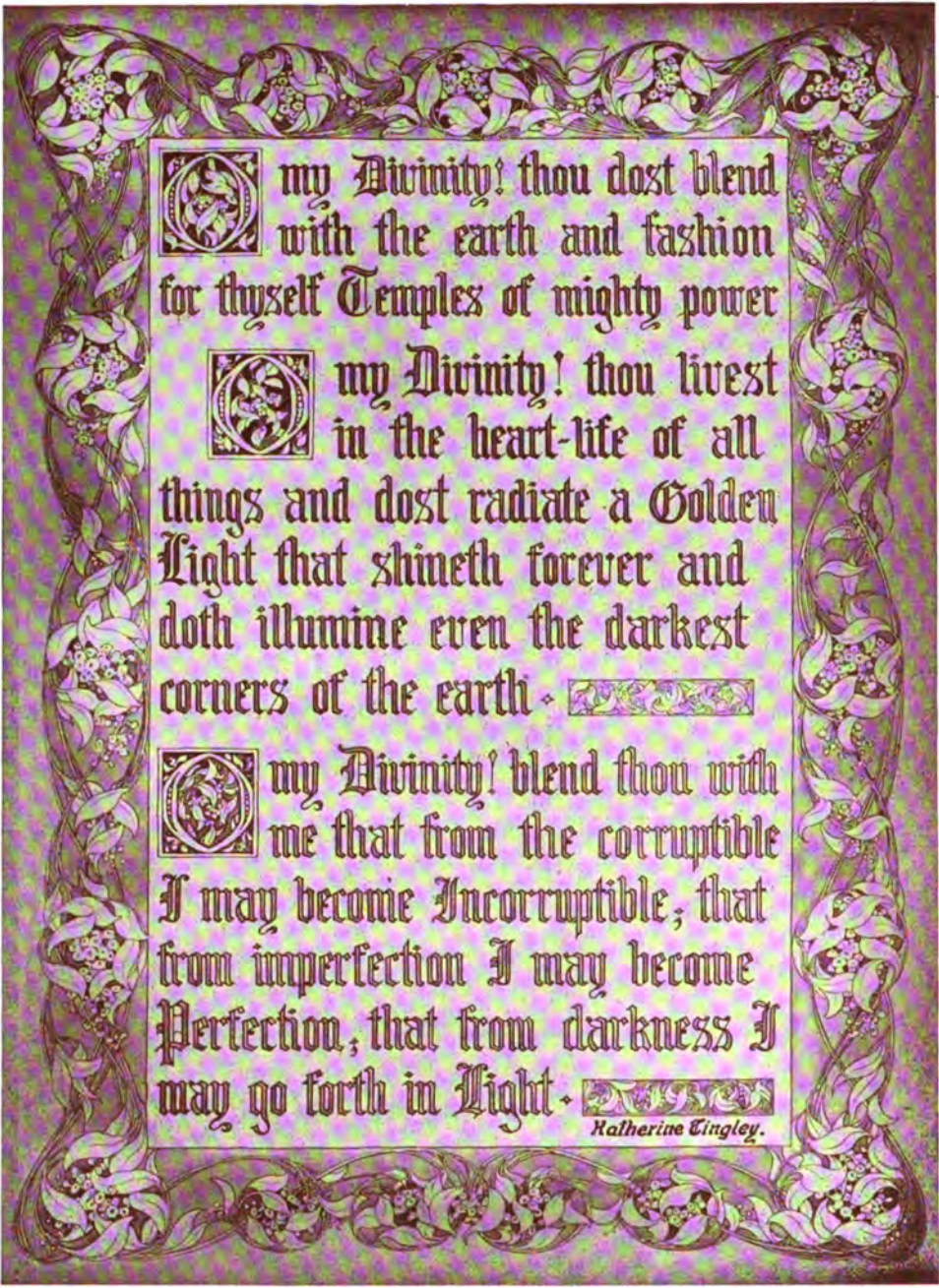
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Edited by Katherine Tingley

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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NEAR THE ENTRANCE TO THE OPEN-AIR GREEK THEATER, AND ON THE CREST
OF THE RISE FROM THE EGYPTIAN GATE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"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 experience; 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

ON HUMAN RELATIVITY

R. MACHELL

IT has been not at all uncommon of late years to hear relativity alluded to as a discovery of Einstein's; and it has served to provoke some rather startling displays of that kind of ignorance which comes from lack of observation and lack of independent thought — from the inertia of mind, perhaps.

It is so obvious that all things are related to one another in a variety of ways, as for instance as being large or small, near or far off, light or heavy, valuable or worthless, and so on to infinity, that one might say that relativity is inseparable from the manifested universe. The only really valid excuse for not having observed the fact of relativity might be said to be that it is so universal as to be taken for granted rather than to be noticed or discussed.

As to what Einstein's particular variety of the theory of relativity may in reality amount to, I am not in a position to discuss; nor do I presume to minimize the importance of a discovery that I do not understand. But it is interesting to consider the significance of any of those obvious facts of life that may have generally escaped attention from their very universality, and which are being rediscovered all the time.

One of the greatest powers in the natural world is the force of inertia; yet it is frequently entirely unrecognised by people of average intelligence. Another fact most generally ignored is the amazing quantity of knowable facts with which we are personally unacquainted. Our

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ignorance is so vast in relation to the knowledge possible to man, as to be really appalling, if we attempt to estimate it properly. Yet we admire people who have the courage of their opinions. Personally, I rather respect the old professor who said that he was too old to have any opinions. But then opinions, like old age, are difficult to escape: perhaps the best that we can hope for is to avoid mistaking them for truth, being, as they are, inevitably relative. Of course you may say that truth itself is relative, which I would not deny; but a certain laxity of expression is almost inevitable in general discussion: so we may leave Truth absolute aside as inexpressible in words.

The relativity of man the knower to the knowable universe is surely too obvious to need demonstration; and yet it is deliberately ignored by those who fear to face the facts of life, or fear to shoulder the responsibility of thinking for themselves. This shirking of a natural and moral responsibility is usually 'counted unto them for righteousness' by their own judgment, although to others it may look like moral cowardice. Humility is reckoned as a virtue; but too often it is contemptible, being no better than hypocrisy.

The arrogance of fanatics is often masked by deep humility. A fanatic is one who is obsessed by an opinion not his own, not even by adoption, which is an act requiring will and selective thought. *Obsession* is the word; for an opinion can become a kind of entity in the world where thoughts are things, and where a thought can find a lodging, with food and clothing gratis, offered to it by a mind too humble to have any children of its own. Such an opinion taking possession of an empty mind brings with it others like itself, a tribe of formulated thoughts, accepted without question by the one who is too 'humble' to be master in his own house. May the Good Law protect us from humility of this kind!

A man may soon become a fanatic under the obsession of a formulated thought. But a man who thinks for himself, knows well that truth has as many aspects as there are minds to contemplate the mystery. He sees that all these aspects of truth are relative, and he will wisely refrain from foisting such opinions upon less thoughtful people as truths. It stands to reason that all opinions are personal and so must be relative. Those enlightened ones who can intuitively perceive truth know well that any formulated expression of such intuitive perception can be no better than a record of a personal impression, and must be colored and qualified by the mind that turns it into formulated thought and utters it in words.

Those who have done but little thinking for themselves are general-

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ly inclined to take their own sense-impressions as true. To them, 'seeing is believing'; and it would be well if their credulity went no farther; but it is unfortunately only too common to find that the majority are ready to believe all that they hear. Now as all statements are versions of fact; so too all hearing of statements implies a new understanding or an interpretation of the fact into terms intelligible to another mind; and consequently the result is still farther from the original fact.

Truth must be reached by an effort of will to arouse the intuition, that alone can interpret it. And for this reason all true Teachers speak in allegories, or use some other means to stimulate the intuition of the disciple, to awaken in him the love of Truth, and the desire to reach the light.

Truth may be absolute, but the perception of Truth is surely relative: and when we speak of 'Truth,' do what we will, we are but speaking of opinions about the nature of Truth: for thinking is a mental process that separates the thinker from the thing thought of; while intuition passes the barrier of thought and bring the soul into the presence of Truth itself.

But when the Soul would utter that which it has thus experienced, it is compelled to invoke the assistance of the thinking mind to give a body of thought to that which was a living perception of reality — an idea.

The mind then makes a symbol of the idea and that symbol is a thought, a formulated idea, a version of the truth, that of necessity can be no better than a memory, or an interpretation of the unutterable.

The entire universe itself is but a partial expression of Truth; and what can a man express except a version of his own experience, an opinion, relatively accurate or otherwise? So that while Truth absolute is inconceivable to the mind of man, his highest conception of Truth must still be relative. So he may say that Truth is relative, and another may say truthfully, 'Not so: Truth is Absolute.'

To declare that a man must find Truth for himself might seem equivalent to crediting him with power to judge and to decide the problems that have baffled minds of the highest order in past ages. But this is not so. A man may have but a moderate intellect and yet may come to know Truth, if by the word 'man' we mean what is meant by the term in the mind of a Theosophist: for to him Man is a manifestation of Universal Mind, and so is not separate from that universe which must be to him the most perfect manifestation of Truth.

Man the person, the imbodyed man, is not Man according to the Theosophical teachings; the body, indeed, is sometimes disregarded as an appearance merely; and the personality with its narrow egoism is

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said to be but the instrument of the real Man, the spiritual Man, the Self. This higher Self again is spoken of as a radiation from the Supreme Self of All. So that there is in man a graduated scale of consciousness that corresponds with and reflects the graduated manifestation of the Supreme and Universal Self, which we may call the Universe.

Man thus related to all planes of consciousness has infinite possibilities, though but a very small part of those possibilities may have been yet realized.

The history of Man is not separate from the history of the Universe, and the story of the Universe is told in the history of evolution, that Nature and the gods are writing all the time. So a man's intellect may be immature and badly educated, yet the man has within the possibilities of a god; and he may have flashes of inspiration that his defective mind may be incapable of understanding or expressing. And, on the other hand, a brilliant mind may be entirely unresponsive to the more subtil influence of spiritual ideas. And what do we mean by 'spiritual ideas'? And, it may be asked, if the entire universe is a great manifestation of spiritual energies, how can we discriminate, and say such an idea is mental and such another idea is spiritual?

The Sun is our chief source of light, and the moon is supposed to shine by reflecting the sun's rays. But moonlight differs from sunlight in many ways and carries different influences with it.

There are direct radiations from a source of light, and there are reflected rays, whose properties will vary with the nature, shape, and quality of the reflector: as for instance a flat reflector will scatter the light while a curved one may be made to focus the rays at a given distance, thus changing the action of the light.

All visible objects are made visibly distinguishable to our sight by their ability to reflect certain colored rays and to absorb or neutralize the visible effect of others. The original source of light was the same in all cases, but the visible result was very different. Direct sunlight is one thing, refracted light is another. There is, moreover, what is called artificial light, with properties that distinguish it from sunlight. Yet all these are light.

So all ideas are spiritual in origin and essence, though some may come to us reflected and refracted and distorted by their contact with, or passage through, material conditions, from which they issue with new properties and qualities derived from matter.

Man, being of such complex nature, may rise to a purely spiritual state by aspiration, intuitively perceiving the truth of great ideas beyond

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his intellectual comprehension, and, on the other hand, he may live like a brute, with no higher aspiration than the gratification of his passional instincts, or morbid mental desires. He may live by the light of reason alone, not sinking to the level of the beasts nor rising to the company of gods, a man with all his possibilities undeveloped, a potential man. All things are possible to man, though "all things are not expedient," as Paul says.

So man's position in the Universe is relative: he is encompassed by relativity more all-pervading than the air he breathes. He is bound down to life by it, and by the understanding of it he is made free: for freedom is relativity adjusted to the Law of Life, which governs all relations, for relativity is life, and life is the Truth made manifest.

TO A MOUNTAIN

KENNETH MORRIS

SUN-SWEET Brother, dusky-green
'Neath the bronzed and sun-dim blue,
Make me lose my heart in you —
Make my spirit mountain-clean!
Mammoth boulders mute and gray,—
Gray-limbed, hoary, dragon-trees,—
Silence,— mountain-scented breeze:—
Mountain, make me mute as they!
Counseling these million years
With remote and holy things —
Cygnus of the solar wings,
Cassiopeia's boding spheres —
You are one still, soul and sod,
With the giant joy that flows,
Rose by constellation-rose
Through the white star-blooms of God.
Turn your memories back to when
Men were mountain-hearted too;
Let me go, atoned with you,
Mountain-hearted back to men!

*International Theosophical Headquarters,
Point Loma, California*

REINCARNATION IN 553

P. A. MALPAS

MUCH has been said from time to time on the condemnation by the Council of Constantinople in 553 of the doctrine of Reincarnation or of a phase of it. Much vagueness of opinion exists on the point and it is worth while examining the data more closely than has been done hitherto.

Actually what happened was that there were in all seven 'ecumenical' church-councils, or councils representing both East and West, and of these the second Council of Constantinople was held in A. D. 553. There is, or course, no real value in the decision of this council or any other except for those who choose to adopt it. A council could decree the abolition of the equator or the establishment of twenty-four hours of sunlight every day if it liked, but there is no reason to suppose that nature would take a great deal of notice of the decree. Nor, if Reincarnation be a natural fact, does nature trouble its head about what a council of theologians says or does not say? But the point has an academic interest for those who are engaged in the fascinating pursuit of 'truth wherever it may be found,' so far as history is concerned.

What happened at that particular council was that fifteen 'anathemas' or *curses* were fulminated against 'anyone' who shall hold certain opinions commonly ascribed to Origen, of whom more later. If Reincarnation was taught in the early church, it is no more surprising to find it condemned at this late date than any other ancient forgotten or inconvenient teaching.

The actual wording of the 'anathema' in question is, "If anyone asserts the fabulous pre-existence of souls, and shall assert the monstrous restoration (apocatastasis) which follows from it: let him be anathema."

A lawyerlike mind can deny at once that 'pre-existence of souls' means Reincarnation, and in a court of law might easily establish its case. But we are not dealing with courts of law and, speaking in a broad human way, there can be no objection to assuming that this phrase implies Reincarnation quite plainly. If souls pre-exist, then they are not created out of nothing at birth or before. And existing before, there is no logic at all in saying that they do not exist after death, and in addition, the reincarnation of the soul after certain processes of purification and rest and readjustment of the parts is a natural inference, or at least Reincarnation is perfectly reasonable to deduce from the premisses.

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There is a complete argument for this phrase having meant Reincarnation in the fact that the anathema is directed against Origen, for the simple reason that any one who knows anything about Origen knows that he was quite familiar with the teaching of Reincarnation. But this argument is not one to appeal to those who know nothing of Origen. The real difficulty is that the doctrine was secret or half-secret with the early sects.

For any one with sufficient curiosity to ask whether there were such secrets or if there is any proof of them, we may mention Gregory of Nazianzen among others more than a hundred years after Origen. This Gregory declares amid a mass of confused verbiage against Julian, the Emperor, that he admits that they, the Christian body, have some secrets. And he was a bishop of the Church, therefore entitled to speak authoritatively as to that. Other proofs of an original secret doctrine and surviving fragments are easily to be found in very early church-history.

Much difficulty has always surrounded the question owing to lack of definiteness. It has even been questioned that these anathemata were directed against Origen. But since they bear that title and have always been accepted as such, we are perfectly justified in so accepting them. Of course the stupidity of accepting or condemning a doctrine purely on a personal basis is evident, but even if they are not Origen's doctrines, it is plain that the doctrine of Reincarnation was in a more or less indirect way condemned at that council, and that is all that really concerns our present inquiry.

Now comes another objection. It is said that this council was not 'ecumenical,' that is, equally approved by East and West; and that therefore the doctrine was not condemned by 'the church' but only by a section of it. The argument is unimportant but can be shown to be valueless.

I cannot do better than quote Dr. Henry R. Percival as to the correct definition of the word *ecumenical*. He says:

"An ecumenical synod may be defined as a synod the decrees of which have found acceptance by the church in the whole world. It is not necessary to make a council ecumenical that the number of bishops present should be large; there were but 325 at Nice, and 150 at I. Constantinople; it is not necessary that it should be assembled with the intention of its being ecumenical, such as was the case with I. Constantinople; it is not necessary that all parts of the world should have been represented or even that the bishops of such parts should have been invited. All that is necessary is that its decrees find ecumenical acceptance afterwards, and its ecumenical character be universally recognised."

This authority is careful to say that this does not mean that every

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one of the many general councils have been ecumenical in a historical sense, whatever they may have been theologically. There are but seven universally recognised and undisputed 'Ecumenical Councils.' That the Roman church, he says, after the separation of the Eastern and Western Churches, uses the term ecumenical in a different sense, has no bearing on this original and correct definition.

Another difficulty is that the acts of this Synod were not universally accepted at the time they were made. The Pope, Vigilius, however, approved the action of this council and died the next year or a little later. Pelagius, who succeeded him in the See of Rome, likewise confirmed the Acts of the Fifth Synod.

"The council, however, was not received in all parts of the West, although it had obtained the approval of the Pope. It was bitterly opposed in the whole of the north of Italy, in England, France, and Spain, and also in Africa and Asia. The African opposition died out by 559, but Milan was in schism until 571, when Pope Justin II published his 'Henoticon.' In Istria the matter was still more serious, and when in 607 the bishop of Aquileia-Grado with those of his suffragans who were subject to the Empire made their submission and were reconciled to the Church, the other bishops of his jurisdiction set up a schismatical Patriarchate at old Aquileia, and this schism continued till the Council of Aquileia in 700. But before this the II Council of Constantinople was received all the world over as the Fifth Ecumenical Council, and was fully recognised as such by the Sixth Council in 680."

So far we are able to say that the condemnation of the doctrine of the pre-existence of souls was made by the Fifth Ecumenical Council, the second council of Constantinople, held in 553. We are able to say also that, though a sharp lawyer might contend that Reincarnation was not mentioned, the word 'apocatastasis,' or *restoration*, means precisely that, or it means nothing. At any rate the point is merely historical.

The next difficulty is that the claim is made that this condemnation in the fifteen anathemas against Origen was not an affair of the Council of Constantinople but merely a matter put before them by the Emperor Justinian to ratify, as it were. But the fact that they did condemn it, whatever its origin and antecedents, is accepted by scholars of repute and learning, though doubted by others. Those antecedents are interesting in their way.

The 'Anathematisms of the Emperor Justinian against Origen' are extant and well known. They are only nine in number. The first is:

"Whoever says or thinks that human souls pre-existed, *i. e.*, that they had previously been spirits and holy powers, but that, satiated with the vision of God, they had turned to evil, and in this way the divine love in them had died out (*apsugeisas*) and they had therefore become souls (*psuchas*) and had been condemned to punishment in bodies, shall be anathema."

It seems quite obvious that this is identical in its purpose with

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the first of the fifteen anathemas of the Council. But where did Justinian get hold of it?

There are those who maintain that these anathemata belong to a small 'Home-Synod,' that is, a small synod of the bishops subjected to it, at Constantinople in A. D. 543, and therefore do not belong to the whole undivided church of East and West.

The exact historical facts are clouded by uncertainties which leave a good deal of room for assertions on both sides. But it seems quite reasonable to accept the records as we have them, that the ecumenical council of 553 assembled without the approval of the Pope; that the Emperor Justinian presented to them points for decision, and that they condemned the Pope for heresy; as also others, among whom was Origen, "and their impious writings." The fact that little is said about Origen elsewhere in the reports has inclined some to say that his name was interpolated afterwards; but the 'fifteen anathemata' against Origen are always assigned to this council and its acts; and although his name does not appear in their text, it does appear in the captions given to these anathemata, and there can be no doubt that they are and always were considered to be 'against Origen.' Yet the call to the council and the letters about it say nothing of Origen. Dr. Percival says "that Origen was condemned by name in the Eleventh Canon of this council there seems no possible reason to doubt."

Examinations of Origen's teachings and a condemnation are accepted as having been made by a vast amount of subsequent literature.

But the crux of the matter seems to the present writer to be that the whole question is one of secret or semi-secret teachings — not necessarily true as they were taught, because although some secret traditions of gnosticism remained in the early churches, many of these 'secrets' were pure exotericism as compared with the real ancient secret teachings. The churches had their substituted secrets as one may say but had forgotten the real secrets. At one time they were not only glad but almost violent in their efforts to force a few whom they knew to have real secret teachings to become their leaders or bishops, even at the expense of allowing them to retain their own doctrines as secrets still. Such was Synesius the pupil of Hypatia; also Clement of Alexandria and Origen.

If some such teachers chose to identify themselves with the exotericism of the churches they entered, and to do so went back on their own more secret knowledge for purposes which they considered desirable, it is their own affair. In any case, they knew perfectly well that what they taught had more than one meaning and that they kept the more

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important meanings a profound secret or heavily veiled. Even in the exoteric church this was so, although the secrets so veiled in that case were not really esoteric at all.

The point of calling attention to this is that Origen was one of those exceedingly clever men who knew a great deal more than the most learned men of the church which he entered. He had many points of knowledge and doctrine which had to remain a profound secret with himself.

Therefore some of the 'fifteen' points of doctrine ascribed to him and anathematized in the time of Justinian are worth looking into, in spite of the seemingly ridiculous nature of some of them on the surface, pointed out by the learned Rev. S. J. Neill, in an article written on the subject for THE THEOSOPHICAL PATH some years ago.

For instance, the second anathema is against what is evidently a well understood teaching that mankind is *one* — universal brotherhood on the real human plane — but that "no longer desiring the sight of God, they gave themselves over to worse things." Possibly confusing to one who has not studied along those lines, the teaching is as plainly as can be the Theosophical teaching of the unity of the pure Manas, its relative immateriality, and its descent, as the council says, "into material bodies more or less subtil and impure spheres," seemingly separate. Among such bodies the council enumerates seven divisions by name, Cherubims, Seraphims, Principalities, Powers, Dominations, Thrones, and Angels, besides many other heavenly orders.

Going back to one of the most learned 'heretics' of the old gnostic schools, Valentinus, this is precisely what he says in a work commonly attributed to him but probably embodying teachings older than his time. At any rate, the work, describing many of the deeper teachings of 'Jesus' to his disciples, is noted by H. P. Blavatsky as being older than the *Revelation*. He declares plainly that "men are gods" fallen into bodies and forgetting their high mission and brotherhood.

The teaching condemned by the council that the sun, moon, and stars are reasonable beings, and that "they are what they are because they turned towards evil," is evidently the old doctrine that, just as a man is a vast world of living entities working more or less in harmony, so the planets and stars are each an entity formed of the aggregate of their humanities — the real planetary 'gods' of the temples of old, represented by exoteric fictions in many cases. Evil, of course, increases materiality.

The fourth anathema seems to be against a teaching that as the

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gross man is one who has descended from his divinity into a material body, so there are those who have descended still farther and have become to all intents and purposes evil demons and evil spirits. The teaching is so universal that comment is hardly needed.

The seventh teaching anathematized seems to be a fairly clear reference to the seven principles of man as enunciated in Theosophical teachings, though confused enough as it stands recorded in the acts of the Council of 553. It is made to look as if 'Christ' was a kind of Proteus who became all things to all men, now one thing, and now another. But that is precisely the position of a Man among men; he is seven things if you look at his aspects or principles as separate 'things.' In reality, of course, he is a unity with the 'Christ'-principle in complete control, when he has attained Christhood, and in one sense is then no longer a mere man.

In one or two of the anathemata there is an evident quarrel with the translation of words, based upon an ignorance of the fact that the words are to all practical purposes the same thing in their inner meaning, but merely differentiated a little in the public acceptance. Precisely as Mr. Neill said in his article in *THE THEOSOPHICAL PATH* some years ago, it is largely a matter of definition. And only people like Origen and their direct pupils really knew what they meant by the technical terms they used, leaving always a margin of vagueness to those who were not acquainted with their clear definite inner teaching.

One doctrine anathematized is that which declares that "after the resurrection" the "body of the Lord" was "ethereal, having the form of a sphere, and that such shall be the bodies of all after the resurrection," and that "bodies shall be rejected and annihilated." This is quite obviously a recognition of the Theosophical teaching that the gross body and gross elements will be annihilated "after the resurrection" of the Spiritual Man. I believe that Plato speaks somewhere of the ultimate body being spherical. Of course, all these technical terms of the gnosis have more than one meaning and a very definite meaning at that. The resurrection is in one sense the attainment of 'christhood' and applies to what is the ultimate destiny of all men. So the ultimate sphericity of bodies, in one sense, a commonplace one, is that it is the shape of the atom and the world, approximately. Most emphatically atoms were known, and well known, in the inner teachings or knowledge of such as Origen, Paul, Clement, Hypatia, and many others whom we could name.

As a short specimen of these anathemata we will quote the whole of No. 11:

"If anyone shall say that the future judgment signifies the destruction of the body

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and that the end of the story will be an immaterial *physis*, and that thereafter there will no longer be any matter but only spirit (*nous*): let him be anathema."

Obviously this curse is against a very simple teaching of the law of Karma. What is the ultimate object beyond Karma but to get rid of the entanglements of matter into which mankind has voluntarily and naturally descended for the experience of the soul? A Theosophist might not define *nous* as pure spirit, but the term is near enough; it implies an escape from physical matter, at any rate.

The twelfth anathema seems to be against the doctrine that good and evil are all part of the divine economy. This was always a stumbling-block to Westerners. The problem is easy enough however to Eastern metaphysicians, because they know so much more than the Westerns about metaphysical things. And the doctrine of the essential divinity of man was long lost to the West but not to the East.

Anathema 14 is against those who say that some day all reasonable beings will be united in one

"an identity of the gnosis and of the hypostasis; moreover, that in this pretended apocatastasis spirits only will continue to exist, as it was in the feigned pre-existence."

The doctrine called in question seems to be no more than the Brotherhood-doctrine that all humanity is one on all real planes except the artificial intellectual one. If this is the doctrine aimed at, then it is easily deducible that in Origen's scheme as in actuality the lack of brotherhood on the intellectual plane is directly opposed to the interests of humanity, collectively and individually. Such a doctrine does seem quite in keeping with Origen's known Theosophical acquirements, whatever modifications he may have made later in public in order to meet his adoption of third-century Christianity.

Anathema 15 is against the doctrine that the cycle shall come round to pure divinity again.

"If anyone shall say that the life of the spirits (*noōn*) shall be like to the life which was in the beginning while as yet the spirits had not come down or fallen, so that the end and the beginning shall be alike, and that the end shall be the true measure of the beginning: let him be anathema!"

The word translated 'spirits' (*nous*) is what a Theosophist would call the true spiritual reincarnating ego or Man. But there was always a possibility of looseness of definition when such terms were used in public. Occasionally one term, especially in Greek and Jewish technical kabalism, etc., might well be used for two things of different degrees and thus form a protection against outsiders understanding the private teachings, at the same time conveying its exact meaning to the student provided with the key. One such term often used in different degrees is 'the

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reasonable soul.' Sometimes it has meant the mere intellect and sometimes this very *nous*, which is far above brain-intellect. But there need be no confusion here except that it is quite possible that the formulators of the anathemata were not themselves sure of the exact meaning of the 'nous'.

All this is a long digression from the question of the condemnation of 'Reincarnation' by the council, but it bears importantly on it.

Obviously, there were teachings floating about vaguely in public and perhaps definitely in secret which were gnostic, pure and simple; real relics of the gnostic teachings, part of which became Christianity after passing through the mills of publication. These teachings are still so plain, owing doubtless to being misunderstood and therefore not suppressed entirely, that they can be recognised as fragments of the old Theosophy more or less mutilated, of which theosophy Origen was an expert. One of the main doctrines of that Theosophy, a doctrine only half-secret, was that of Reincarnation.

Therefore it is extremely unlikely that a condemnation of Origen would fail to include Reincarnation among his hated doctrines. Therefore again, it is extremely likely that the first anathema against the doctrine of the pre-existence of souls and the "monstrous apocatastasis or restoration" is purely and simply an anathema against any one asserting the truth of Reincarnation in at least one of its phases, whether in plain language or in such form as it might have taken in 553 A. D. Origen flourished some three hundred years before, not a very long time as history goes.

That these doctrines were anathematized by the council, and Origen with them, or they with Origen, seems plain enough. What is perfectly clear is that the anathemata have been accepted in spirit ever since that time, and the question whether Origen was condemned with these doctrines in 553 is not so very important except to historical exactitudinarians.

Therefore to the question, 'Was Reincarnation condemned by the Second Council of Constantinople in 553?', we are justified in answering that there is every appearance of that being the fact, but that in any case the condemnation has ever since been accepted in practice.

The decision of a council of course in no way affects the truth or otherwise of Reincarnation as a law in nature for man as it is for everything else. It merely expresses the opinion of a body of men of different degrees of learning.

By the examination of the fifteen anathemata we are forced to

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recognise that the original doctrines of Origen, however mutilated in the form in which we now have them, are largely based on the universal Theosophic doctrines reserved more or less to the advanced schools of philosophy in Alexandria and elsewhere.

Very little of him is known in history and what is said by Eusebius is always untrustworthy, because, as Socrates said, that worthy had in mind more the glorification of Constantine than accuracy of detail.

A DOUBTFUL SAYING

RONALD MELVILLE

SSOMETIMES wonder if there is not an inverse expression or formula for every proverb or aphorism. Some of these old sayings are as obviously onesided as they are apt and convincing, and are thus as often false as they are true.

There is a saying that is too often accepted as final, to the effect that 'Nature never proceeds by leaps and bounds.' I scarcely think that such a piece of wisdom would be well received in Japan just now. But without going so far afield, one may observe some sudden changes in nature that are little short of cataclysms, as for instance the sudden changing of water into ice with no intermediate condition or state of gradual transition. And then the changing of water into steam, a transformation which is equally sudden and violent in its character.

The emergence of the chicken from the egg is no less cataclysmic. There too was the sudden experience we have all of us forgotten when we drew the first breath. And yet the processes of nature are also gradual and long drawn out, and they continue without hindrance to these violent and sudden transformations.

I wonder if the venerable falsehood referred to above has not been the result of deliberate mutilation of a proverb to the effect that 'Nature never proceeds by leaps and bounds only.' For if the erosion and denudation of mountains is a slow and gradual process, the same cannot be said of the avalanche and the landslide, nor is the lightning slow in its action or gradual in the destruction that it works. Indeed, a very little observation should convince a thinking person that Nature proceeds by appropriate methods which include the most startling and sudden transformations as well as the most prolonged and gradual systems of growth and decay; and that which is true of Nature may also be true of human nature.

It may be prudent to check the impetuosity of youth with some

A DOUBTFUL SAYING

such doubtful wisdom as that contained in the familiar adage quoted above; but when youth gains experience and realizes that these words of wisdom are only partially true, there is danger of a reaction in the direction of total disbelief in all philosophy and a repudiation of all acquired wisdom handed down in the form of proverbs and maxims.

There is a wise saying anent the value of 'a slow and sure' procedure, which would seem to suggest that slowness and safety are synonymous. But that is not the case, as any rider of a bicycle in a crowded thoroughfare knows. Indeed, there are many cases in which slowness and hesitation are fatal. Yet the old proverb holds its ground. "*Qui va piano va sano e qui va sano va lontano.*" The fact is that slowness is dangerous if it proceeds from fear or extreme caution, or from seeing imaginary dangers and obstacles. Swift action is sometimes the only safe procedure.

It is never wise to bind oneself to any one mode of action. The purpose may be constant but the means of attainment must vary with the conditions. Principles of life are not mere rules of conduct. To see all the difficulties in the way is no help to progress; nor is it safe to 'hitch your wagon to a star' and to ignore the limitations of earth-life. You may make more progress hitching your wagon to a pair of mules and trusting to the bridges to bear the load.

But wisdom will teach you to adapt your speed to your circumstances; and if the circumstances seem to require it, do not hesitate to jump. For if 'Nature never proceeds by leaps and bounds,' man may at times be forced to do so.

That which is true of material progress may have its parallel in spiritual development. We may have long to wait ere the mountains be reached: and the road may seem to demand only care and caution. Then something happens, and all our rules of procedure seem useless. The time for courage and swift action has come, and we may discover with surprise that Nature sometimes demands that we proceed by leaps and bounds, however staid her own progress may seem to be. And this is where the man of rigid rules 'gets left.'

The pilgrim who would reach the goal must learn to live by rule, and having trained himself to punctual performance of his duties, he must be prepared to fit himself to new conditions and to respond to the demand of higher duties. The Path is not exactly like a stairway leading to the skies by steps of equal height, for there are places where no steps are visible and where the Path itself may seem to disappear in darkness; for, we are told: "The path that leadeth on is lighted by one fire — the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale."

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There is a wisdom in self-confidence and there is some danger in self-satisfaction. There is one saving grace, Self-knowledge.

When man awakes to his duality and knows his own essential divinity, no danger can stay his farther evolution. Evolution means progress on the Path, new difficulties to be met with a new courage, and new wisdom born of old experience. New virtues to be learned, new duties to be recognised, new laws of Nature to be assimilated.

Therefore it seems that while we may do homage to the wisdom of our forefathers, we shall be wise if we remember that no single aphorism contains the whole truth on any subject: and when we are told that 'Nature never proceeds by leaps and bounds' we shall do well to prepare for earthquakes, lest we be taken unawares and lose confidence in Nature's laws because we have trusted to a formula, mistaking it for a principle.

VENICE IN AUGUST

JAMES GRAHAM, F. R. P. S.



THE air is hot, these sunny days. Workmen sit down in the roadway to sleep and dream, there being no wheeled traffic to disturb them. On the shady side of the buildings there are restaurant-tables set out in the open, but sparsely patronized at this early hour. Artists are sketching here and there, and there are crowds of visitors viewing the sights. At nine in the morning in the big square, the air for a moment is black with wings, as the pigeons come down to greet the official who is to feed them. These pigeons will feed from the hand of any who has maize to give, and the official stalls do a good trade in this tempting grain. Two or three birds will sit on the fingers, and others will wait on a queue, so to speak, and after five pecks, another will try to dislodge the greedy one.

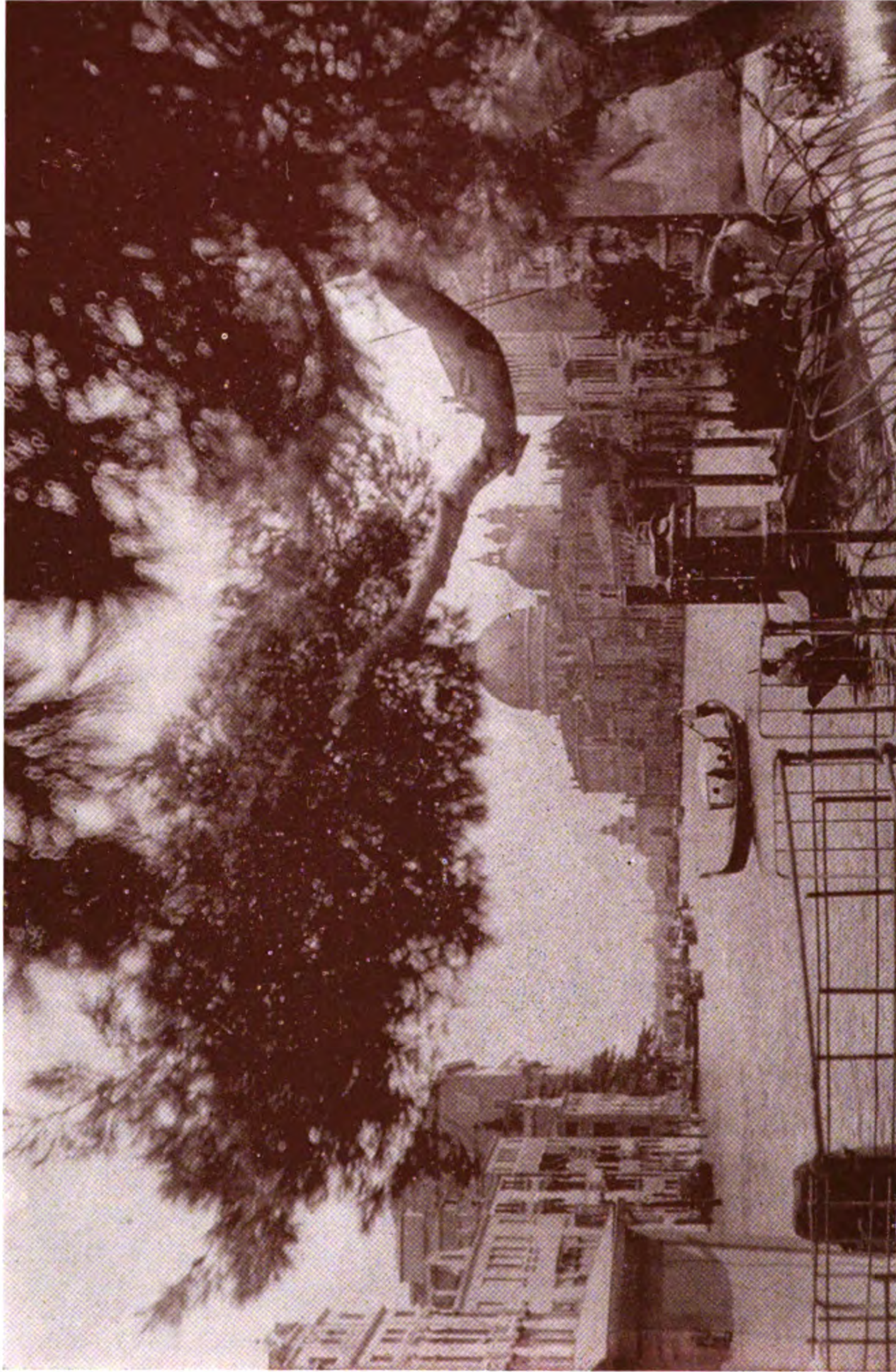
On the grand Canal, the passenger-steamers fuss along and bump against the landing stages, and commercial vehicles are being propelled by slow-moving but hardworking men and boys. The gondolas, for the most part, keep to the narrower canals, to be away from the wash of the propellers, and to make short cuts across the S-shaped bends of the main thoroughfare.

In Venice the crowds spend most of their time walking through the shop-lined back-streets from St. Mark's to the Rialto, or vary the round



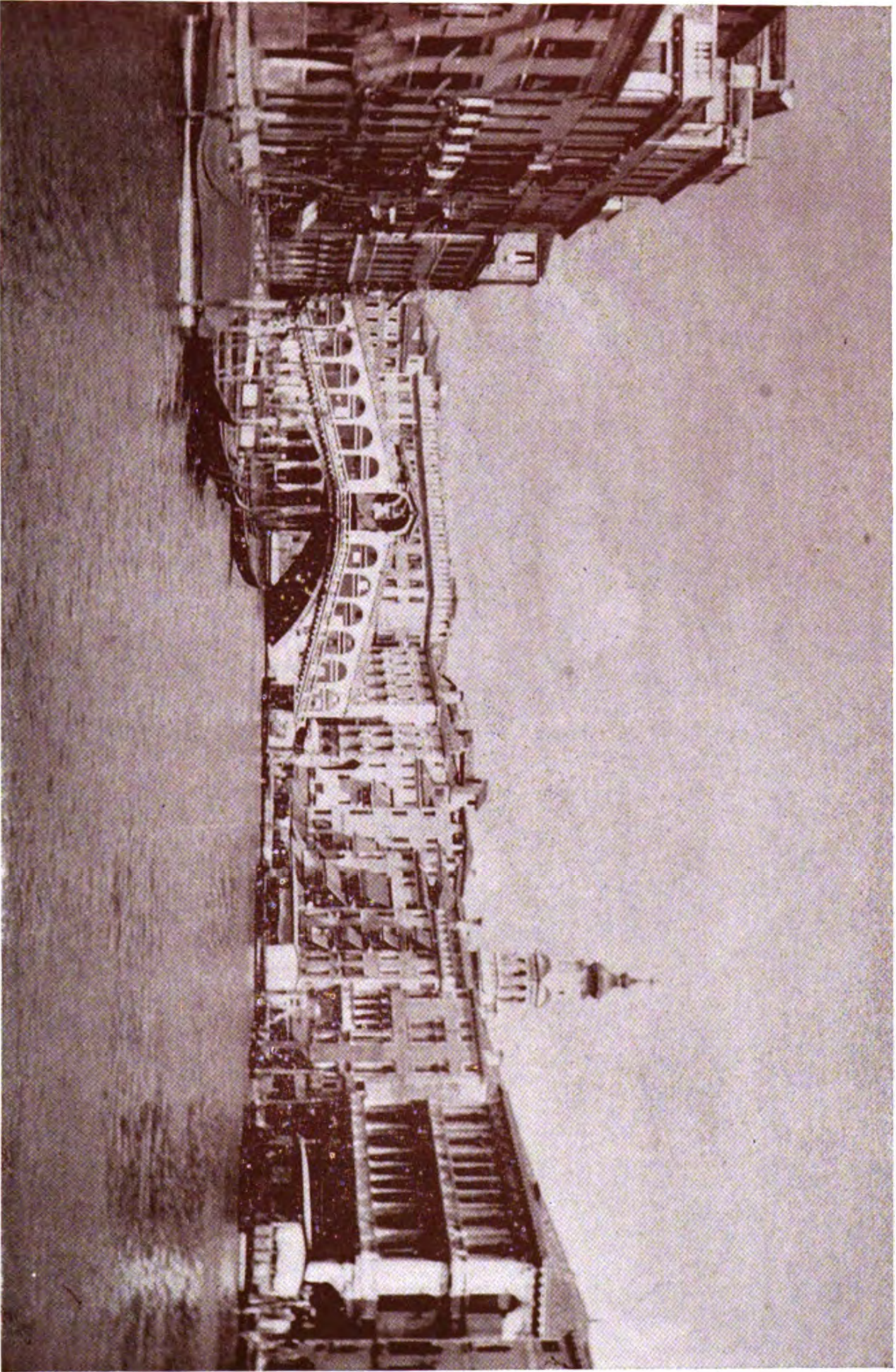
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VENICE: THE PRINCIPAL ENTRANCE TO ST. MARK'S SQUARE
THE CAMPANILE IS IN THE BACKGROUND



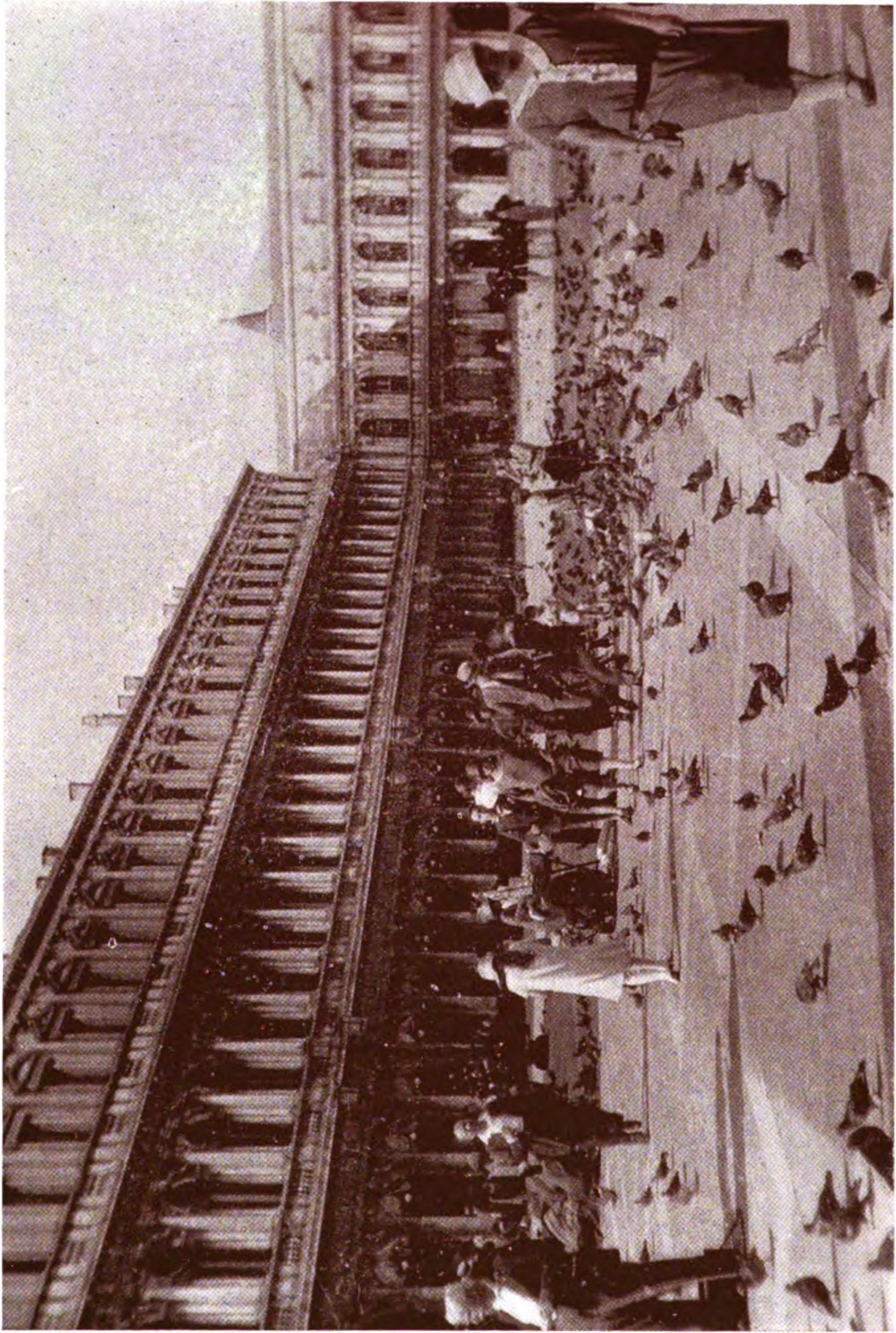
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VENICE: THE GRAND CANAL, SEEN FROM NEAR THE ACADEMY OF ART



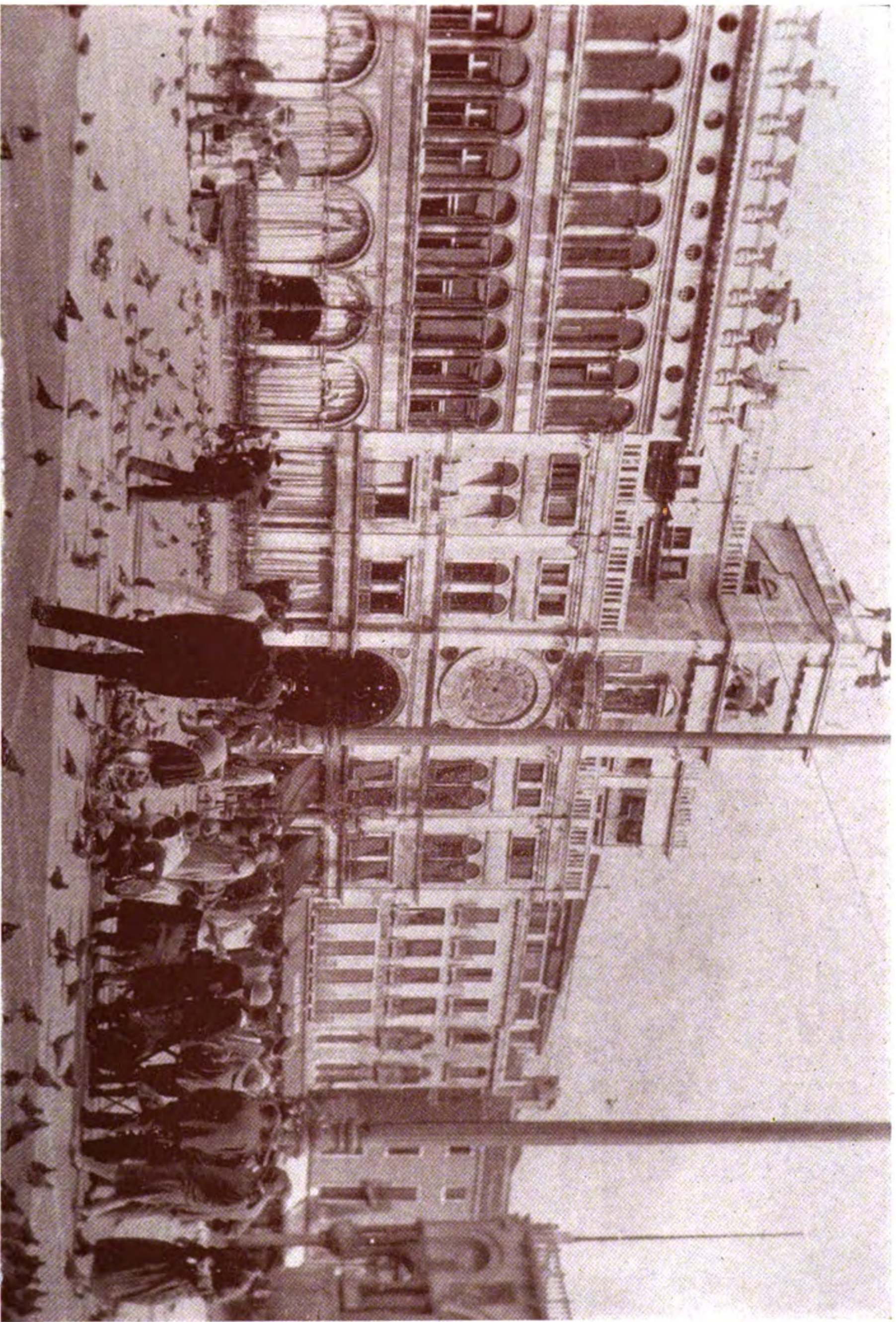
VENICE: THE RIALTO

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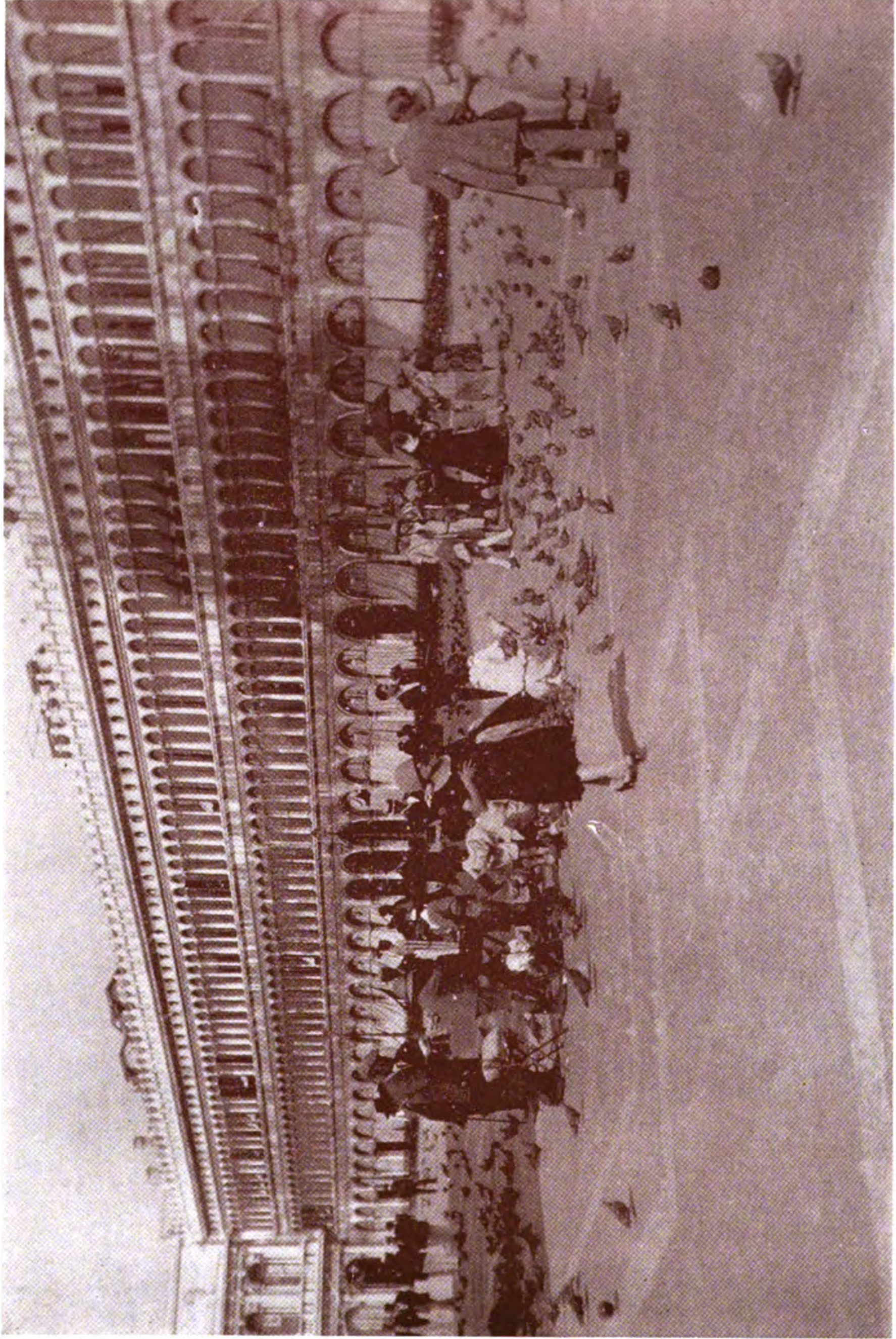
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VENICE: ST. MARK'S SQUARE



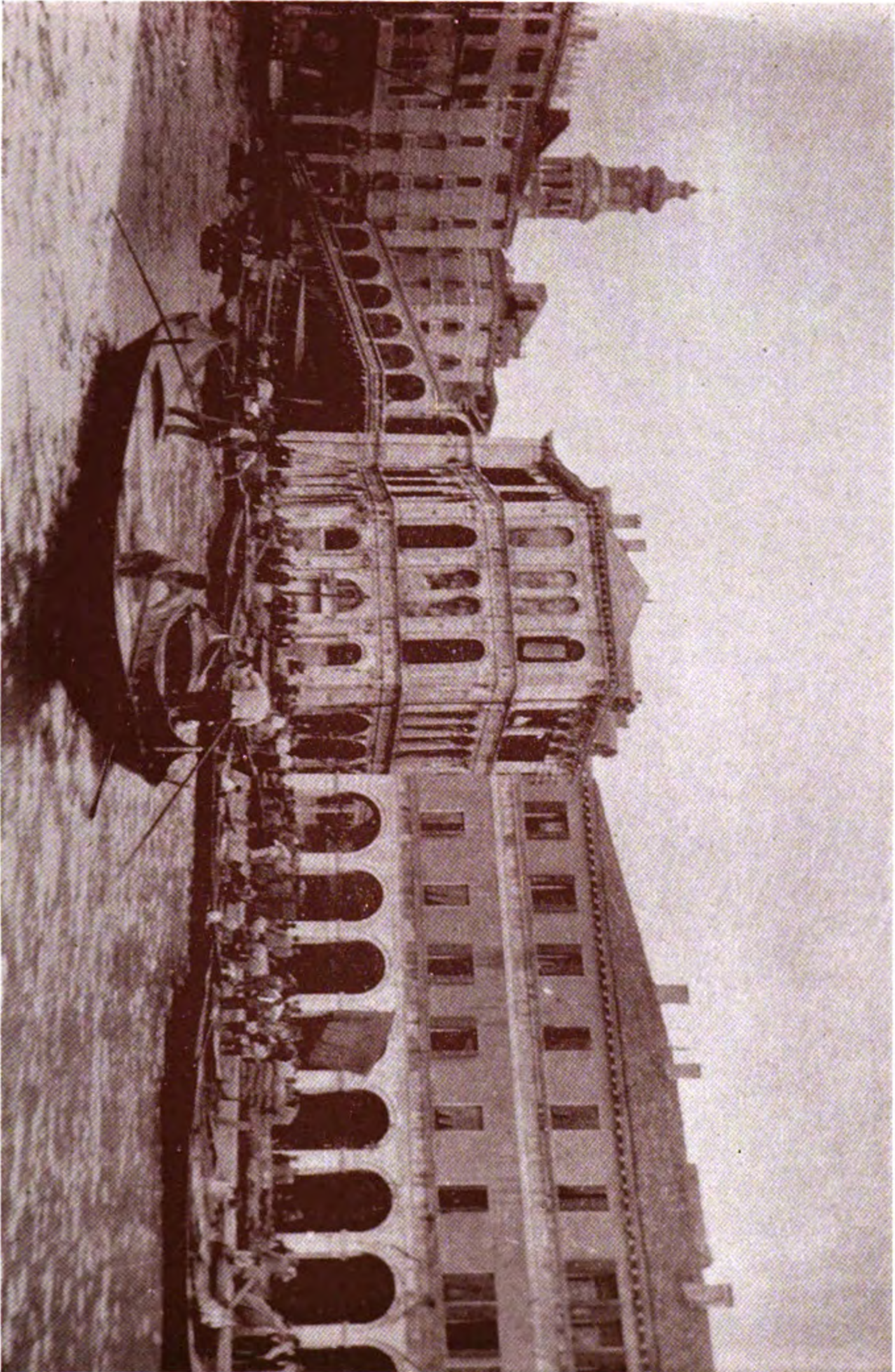
VENICE: ST. MARK'S SQUARE

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VENICE: THE PIGEONS OF ST. MARK'S SQUARE



VENICE: THE VEGETABLE MARKET. THE RIALTO IS SEEN TO THE LEFT

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VENICE: A SIDE CANAL

VENICE IN AUGUST

by taking a steamer for the return half of the excursion. Away from these few streets the town is often a dull place, and sometimes dirty.

IN ST. MARK'S SQUARE

It is evening. There are thousands of chairs set around tables in the open. In the center of the square the band is playing a selection from *Aida*. So sweet the music is, it suggests the thought of running away, since too much pleasure can be pain. The audience stand rigid and motionless. It is wrong even to whisper now, and promenading is left to those at a distance from the music. A cornet is playing, while the big mass of performers give the accompaniment; yet the music is so soft and restrained that one has to listen in order to catch the motif.

Away from the center, among the piazzas, they are sitting about taking coffee, or other refreshment. The men walk about in twos and threes, and girls make similar groups, each keeping to their own devices. Familiarity is not easy. One must be introduced before being accepted as an acquaintance. Family-parties walk about, or go to a table and order something cooling. An occasional peddler tries to sell gew-gaws, but does not seem to do much trade. Every one goes bareheaded. A few stars are peeping through the blue sky overhead.

A hundred yards away is the quay where steamers — the 'street-cars' of Venice — stop to unload and to embark cosmopolitan crowds. Parties in gondolas float along the canal to where masses of lanterns glow over the water. Moored in a convenient place there is a barge which is fitted up by the Academy for the use of artists. Here, the streets are paved with water, and can only be crossed by boat or bridge. Joyously running about are little children, perfect artist's models, accompanied by their parents. Some of the little girls have their hair bobbed with the neck shaved high; just like the mother. In this climate they need few clothes. A porter sits asleep on a step, oblivious of the passing crowds. There are not many lights here, for Venice is a dark city, away from the big square.

AT LIDO

ACROSS the lagoon from Venice, the Adriatic Sea is reached in a few minutes. Hundreds and hundreds of bathing huts, set row behind row, are occupied by people seeking the envied effect of sunburn. A fully developed specimen is a sort of chocolate-brown in color, while others have gone as far as a sort of warm yellow. Surely they would not escape scorching until they flay were this not Italy.

In the big hotel the coffee-room is built in Moorish style, with cool

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breezes blowing through. People are arriving up the steps from the beach. The women wear Turkish pantaloons and gorgeous kimonos, the men are mostly clad in pajamas. Some go right in, but others sit down in the easy chairs. I am told that a storm is coming, and the sea will not be safe.

DO WE NEED A UNIVERSAL LANGUAGE?

RALF LANESDALE



My first thought one might decide that the sole value of language lay in its power to express ideas, emotions, or opinions; and that in consequence the test of its merit lay in its intelligibility. Yet it is certain that language may very vividly express emotions that it does not describe. Language may be used suggestively as well as allegorically; and its power in these respects may be independent of its descriptive value.

This is notably true of poetry; but it applies with equal force to the drama. An audience may be held spellbound by a drama enacted in a foreign language largely unintelligible to that particular assemblage. Those who have listened to Leonora Duse speaking in Italian with which they were unfamiliar, have felt not only the spell of her genius but also the trend of emotion and purpose expressed in language they could not understand. And this effect is not entirely independent of language; indeed, the audience seems to be brought by the spoken words into more direct sympathy with the thought of the speech, which becomes intelligible to the emotional side of the intelligence if not to the intellectual: for intelligence is of many kinds.

Pedants may pretend that language is correct only when it is used in strict accordance with grammar and syntax. Yet the most stirring appeals are made by passionate oratory which may override all rules and defy conventionalities.

Religious or magical rituals depend for their efficacy on an emotional appeal which is rhythmic in the highest sense, though it may seem independent of rules of grammar and dictionary-definitions.

There is hidden within language a mystery that has power to arouse forces beyond the control of the reasoning brain of man. Every true orator knows this and tries to use his knowledge. The secret of this mysterious power is undoubtedly rhythm: but that word is itself a mystery, for rhythm is the creative force in the universe and has its

DO WE NEED A UNIVERSAL LANGUAGE?

forms or modes on every plane of being, from the most material to the most spiritual. Rhythm is life, and life is all.

It is told of the great English orator Pitt, that on one occasion in the House of Parliament he began his speech with the one word 'sugar,' spoken in such a way as to bring roars of laughter. Then there was an amused pause, and again the great Pitt repeated this one uninteresting word 'sugar' in a tone that stilled the laughter and roused serious wonder. Another pause in deep silence, and then as if a peal of thunder had broken loose, came the voice of the orator thrilling with passion, as he hurled at his amazed audience the awe-inspiring word 'sugar.' Sweeping the house with a contemptuous glance he asked: "Will anyone laugh at sugar now?"

Surely oratory is a magical art and the control of a great audience by its means is not due to an intellectual arrangement of thoughts nor to a judicious selection of words. Animals can be violently stirred by the voice of a master, who may use most ungrammatical language, depending for his effects upon his mental realization of the emotion to be aroused in the animal. In this case the tone in which words are spoken is more important than the strict meaning of the words; and more important still is the power to feel intensely and to convey that feeling psychologically. This is magic, though the word is not generally used in that connexion.

"In the beginning was the Word." Here we have speech as the first manifestation of Universal Consciousness, a formative power awakened by the cyclic emergence from latency of the seed of the new universe. The Word is the symbol of Law, which is that rhythm which guides the evolution of worlds and men.

It was said that when the gods were born they laughed for joy; and from their seven peals of laughter seven worlds came into being; seven hierarchies of creators sang the song celestial, and called all creatures into life. But those seven worlds were not material, nor were the creatures such as we are now familiar with. Though in the heart of even the grossest animal or man there lingers still the dream of that celestial state when Life itself was Joy: and in the speech of man lies hid the magic song that still can stir the hearts of earthly creatures.

In every living soul there is a spark of that celestial fire, which burns more brightly in those Elder Brothers of the race who are, by reason of that flame, regarded as the Teachers of the world.

The records teach that as mankind sank lower in the scale of spirituality, the pure creative fire was desecrated and turned to base uses: so the wise ones hid the knowledge of those spiritual powers lest

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the whole race of man should be perverted or destroyed. And now men hardly dream that powers so long latent in their souls exist at all. Yet we have evidence of the reality of these things; and all the arts bear witness, however feebly, to the truth.

When H. P. Blavatsky wrote *Isis Unveiled*, she showed that the veil upon the face of truth is not impenetrable. She pointed to the divine origin of man and to his place in evolution as a soul immersed in matter with the potentialities of divinity, that must be reawakened ere he can achieve his destiny and attain perfection.

The veil of Isis is the illusion of matter that hides divinity from the critical analysis of the human mind. Yet through the veil some rays of light have found their way from the region of the Real. We call these rays of the divine light Arts and Sciences, for they are indeed the language of the soul.

When men were fully conscious of their own essential divinity, they lived as gods, their words were magical creative potencies. But when the law of Karma led those godlike beings to incarnate on the earth as physical humanity, their speech became the bare expression of their physical emotions and necessities. Then the god-speech became a mystery that few could understand; and so it passed from general use gradually losing its original significance. And yet some memory of it remained, lingering among the poets, artists, and musicians, while in the Temples it became a form or ritual that has outlived its usefulness and become no more than a convention.

We are told that there was a time when mankind was of one speech: but now each nation has a language of its own and every district has its dialect, and none have soul enough to justify their separate existence. The pride of nationality is to speak a language unintelligible to the dwellers in other lands, even though the thoughts expressed in it are common to all people in all lands.

While music and the plastic arts are more or less intelligible to 'foreigners,' language, avowing the sole object of expressing thought, is useless beyond the limits of a narrow nationality. What wonder if attempts are made to invent a universal language?

And yet if we consider the moral value of the thoughts that most generally find expression in language we may be led to wonder if the best language for general use would not be Silence. Sometimes I wonder if the language of the gods is not akin to Silence, since men talk ceaselessly of nothing in particular.

If we believed that we were Souls and that our neighbors too were

MORE UNEXPLAINED LUNAR INFLUENCES

souls incarnate, should we not seek to evoke from them or in ourselves some manifestation of that divinity that inheres in all of us? And to do this should we not seek a language adequate, a language intelligible to souls, a mystery-language? Is not this what we attempt in art? Is not this language of the soul expressed in the silence that permeates the noblest forms of speech and all the arts? Does not the orator struggle to rise above all the limitations of language, even to transcend formulated thought and strike sparks of divine fire from the cold rocks of human mentality? How does he accomplish this except by first lighting a fire in his own heart? From that fire innumerable flames may spring; without it, *vox, et praeterea nihil*,— a voice and no more.

So the first step towards a universal language is the discovery of a universal consciousness; the thoughts that arise therein will then demand expression; and the language adequate to the demand will not be made up from the refuse of our 'chatter-box.' The fact is that as yet there is no need for any universal language, since the disintegrating nations have not established any interior bond of union, nor have they yet discovered that the secret of universal speech is recognition of the universal soul; and that soul speaks alone in terms of Universal Brotherhood.

MORE UNEXPLAINED LUNAR INFLUENCES

C. J. RYAN

IN discussing the alleged influence of the moon upon animal and vegetable life, Dr. H. Munro Fox, of the Cairo School of Medicine, Egypt, gives some remarkable data about the habits of a sea-urchin (*Echinus*) found in the Red Sea, which definitely establish the accuracy of one very ancient belief—ridiculed by modern materialism—in the mysterious influence of the moon upon reproduction.

In Southern Europe the sea-urchin is considered a great delicacy, and its ways are naturally well known to the fishermen and their customers. It is a matter of common knowledge in Suez, at the Red-Sea end of the Canal, that for a period about every new moon the contents of the sea-urchin's shell are greatly shrunk and not worth eating, but as the moon increases in light a new crop of eggs begins to grow and just before full moon the empty spaces in the shell are filled with the roe and the creatures become the succulent morsels which have been so greatly esteemed by Southern epicures for thousands of years.

Dr. Fox frankly admits that there must be some connexion between

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these conditions and the lunar periods, but how or why is not clear. The tidal explanation is unsatisfactory because the Suez sea-urchins have only one rhythmic cycle in the month, while there are two periods of spring-tides in that time. He suggests that the phenomenon may be due to the changes in the light of the moon or to possible variations in atmospheric electricity having a lunar period, but it is not easy to establish connexions between these and vital phenomena in the present state of our knowledge.

Yet there is no denying the facts, and, as Dr. Fox points out, the ancient Greeks knew it perfectly well, for "Aristotle most precisely tells us that the ovaries of sea-urchins acquire a greater size than usual at the time of full moon (*De Part. Anim.*). Also Oppian in the 'Halieutica.' " It seems that while the change of size and the spawning of sea-urchins at full moon is true of those in the Red Sea it does not occur in the Mediterranean, and Dr. Fox suggests that the Greeks accepted the statement in regard to the Red Sea and applied it indiscriminately to shellfish in general, "an amazing example of the power of authority in tradition." Perhaps, however, the Greeks were not so credulous. Possibly the habits of the sea-urchins of the Mediterranean have changed since Aristotle's time and no longer correspond to the lunar changes. It would be interesting to know whether modern local conditions have affected them and slowly broken up the rhythm. It is not so long ago — geologically speaking — since the Mediterranean was an inland lake.

It is rather a favorite pastime with some who have an impression that we are far more intelligent and well-informed than the great minds of antiquity — a very erroneous idea according to students of Theosophy — to criticize the supposed errors of classical writers, but the tables are turned sometimes and the ancients are found justified. For instance, they have been ridiculed for their ignorance in calling the mole a blind animal, and, as a matter of fact, the English mole, though living its whole time in subterranean burrows, has extremely small eyes buried in the fur. But there are other kinds of moles in Southern Europe whose eyes are completely covered with skin, so that the old observers made no mistake.

Dr. Munro refers to the old belief among gardeners and farmers that the moon influences the growth of plants, and says:

"In one instance botanical research has recently shown that the whole story is quite false. From the time of Aristotle and Pliny downwards, it has been stated that various fruits, particularly cucumbers, grow most rapidly at full moon. The error of this has now been demonstrated."

We must take exception to this fling at the ancients for the case is precisely the opposite, and such a remark could only have originated

MORE UNEXPLAINED LUNAR INFLUENCES

from lack of information of the recent experiments of Miss Elizabeth S. Semmens of the Liverpool University, England, made with the object of testing the claim of a gardener at the Swanley Horticultural College *that his cucumbers grew two or three inches more in moonlight than in day-time*, and that seeds planted in the first quarter of the moon prospered better than those planted in the wane of the moon.

Suspecting that polarized light might be responsible for this — for the reflected sunlight reaching us from the moon is polarized — Miss Semmens experimented with seeds and growing plants and found that polarized light greatly stimulated their growth, so that the reason for the ancient 'superstition' of the growth of cucumbers increasing about the period when the moon gives its greatest light (polarized), has been established on reasonable grounds — though no one has the slightest idea *why* polarized light should stimulate the breaking down of starch into sugars, an important factor in plant-growth. Further particulars about this matter will be found in THE THEOSOPHICAL PATH for July 1925, page 55, and in the *Scientific Monthly* for December 1924.

In the article in THE THEOSOPHICAL PATH referred to above, we referred to many reports as to the effect of moonlight upon radio-transmission — another mystery of Nature just dawning upon us. New information has just been published in the daily press on this subject which supports the idea that when the full moon is well above the horizon and free from the dense layers of the atmosphere, it strongly affects the conditions:

"R. C. Therrien, an electrical engineer of Chicago, forwarded to J. K. Smith, director of the national tests [conducted by a corps of engineers in co-operation with Northwestern Department of Physics] a report covering a period of eighteen months. . . .

" 'Eighteen months ago I discovered that distance-reception was almost impossible when the moon was full and high in the sky. I thought, of course, that this might be merely a coincidence, but I remembered what I had learned regarding the magnetic effect on the tides . . . so I watched closely. . . . I discovered that during the summer we frequently had nights free from static, despite warm, sultry weather. Invariably, such nights were those when the moon was in its first or last quarter. I discovered also that the atmosphere perfectly 'dead,' so far as radio-reception was concerned, showed marked improvement later in the night when the moon had gone closer to the horizon."

In old times, and even now perhaps among some, there was a firm belief in Gods who stood behind the Powers of Nature, beneficent Agents of the One Divine Life. The natural forces were the garments by which They were both concealed and in part revealed. The Deities *energized* or directed the forces; without Them there would be chaos, the opposite of cosmos — order. But in the modern age these 'powers and principalities of the air' have been deposed and their places taken by blind,

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unconscious, mechanical forces with no suggestion of spiritual causes or direction within them.

All antiquity regarded the moon as the controlling power in reproduction, inhibiting or accentuating fertility according to certain times and seasons.

After all, are we nearer Truth with our frigid theories of matter and force than the ancient seers, philosophers, and poets? Is it possible that they were speaking from a higher source than the limited brain-mind when they taught of those superb Intelligences behind the veil of matter and force that they boldly called 'Gods'? Wordsworth felt the something lacking even in his time, when he wrote:

"Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The Sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for every thing, we are out of tune;
It moves us not. — Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

SOME HIGHER ASPECTS OF TREES

VREDENBURGH MINOT



ELENA PETROVNA BLAVATSKY devotes a long paragraph to the subject 'Trees of Life' in her work, the *Theosophical Glossary*. Herein she says:

"From the highest antiquity trees were connected with the gods and mystical forces in nature. Every nation had its sacred tree, with its peculiar characteristics and attributes based on natural, and also occasionally on occult properties, as expounded in the esoteric teachings."

Then she enumerates certain trees sacred to different peoples; the pipal or *Aśvattha* tree of India was the tree under which Gautama-Buddha reached Nirvâna; the ash-tree, Yggdrasil, the world-tree of the Scandinavians; the triple-leaved *palâśa*, a symbol of the triple essence in the Universe — spirit, soul, and matter; the dark cypress, the world-tree of Mexico, which at present Christians and Mohammedans consider as an emblem of death, peace, and rest; the sycamore, the Tree of Life in Egypt and Assyria. It is of interest to note that the dark Monterey

SOME HIGHER ASPECTS OF TREES

Cypress so common on the borders of roads and elsewhere on Point Loma, a hardy, rapid-growing native of Southern California, is, as far as we know, closely allied to the Mexican cypress above-mentioned.

H. P. Blavatsky concludes her paragraph on trees in the *Glossary* by stating that a large volume might easily be written on these sacred trees of antiquity.

Chapter xv of the *Bhagavad-Gîtâ*, a renowned devotional book of Hindûsthân and much read by Theosophists, commences thus:

“Men say that the *Aśvattha*, the eternal sacred tree [a symbol for the universe*], grows with its roots above and its branches below, and the leaves of which are the *Vedas*. . . . Its branches growing out of the three qualities, with the objects of sense as the lesser shoots, spread forth, some above and some below; and those roots which ramify below in the regions of mankind are the connecting bonds of action.”

This *Aśvattha*-tree was discussed above in the quotation from the *Theosophical Glossary*. In the *Bhagavad-Gîtâ* this tree is used as a sacred symbol of the universe, in order to make clearer to readers man's problem of self-directed evolution to higher states of consciousness.

Theosophy declares that a tree is much more than the physical intricate form we see with our eyes; the monads of our globe, in the course of their evolution, pass through three elemental kingdoms before reaching that of the mineral, vegetable, animal, and finally that of man himself. Each one of these kingdoms, attained one after another in the order above enumerated, sums up in itself all the kingdoms preceeding it. Thus a tree has, as a component part of a certain family-group of trees, a spiritual monad *overshadowing* it; it contains within itself elements of the mineral kingdom, and also has many elemental forces residing within it.

The three elemental kingdoms that the monad passes through before reaching to the four later kingdoms, are described in Theosophy as planes of semi-intelligent forces, wherein a peculiar 'automatic' or semi-'automatic' consciousness reigns. Any one who has handled or observed a tree knows that it possesses a certain kind of instinctive intelligence. It sends its roots out to places in the soil, sometimes far from the tree-trunk, that contain the most moisture; when crowded out from the direct sunlight by other trees or walls of masonry, it does its best to extend a few of its branches to places where they can receive the sunlight. The science of horticulture tells us of many things of a similar nature that are done by different kinds of trees and plants,—as a proof of their instinctive intelligence.

The above Theosophical enumeration of the many different prin-

*Note by editor of English edition, W. Q. Judge.

THE THEOSOPHICAL PATH

principles which go into the make-up of a tree explains why the populace of ancient Greece believed in Dryads — fairy-inhabitants and guiding genii of trees; why the ancient Celts and Teutons people the forests with all kinds of wood-spirits and fairies.

A loving caretaker of trees, can claim, though perhaps without being able to prove it, that each of his trees has a peculiar voice of its own, independent of human eyesight, which in some mysterious way calls for his assistance when in need of water, when subjected to the attacks of insects, or when in need of some other kind of assistance. Why is it that a practised gardener discovers little wild seedling plants hidden away under grass and bush, so much more readily than others? His senses are much more acutely attuned to the little nature-voices of the woodland.

When one considers the many utilitarian uses to which man puts a large percentage of the trees in all parts of the world, cutting down vast stretches of forest for timber, and so forth; and when one at the same time considers the inner spiritual principles of a tree, one realizes that, in order merely to do plain justice to Nature, man should try to plant a certain number of trees around the homes, in the parks, around public buildings and other places, where the non-utilitarian, artistic, symbolic, or religious qualities and aspects of these trees can be duly felt and appreciated. After killing for food and other purposes vast numbers of animals, man does his best to make amends to the animal kingdom by being very kind to his pet animals; ornamental trees are the 'pets' of man in the vegetable kingdom.

Longfellow's poem *Hiawatha*, founded on legends and traditions of the American Indian, tells of the different kinds of trees that contributed material for the building of Hiawatha's magic canoe. Each one of these trees, according to the Indians, was endowed with a certain amount of human intelligence and soul-life. In the poem, Hiawatha first calls on the Birch-Tree:

"Lay aside your cloak, O Birch-Tree!
Lay aside your white-skin wrapper,
For the Summer-time is coming,
And the sun is warm in heaven
And you need no white-skin wrapper!"

In answer the tree thus responded:

"And the tree with all its branches
Rustled in the breeze of morning
Saying, with a sigh of patience
'Take my cloak, O Hiawatha!'"

SOME HIGHER ASPECTS OF TREES

And when Hiawatha asks the Larch-Tree for its strong fibrous roots with which to bind the ends of his canoe, it

"Touched his forehead with its tassels,
Said with one long sigh of sorrow,
'Take them all, O Hiawatha!'"

Then when the canoe, Cheemaun, is built, the poem says: "and the forest's life was in it." To travel in this magic canoe, Hiawatha needed no paddles, but merely spoke his wishes to it, patted its sides as if it were a steed, and the canoe carried him where he wished to go.

"Then once more Cheemaun he patted,
To his birch-canoe said 'Onward!'
And it stirred in all its fibers,
And with one great bound of triumph,
Leaped across the water-lilies
Leaped through tangled flags and rushes."

These quotations show that to the American Indian a tree was ensouled with human and at times even with magical faculties.

Katherine Tingley in her book, *The Wine of Life*, speaks fondly of the trees on her father's estate in New England as friendly entities, delivering to her the message of the Great Spirit within all things:

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

Trees make a spiritual appeal not only to persons of poetic temperament, but also to modern business-men and city-legislators. Mr. Ernest Braunton, a professional landscape-gardener of note, has recently written many articles in the magazine *The California Cultivator*, seeking to lead the minds of men, engrossed much of their time in making the soil produce edible fruits and vegetables, to a sense of the potential esthetic values of their estates. In one of these articles written a few years ago, he tells us that within the last few decades thousands of farmers' estates have been purchased by successful business-men seeking for a restful home-site as a haven from the turmoil of the business-world; such farmers' estates are those where the respective farmers, though of small means, have "had the foresight and taste to plant trees and shrubs



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in proper place and order," *i. e.*, from an esthetic point of view. Those rich business-men then had comparatively little to do to make these estates into beautiful landscape-gardens.

Such transactions show how much beautiful trees and shrubs mean to all classes of people, farmers, capitalists, rich or poor. Mr. Braunton goes on to say that rockeries, ponds, flower-gardens and so forth may all be constructed on an estate in a year's time, "but trees and shrubs require many years' growth before they are effective in the landscape or provide a proper and attractive site for a fine rural home." Thus he urges, that, in order to add to the general values and attractions of any community, with the consideration that property keeps changing hands, it is really a duty for all landowners to plant trees and shrubs with an eye to landscape-beauty.

Mr. Braunton once wrote an article entitled 'A Landscape for a Dollar,' telling his readers how a box of blue-gum eucalyptus-trees costing one dollar could be so planted about the buildings of a ranch as "to provide shade, shelter, and an anchor on the general landscape that would proclaim the place a home-site." Such articles were much more necessary in the earlier days of California's growth than now, because of the rawness of the state in the pioneer-days. To quote further from Mr. Braunton a passage dealing with modern times:

"The courts of law have always placed a high value on ornamental vegetation. . . . Where fires have been allowed to get beyond control and destroy trees and shrubs only, the awards have run into thousands. A single tree has been adjudged to be worth a thousand dollars."

A few years ago, the city of Los Angeles paid six hundred dollars for the right to destroy just one tree, a rare species, in order to construct a new street. Mr. Braunton also says that a few years ago a state-official paid five thousand dollars more for a place in Los Angeles than he otherwise would have done, because two large and beautiful palms were growing on its front lawn. He further reminds us that

"every passerby considers the home-place an expression of the taste and personality of the owner. . . . Cheap, unkempt grounds subject the owner to prejudice on the part of the beholder; while neat, orderly, artistic exterior appointments are entered to his credit."

"Not only of the general public, but of your neighbor must you be thinking as you garden, for we are joyful in the thought that we bring joy to others. . . . Every fine garden contributes to the value of all property in the community, contributes to the enjoyment of all in the community, whether resident or visitor. . . . From whatsoever angle we view it, it pays to beautify the home-grounds."

Beauty gives form to the Divinity which lies hidden behind exterior mundane forms. Many landscape-gardeners have been accustomed to divide their art into two branches, the picturesque and the

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beautiful. In both branches of the art, the Divinity within constitutes the vivifying power; in the picturesque the contrast and conflict between spirit and matter is much more sharply brought out, whereas in the beautiful, we see a form so harmonious with the Divine principles of the universe that, relatively speaking, spirit and matter are almost blended into one. 'Multitude in unity' is a definition of beauty handed down to us from the Romans; the poet Coleridge considers it a good definition. Unity and simplicity are characteristic of the spiritual world, while variety and complexity characterize the material world. Andrew J. Downing, another landscape-gardener of note, says on this subject:

"Some of Raphael's angels may be taken as perfect illustrations of the Beautiful. In their serene and heavenly countenances we see only that calm and pure existence of which perfect beauty is the outward type; on the other hand, Murillo's beggar boys are only picturesque."

A symmetrical American elm, with its broad head drooping with garlands of graceful foliage, represents the Beautiful in nature, while the wild and twisted larch or pine-tree, which one finds on the steep sides of a mountain, represents the Picturesque. The words *classical* and *romantic*, as used in art, have, in many respects, the same meaning as the Beautiful and the Picturesque. In all human and material manifestation in the universe there are alternately periods of struggle and of rest, of sowing and reaping, of waking and sleeping, of imbodiment and disimbodiment; so says Theosophy. By looking at trees from this point of view, our comprehension and appreciation of tree-forms become broader, grander, and more universal. The twisted, wild-looking tree perched up on the side of a cliff is going through a period, in its evolution, of struggle; whereas the graceful, symmetrical elm on the lawn is enjoying a period of comparative repose; the spiritual monadic principles of both are equally dear to Nature.

A. J. Downing has many interesting things to say about different species of trees. He tells us that among the ancient Britons the oak supplied the Yule-log used by the Druids in the Christmas-ceremony. He reminds us that according to Herodotus the first oracle, that of Dodona, was set up in the celebrated Dodona oak-grove.

Recently it was stated in one of the issues of THE THEOSOPHICAL PATH that our leader, Katherine Tingley, had planted a tree, with appropriate ceremonies, and before an appropriate international gathering, as a symbolic bond of unity among the nations; this tree was an oak-tree.

Considering some other kinds of trees, A. J. Downing reminds us that the plane or buttonwood tree receives its name from the Greek word *πλατὺς*, meaning broad, because it afforded such a fine shade by its broad,

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spreading head. Hence it was under these plane-trees that Plato, Aristotle, Socrates, and other celebrated Greek philosophers, gave their open-air discourses on philosophy and kindred subjects.

Another tree which Downing speaks of with especial emphasis is the Cedar of Lebanon, which is called by European authors 'the noblest evergreen tree of the Old World'; the Maronite Christians in Asia Minor have held religious festivals under them which they called 'Feast of Cedars'; also in Hebrew writings this Cedar of Lebanon is often alluded to as 'an emblem of great strength, beauty, and duration.'

Another interesting tree which Downing refers to is the *Cedrus Deodora* or Himâlayan Cedar, which is grown readily in parts of Europe and also in California and elsewhere in the United States. In Hindûsthân it often reaches a height of one hundred and fifty feet, with a trunk thirty feet in circumference. It is of a silvery bluish green in color, of symmetrical, pyramid-like shape, and its foliage is rather delicate and feathery in general appearance; hence it is in great demand as an ornamental tree. In parts of Hindûsthân it is considered sacred, whence it gets its name *Deodara*, 'Tree of God.' All travelers in India "agree that it unites an extraordinary degree of majesty and grandeur with its beauty." Happily it is easily propagated not only from seed but from cuttings as well. Of the yew-tree, Downing says that in the British Isles from very earliest times of the ancient Britons, it has been consecrated to churchyard-planting, as the cypress has been in the south of Europe.

Our current magazines on landscape-gardening often contain items on the symbology of trees. They remind us of the Greek legend wherein the pine gets its evergreen leaves from the fact that Cybele had changed a shepherd-boy into a pine, and Zeus, in sympathy with her after-grief about this act, ordained that the pine should henceforth be evergreen. In China the pine is emblematic of eternal friendship, and the Pilgrim-Fathers took the lone pine-tree of the Plymouth shore as the emblem of their new colony. The fir-tree is the tree of St. Nicholas; the spruce the chief mystic tree of certain tribes of American Indians. The Hebrew Bible recounts that Solomon's Temple was made of cedar-wood; hence the sacredness of the cedar to some minds.

Travelers in England who have been privileged to witness the Chelsea Horticultural Fairs, get a vivid impression of how much trees and shrubs mean to people of the Old World, as compared with people of the American hemisphere. One traveler reported that he had recently taken pictures of the treeless meadow that the fair was to occupy, three days before the fair opened. Several hundred men were put to work on this meadow, about twenty acres in extent, and at the end of three days

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this once treeless expanse had become transformed into a landscape-park or garden replete with flowers, flowering shrubs, and verdant trees. Likewise these enthusiastic workers had, in this same space of time, graded the surface of the earth so as to form small ponds, hillocks, depressions, and so forth, so that the plantings here would look as if standing in a real nature-setting.

Both in France and England, as well as elsewhere in Europe, particular care has been taken in favored spots to preserve wonderful old oaks, cedars of Lebanon, and other trees, so that they have grown to a huge and majestic size.

In France — a country noted for its good taste and general sense for the beautiful — practically no bill-boards are seen along the railroad-tracks to mar the beauties of the landscape; whereas the traveler in the vicinity of many a big city of the United States has his eyes more attracted by bill-boards and advertisements than by trees, shrubs, and meadows. In the Middle West of this country the inhabitants have often the habit of building a house with nothing but a curb-stone in front — a thing never done in art-loving Europe.

Trees often give inspiration to the poet and musician. Anna Egeberg has composed a song to words by the poet J. Moe, which appears in a well-known collection of Scandinavian songs, in praise of a young birch-tree. The English translation of the poem runs as follows:

"A fair young birch-tree is standing
The mirror-like fjord quite near,
With growth and beauty expanding,
While I have been dwelling here.

Toward Heaven the white form raises
Proudly a crown of leaves;
It boasts not, thinks not of praises,
Its stateliness scarce perceives.

Dear birch, in thy grace and beauty,
I often will gaze on thee;
And fain would I learn the duty
That thou canst impart to me:

To grow in my own estimation
Humbler each day I live,
The crown that's worth approbation,
'Tis only the Lord can give."

And here is another song, of which both the words and music are by Mary T. Salter:

"O pine tree lonely standing,
Outlined against the blue,

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I love thy soft dark branches,
Thy garb of restful hue.

Hast thou ne'er felt impatience,
Ambition's vain desires,
The pain, the joy, the longing,
Which mortal love inspires?

Thou lookest ever upward,
E'en when the harsh wind blows;—
I long for the strength which upholds thee,
I long for thy repose."

These two songs give vent to the aspiring heart of mankind.

All residents in rural districts who have a few big trees overshadowing, or standing near, their homes, have affectionate feelings towards these guardian nature-spirits. They give a certain atmosphere, dignity, and charm to the residence which is invaluable.

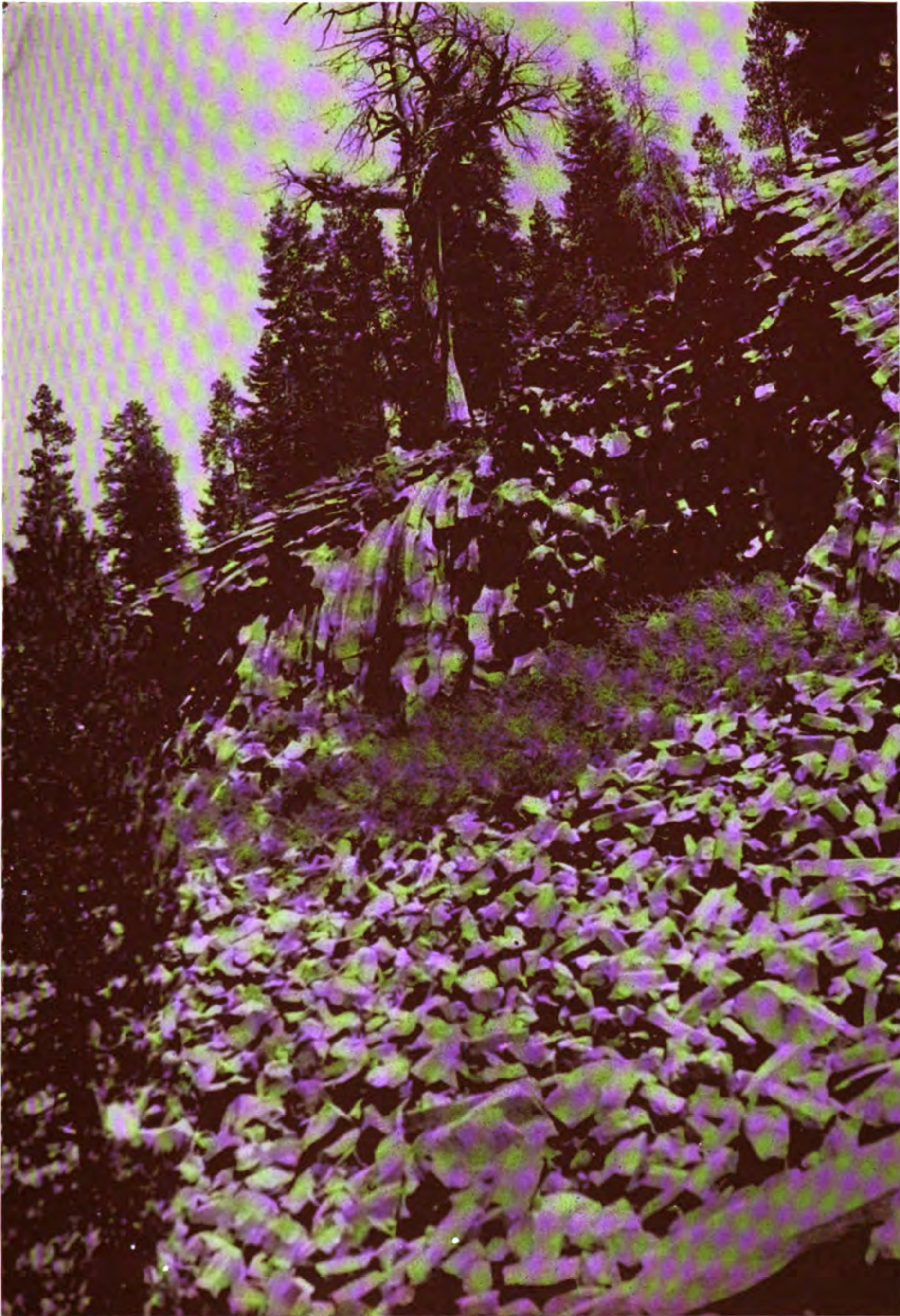
Every differently shaped tree inspires a somewhat different feeling. The thin, towering, symmetrically shaped Norfolk-Island pine, carries our aspirations heavenwards. A large and massive tree like the oak gives one the feeling of strength and robustness; a free-growing, non-symmetrical tree like the eucalyptus, suggests romanticism, while a symmetrical conifer like the Colorado blue spruce portrays an elegant classicism. The moral and spiritual influence of trees on peoples all over the earth is noteworthy. The worlds of poetry and music are full of allusions to trees in their higher aspects, as inspirers and helpers to the soul of man.

To conclude, here is a quotation concerning trees from Katherine Tingley's *The Wine of Life*:

"The Mirror of Infinite Beauty can be seen in the wonderful mysteries of the simplest flowers, in the trees, in the immensity of the ocean, in the stars and in the heavens."

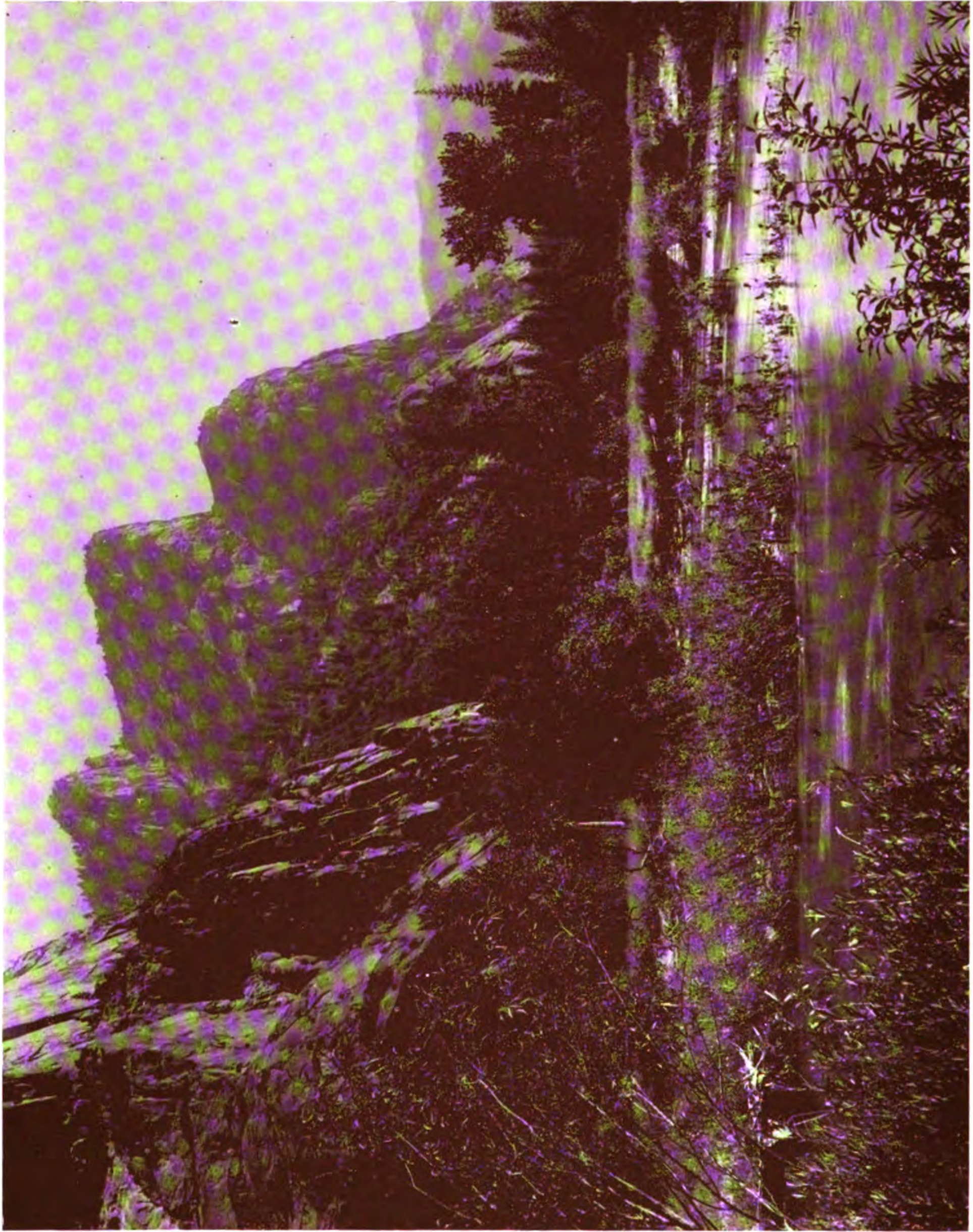
This quotation gives us the key to the spiritual significance of trees.

"REMEMBER that 'step by step we climb' to knowledge of the greater things of life, and self-directed evolution in our own natures is the key to the situation. The best books on Theosophy are but signs along the way, pointing to that deeper knowledge which only can be found through self-analysis, self-control, and unselfish love for one's fellows."— *Katherine Tingley*



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MADERA CO., CALIFORNIA



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SCENE IN THE YOSEMITE NATIONAL PARK, CALIFORNIA

"BORN IN SIN"

H. T. EDGE, M. A.

IN the Protestant Episcopal Prayer-Book we find under the head of Articles of Religion, Article IX: 'Of Original Sin or Birth-Sin,' from which the following is quoted:

"Original sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation."

Article X says:

"The condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing [helping] us, that we may have a good will, and working with us, when we have that good will."

Article XI:

"We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings."

In the Catechism we read, after the child has enumerated a list of duties:

"My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace."

Much of this is contrary to the teachings of Jesus himself, as recorded in the Gospels. For instance, as to the question of justification by faith and not by works, we find him saying to a young man who asked what he should do to attain the eternal life:

"Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."— *Matthew*, xix, 17

And he then enumerates these commandments, the obeying of which obviously constitutes 'good works,' which the Prayer Book says are in themselves futile.

In the interview with Nicodemus, a man who came privately to Jesus for instruction, the Teacher states that, in order to attain the 'Kingdom,' a man must be 'born again'; born of the Spirit. There are many other well-known quotations which might be made; they are

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familiar to most readers, and justify us in claiming that we are representing the general sense of the Teacher's teachings, and not relying upon occasional and detached remarks. In short, it would appear that, as many clergymen now frankly admit, the churches have in past times changed the spirit of the Master's teachings. He rebukes the sectarian dogmatists of his day, telling that they shut up the Kingdom of Heaven against men, calling them blind guides (*Matthew*, xxiii).

The original teaching of Jesus, as of all other great Teachers of the Way or Path, is that man shall achieve his own salvation by having faith in his own Divine nature and invoking its aid in the conquest of his carnal nature. This is clearly shown in the instructions given to Nicodemus, where it is stated that man has two natures, that he is born of the flesh and born of the Spirit. Paul in some of his epistles expounds the same teaching as to the dual nature of man.

The inevitable tendency, in the subsequent history of religions, is for people to come between man and his own essential Divinity, and to undertake to convey the means of grace and salvation. Man is made to think that he is hopelessly corrupt and incapable of himself. See what is told the child in the Catechism. Such teachings as this are to a great extent disappearing from religion; and much honor to those who discard them without discarding their religion too. But the worst is that there have always been people who, rebelling against these doctrines, have seen no way but to throw over religion also, and so have become atheists, or skeptics, or scoffers. Religion must be purified, not thrown away.

Then too we find the very same tendency to belittle man in his own estimation, in some so-called scientific doctrines. Man, instead of being the child of the devil, is now the child of the ape. It is all very well for some scientific men to say that this is false science and that real science does not teach anything of the sort; but the teaching that man is descended from tree-climbing apes does keep on coming up all the same. And in any case the teaching is that man is the child of some sort of animal or other. Here again we find that man is being hypnotised with the idea that he is born to a heritage of evil; the bestial side of his nature is dwelt upon and nothing said about the other and far more important side. To cap the climax, bigots of religion and science are at hammer and tongs with one another about their respective doctrines; when, as H. P. Blavatsky says, there is much need that both of them shall first "cleanse their own houses."

Many of the most eminent men of science say that there can be no conflict between religion and science. This is true and pure common-

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sense, so long as we mean real religion and real science. It is only the spurious elements in both that conflict.

Here is the crux of the matter: that whether the evolutionary theories of man's physical descent are right or wrong (and we think them mainly wrong), it is a sure thing that Man himself, the Thinker, can never have evolved from the animal kingdom, but is from a spiritual source. And this is the essence of all true religious teaching on the subject. Man is first created a living soul out of the dust of the earth, and then endowed or inspired with the divine breath so that he becomes like unto the Gods. Theosophy shows that there are other lines of evolution leading to the formation of Man, besides the biological evolution. These neither religion nor science tell us about. But we can study our own nature and that of the people around us, and see that man is veritably dual, that one side of him is animal and instinctual, and the other godlike, aspiring, intelligent, conscientious.

Is man then really 'born in sin'? It is true to a certain extent, but in a very different sense from that of the religious dogma. Man enters this life endowed with a body, more or less resembling that of some animals, and with instincts and passions. If he were the helpless victim of all these lower forces, he would indeed be 'born in sin'; but he is not their victim. It is surely the very essence of all religions, Christianity included, that man has (*is, we say*) an immortal Soul, divine in origin and in nature, by means of which he can and must achieve his own deliverance from evil. 'Grace,' divine grace, is a word much used and very applicable in this connexion; *but*, let us never forget that we have the power to evoke this grace from our own higher nature, and that it is not confined to people who believe, or say they believe, this or that dogma and creed.

We shall doubtless be told by some that we are accentuating the pride and vanity of man, and that man ought to recognise his own inferiority and bow down in reverence before a superior power. If so, then our meaning has been misunderstood or perverted. For it is not vanity and self-esteem that we advocate, but its opposite — true dignity and self-reliance. Pride and vanity are lusts of the flesh, delusions of the lower nature; they constitute weakness, not strength. It is not these we advocate. The true attitude of self-reliance kills out pride and vanity, and it also kills out abjectness and want of self-reliance. It is not the personal self, but the greater and impersonal Self, that man must rely on. He must learn to trust in a higher law that is far greater than the law of his own desires. He must recognise the voice of conscience as veritably the divine voice, penetrating, however imperfectly, through

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the veils of his mind; and that, if he follows this voice, in preference to the many voices of his desires, he will be guided along the path of his real destiny and duty.

But let us beware not to deceive ourselves as to what voice we are following. We have all probably met people who might be described as very 'Jesusy,' but whose conduct would not lead us to attribute to them any special unselfishness or holiness. The God they worship seems to be a mere personification of their own wishes. In this they are similar, but by no means so frank, to the African savage who beats his God when it does not favor his wishes. This of course is not said against people of genuine piety and worth of character, of whom there are many, also doubtless to be found among our acquaintance. The line of cleavage between noble and mean natures does not follow the line of cleavage in religion.

People are at different stages in their evolution. Some are developing one side of their character, some another. It is the common destiny of mankind, at some time or other in the eternal life of the Soul, to discover that no peace can be found by following the lower nature, and to choose the higher law as being the only final solution of the problem of human life.

There is another sense in which it can be said, in a way, that man is 'born in sin.' He may have a character-heredity from his own past lives. But this is not a fatal blemish, requiring 'special' grace for its wiping-out. It is simply the task he has set himself. And the same will which gave power to those mistaken deeds is his still for their undoing. In conclusion, let us say that, if we are born in sin, it was the Master who said that we could enter the Kingdom by being "born again of the Spirit."

CERTITUDE

E. S. STEPHENSON

Weary of questionings, at length I found
My answer
In a dew-drop's radiant gleam.

—From the Japanese

*International Theosophical Headquarters,
Point Loma, California
May 21, 1926*

IS CIVILIZATION A FAILURE?

RONALD MELVILLE

IT is often said that civilization is only skin-deep, and that if this skin is scratched the primitive animal passions are at once exposed. To this it may well be questioned if the passions of human beings can be called animal, for animals in the natural state seem to have pure instincts regulated by natural laws; and further they appear to be free from those passions that make man more of a demon than anything else. This objection is worth considering, for if civilization is merely a veil to conceal an animal nature, one must ask where it came from and why should the other animals be free from this disfigurement.

But civilization is not merely skin-deep; it is not a veil cast over primitive passions in order to conceal their ugliness. It is an effort made by the soul of humanity to restore mankind to his lost place in the van of evolution. It is an attempt to correct and control his disordered instincts according to the divine law of Brotherhood and harmony. It has its origin in the depths of human nature, and it comes to the degenerate humanity of this planet as a confused memory of a former age of glory, in which life was joyful and beautiful and full of peace. Its origin is divine; its perversion is the work of man's lower mind obsessed with the heresy or delusion of separateness, from which spring selfishness and all the ills of human life.

It is absurd to say that civilization is a device for the concealment of human degradation and for the regulation of human passions. For if this were so one must suppose some power able and anxious to practise this deception, and also able to conceive of a higher condition to which humanity ought to have attained. What or who is this superior intelligence? And where is the standard human society that may serve as a model for the ideal human state? Who invented civilization? and why is it such a failure?

To a Theosophist the answer is easy, but it would hardly be satisfactory to the ordinary materialist; for it rests on a philosophy of life which includes such ideas as the perfectibility of man through self-directed evolution; the reality of the spiritual soul as the self of man; its continuity of life through countless incarnations; the essential identity of all souls with the 'Over-Soul,' and the consequent solidarity of the human family, from which develops the ideal of Universal Brotherhood. Then there is the gradual evolution of the human race to a consciousness of its own inherent divinity, which must be understood before a clear

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comprehension of the problem of civilization can be arrived at. And yet all this is very simple to one whose mind is not clouded with prejudices as to the nature and origin of the human race and the purpose of existence.

The apparent failure of civilization does not trouble the man who looks upon it as a disguise at best and a piece of hypocrisy at its worst. But to the idealist this failure is a vast and appalling tragedy. If he had once grasped the general scheme of evolution and the complex nature of man, he would understand that the evolution of the perfect man from his first appearance on this planet as a god or a pure spirit seeking self-knowledge in the school of material existence, is a process extending over vast periods of time and through strange changes in the world on which that drama is played out. Then he would realize that evolution is not a simple matter, not a smooth progress from a primordial nothingness to a perfected something; but rather a mighty drama of the soul, at times a tragedy, at others a comedy, and at all times a new experience. In that great drama the actor must play many parts, and he must learn from each.

As it is with the individual so it is with a race or a nation; each has its ups and downs, its periods of splendor and its ages of obscurity. And these ages recur cyclically, so that it is hard to say whether at any given period a nation may have passed its zenith as a center of civilization or may be on the upward arc emerging from a dark age like a child reborn.

The history of a race is hard to learn because Time obliterates the records of past ages, or, if it spares the record, it cannot as well preserve the knowledge necessary to decipher the dead language in which the record is concealed. But in Egypt we have now some knowledge of the more recent periods and from these we can find evidence of the decay of many previous civilizations or phases of civilization, each of which rose on the ruins of its predecessor, flourished, and faded into darkness, like those that went before it.

As our own civilization rises to a higher level, so our knowledge of past ages widens and deepens, and we realize that much of our recently discovered science was quite familiar to our predecessors: and we may learn from this that even when the wave is at its highest, it is but a wave that falls as surely as it rises and that can never remain fixed at any stage. The savage of today is but the decadent descendant of some princely race, that probably believed itself the first and only one to learn some fragments of the Truth, which to the scientist of that day was the last word of possible attainment, as it is today.

But though the race may sink again and again to barbarism and emerge as constantly into the light, it does not follow that civilization

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is at any time a failure. May it not be that the earth is a school for souls that incarnate from age to age, and, working for the good of all, perfect their own self-knowledge, and pass on from one class to another, from one race to another, apparently rising or falling in the scale of evolution as character develops and demands appropriate experience and opportunities? Men may have risen to perfection and passed on leaving the race apparently deprived of leaders and teachers, the while newcomers qualify to take the place vacated. The students in a school pass on, and others take their places, learn the same lessons, play the same games, gather the same experience, triumph or fail as others have done, and find each opportunity a new experience never before attempted or achieved. And none of it is wasted. No failure can be final while life lasts, and life is eternal.

A life may seem to have been lived to little purpose, a pupil in the school of life may meet with many a 'set-back,' and may be born again and yet again in those conditions out of which he failed to rise; but so long as he aspires to rise, so long as he attempts to gain self-mastery, he cannot live in vain, and all his failures turn to valuable experience when once that lesson has been learned.

Then he is like the prodigal son in the old allegory, the soul that sought experience incarnating on earth, the youth that went into a far land and squandered there his substance in riotous living, till he was forced to take service as a swineherd and to feed upon the husks the swine did eat; losing his intuition he was forced to satisfy his craving for Truth by filling his mind with the husks of materialistic learning, the acorns falling from the tree of knowledge. Turning at last upon himself he says: "I will arise and go to my father"; that is, he remembers his own divine origin and claims his place in the home where he was born, the spiritual world. Then his experience liberates him from his passions, and he departs from earth with wisdom gained, an honored member of his father's household.

May it not be so with nations? Can all the suffering that men inflict upon themselves be fruitless? Can civilization be futile? Are not its triumphs just precisely those liberations from earth of souls long bound upon the wheel of life, that seem to prepare the decay of that great force in evolution which continually seeks to replace the instincts of the lower nature by the intuitions of the higher? For that is what civilization is; no matter what it seem to be. The finding of the true Self, the beautifying, the purifying, the ennobling of life by the recognition of the divinity within. No! Civilization is not a failure and it is not skin-deep. It is the process of evolution in the human stage, and it is truly "an outward and visible sign of an inward and spiritual grace."

THE HOST OF THE GODS OF IRELAND

CIAN DRAOI



HE writer had occasion to search for the account of the Four Jewels brought into Ireland by the Gods, and was struck by the place whence they were brought.

Traveling from Greece, where they were known and held in great awe by the people for their knowledge and their magic, the whole host, as recorded by Geoffrey Keating, the Irish historian,

"traveled to Loch Lonn where they got welcome from the people of the country for the extent of their science and their various arts."

It is quaint to read Keating's apologies for recording anything at all concerning this period — he continually remarks that he is not to be taken as believing what is told — it is not veritable history, but he is recording what the old books contain about it.

It seems that Loch Lonn means the tract of country that is washed by the southern part of the Baltic Sea. This will be found to include all that part of Sweden which has such a deep interest for all members of the Universal Brotherhood and Theosophical Society.

The historian goes on to say:

"They obtained Four Cities, so as to be teaching the young folk of that country in them. The names of the cities were:

Fawl-yas (Fáilias)
Gore-yas (Gorias)
Finn-yas (Finias)
Murr-yas (Murias) *

"They place Four Sages in those Cities to teach the sciences and the various arts they had, to the youth of the country.

"The names of the Sages

"They place

Shem-yas (Semias) in Murias
Arr-yas (Arias) in Finias
Air-as (Euras) in Gorias
More-yas (Morias) in Fáilias

"After a while they proceed to the north of Alba (Scotland), so that they were seven years at that place."

It is characteristic of ancient writers, in most cases, that if they have something of importance to impress on the reader, there is no saving of words, nor any lessening of the dignity of the first part of the phrase in order to compress the second,— the complete thought is repeated.

*I write the names phonetically first for the help of those unused to Irish.

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The part that is so interesting is that the young folk were the object of the journey,— they obtained cities *for the teaching of the young folk*, a peaceful entry — they placed Sages in those Cities *for the teaching of the young*.

After their seven years in Alba they set out for Ireland, where they found the inhabitants, the Firbolgs, at constant warfare with the Fomorians,— giant Atlanteans, W. Q. Judge says. From that time it was the old fight between the powers of light and those of darkness; the Light-bearer unsheathed his sword.

The Four Jewels they brought into Ireland, one from each of the Four Cities in Loch Lenn, are:

“One, a Stone of Virtue from Fáilias, it is it that is called Lee-ah Fawl (Lia Fáil) and it is it that used to roar under each King of Ireland on his being chosen by them up to the time of Con-a-her (Conchobhar).”

Here it is significant to read that the Kings where chosen by the Gods up to a certain period, and that the stone sounded their acclaim, in the hearing of the people.

In these days of radio-broadcasting, we have learnt to think it not impossible for a piece of mineral to detect and hold sounds of the most delicate character, but the tradition that a ‘stone of virtue’ was made to give out a sound, by those who were princes of knowledge and of various arts, has been scouted as pure invention. Maybe we have much enlightenment in store for us in the next quarter of a century, through the means of a crystal set.

The roar of the Lia Fáil is said to have made itself heard throughout the land. Three waves of the sea are also said to have roared, at times when certain of the Heroes were in need, or were engaged in combat.

“The Second Jewel is the Sword that Loo Law-wod-dha (Lugh Lamhfhada) had used, and from Gorias it was brought.”

Lugh’s full name signifies Lugh of the Long-hand, the far-reaching One,— the Sun-god, God of Light.

“The Third Jewel is the Spear which the same Lugh had prepared for battle, and from Finias it was brought.

“The Fourth Jewel, the Caldron of the Daw-ha (Daghdha), a company would not go away unsatisfied from it, and from Murias it was brought.”

The Daghdha, called the Good, was a God of Fire.

“When the Too-aha Day Dan-ann (Tuatha De Danann) land in Ireland, they burn their ships.”

Much is implied in that statement ‘they burn their ships.’ They had come to remain, and they have never been recorded as leaving.

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We learn that when the Milesians arrived and seized the country, the Gods retired under the mountains of their adopted land. There are those who perceive, through intuition, the shimmer of their presence in the atmosphere, now, right down into the twentieth century. They abide under the mountains, waiting on times and occasions, when they may take a hand in helping forward the destiny of their spiritual center at the *West Pole of things*, as some one has called it.

The signs of their activity are said to be visible in the form of lights, appearing and disappearing after dusk, on the mountain-sides. One of the leaders in the fighting for freedom that broke out in 1916, at Easter-time (what a time for a Rising!) and who was arrested during the dreadful aftermath, when brothers were set to hunt down their own companions in the first fighting, and who was executed as an example on the charge of having a revolver in his house, told his friends on the day of his arrest, that the night before, he had seen the mountains "blazing with light." He was not known as a mystic, but in the light of what happened immediately afterwards, the two events were linked in the minds of some of his comrades.

To some of us, many of the mountains, seen from a little distance, seem to radiate an intelligence, a keen watching, a wide-awake interest in the country spread out before them. Some are known in tradition as Warriors, others as Helpers devoted to peace,— no dead masses of stone, but mountains to climb in grateful spirit and in joyous tranquillity of heart, mindful of our privileges in being allowed to do so. The men who have attempted to conquer the silences, high silences, of Chuma-lung-ma, which has been named by Westerns, Mount Everest, have been repulsed again and again; even the natural atmosphere is too keenly rare for those to breathe who are alien in all their conditions of life. Haughty children must learn respect due to such remote greatness, such spiritual purity unsullied by the gross forms that crowd thick around the children bred of the cities of men. Those who scorn the immortality of the Gods may see nothing to arouse thought in the name of this guardian of the East, but, a warning unheeded does not imply exemption from penalty, and it is a coincidence that the name 'Mother Goddess of the World' remained for the explorers merely a name, while the hint that the Spirit of the Mountain would be offended at their presence was of no weight.

Many of those who look upon our mountains, compare them in their minds with the young loftinesses in Switzerland; they say: "But these are not mountains,— they are just hills; very pretty and all that, but to hear you Irish people call them 'mountains,'— well, it's just too quaint, don't you know."

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Those whose shoulders are bent with studying and inquiring into the age of this wonderful old globe, do not boggle at tabulating periods of years requiring six figures; they have a passing acquaintance with glacial periods, recognise the possibility of (shall we say?) not inconsiderable modifications in the dimensions of lumpy portions that have come under their influence. They have pried into the genealogies of various countries, and find that that part of Europe in which lies Switzerland emerged from the depths of the ancient sea, looking very much like a wide cluster of rugged islands, to the then ancient Watchers in Ireland. So we stand up for the dignity of our tranquil and kindly old sentinels, saluting them with ancient gesture when we come in sight of their distant profiles.

A lady-friend of the writer, a poetess, saw once, some years since, on a fine summer's afternoon as she sat away up on the heather-clad northern slope of one of the Dublin mountains, a heroic form, an ancient warrior of great stature, stride down from the higher ground. He stood for a while, looking towards the plain in which lies the city; and then, lifting his arm, he poised a spear and sent it flying through the sunny air towards the north. And then he vanished out of sight.

The presence of the Ever Young keeps the atmosphere sweet and vital over the whole land. In the solitary places: mountain-sides; the shores of silver lakes; the forest's pine-scented stillnesses; the rocky walls of mountain-streams, never silent; the purple and brown miles of bog-land overhung with a very atmosphere of whispered music,— all are full with a vibration as of constantly journeying great Presences. The air is full of a richness and ripeness of strong maturity, ancient but not aged, the sign of the presence of those not subject to Time, ignoring Past and Future, being in the Now.

The writer's dwelling on the atmosphere that pervades his race's home is to arouse, where necessary, a train of inquiring thought as to its significance in respect to that which is not seen. If the vibration, the rhythm, of Ireland's earth-breathing, remains so greatly reposeful and heartening, in the face of our long history of warring men; desolated countrysides; terror-stricken women flying for their lives before a very world of racing flame; oppression lasting many centuries; the air laden with the complaints of a vigorous race held captive — no rest, no tranquillity, no prospect of lasting peace — a moment's consideration will suggest two pithy inquiries: How? Why? The answer put forward is, Whom the Gods love die young. To the kindly humorist who may remark, It's hard to kill a bad thing! may be whispered that a bad thing will be its own executioner; get busy with good things and build a pyramid with them — the beloved of the Gods shall be young, no matter when they die.

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To the thoughtful mind comes the reflexion that truth in thought and action cannot be destroyed, but must shine through in time. Where truth was not, will in time be seen the lie in all its fantastic damnableness. There is an old story in Irish folk-lore in which two brothers set out to build a ship.

The elder said he would build one. He took tools one morning and started for the sea-shore. When just outside the castle (of his father, the king), he heard a voice asking, "Where are you going, king's son?"

"I am going to make a turkey-pen," answered the young man.

"May you prosper in justice and truth," said the voice.

The king's son began to build the ship that day; and in the evening, what had he built but a turkey-pen. When he came home they asked him what he had made.

"Nothing; I made only a turkey-pen."

"Oh," said the second son, "you are a fool. I knew that you could do nothing good."

On the following morning the second son started for the sea-shore; and the voice spoke to him and asked, "Where are you going, king's son?"

"To build a pigsty," answered he.

"May you prosper in justice and truth," said the voice.

He worked all day, and in the evening it was a pigsty that he had. He came home; and now the brothers were doleful because they had not a ship in which to sail to the princess.

The following morning the king's grandson said: "Give me the tools, to see can I myself do anything."

"What can you do, you fool?" asked the uncles.

"That matters not," replied he.

He left the castle, and at the place where the voice spoke to his uncles, it spoke to him also, and asked:

"What are you going to do, Blaiman, son of Apple?"

(He did not know his origin till then).

"I am going to build a ship," said Blaiman.

"That it may thrive with you in justice and truth," said the voice.

He went off to the edge of a wood that was growing at the sea-shore, gave one blow to a tree, and it went into its own proper place in the vessel. In the evening Blaiman had the nicest ship that ever moved on the deep sea. When finished, the ship was at the edge of the shore; he gave it one blow of a sledge, and sent it out to deep water. Blaiman went home full of gladness.

"What have you made?" asked the uncles.

"Go out and see for yourselves," answered Blaiman.

The two went, and saw the ship in the harbor. They were delighted to see the fine vessel, as they themselves could not build it.

The voice had built it with Blaiman, in return for his truth.

That last line seems to hold much of occult wisdom, might even suggest to some, pictures of mighty cromlechs in the raising, Maya stone-structures, consisting of blocks, each one larger than many an Irish peasant's cabin, being erected.

To return for a moment to atmosphere. Bearing in mind the

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ancient tradition that, on the coming of the Milesians, the Gods, the Tuatha De Danann, retreated under the mountains, which then became the dwelling-places of the Immortals, and being conscious of this living atmosphere, full of stillness and power, it would seem not unreasonable to receive the latter fact as proof of the former tradition.

Also recalling that, in her vision of the future of Ireland, Brigid, who was a druid's daughter, a convert to Patrick and the new religion, saw with joy a light rising in the North, whose glory finally spread over the whole island, exceeding the former brilliance, many thoughts tinged with much of hopeful anticipation are aroused by the news in the last two years of the relighting of beacons in Loch Lonn. With the proverbially narrow outlook of the islander in any sea, attention has tended to regard 'the North' as being somewhere within the coasts of Ireland. It might be wisdom to watch a little further North for the source of the radiance. Also, as the radiance begins actually to light up the land, we may ponder over the sequence of events which followed that ancient descent upon Loch Lonn for the purpose of teaching the young folk of the country the sciences and varied arts of the Gods. The picture is seen again in an ancient Irish story:

One day that a fair was assembled by the king of Eire upon the Hill of Balar, which is now called Ush-nach (Uisneach), it so happened that they were not long there when they saw an army and a goodly host coming towards them, directly from the West; and in the vanguard there was one young man high in authority over all; and like to the setting sun was the radiance of his face and forehead, and they were unable to gaze on his countenance because of its splendor.

And this is who it was, Lugh . . . and the fairy-cavalcade from the Land of Promise, and his own foster-brothers.

Further on in the same story, they are seen by the Fomorian enemy,

Bras (Breas) the son of Bah-ler (Balar) arose and said:

"I wonder that the sun is rising in the west this day, and in the east every other day."

"It were better that it were so," said the Druids.

"What else is it (but the sun)?" said he.

"It is the radiance of the face of Lugh Lamhfhada," they said.

And in the meantime, until the time-cycles bring into view that promised radiance, the Hosts of the Gods of Ireland work on, bringing forth, as their work is, beauty and truth out of all the ancient wrack that lies heaped on the inner record, and makes, to superficial observers, the history of Ireland to be a byeword, or at the least, a hopelessly obscure enigma.

The Immortals will not always be withstood; Wisdom waiting on Opportunity can be trusted to recognise its richness of scope. You may espy a lowering of the gaze from the heights glowing in the light of the

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Soul, and you may not see that ancient inscribed stone, seemingly so casually within reach of the wandering foot. The pause is made, the mind stimulated by the riddle tries to peer into the past, and with the return of contemplation comes opportunity in another guise. The wanderlust dies down, and dim points of light begin to glimmer on the past.

It is only a matter of time until the eyes will tire of merely gazing at stone. There is a lifting of the head, and away over the tops of the trees of the world, like the dreaming slave in the story of the Secret Mountain, he will see again for a few moments the clear shining peaks of the Gods. He may now plunge again into the woods, and you shall not see him. Neither may you overtake him once he espies, in the dim stillness, the figure of his Companion, who cannot fail to guide him into the presence of the Hosts of Light, the People of Lugh of the Far-reaching Hand.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER



ACCORDING to H. P. Blavatsky, many of the traditions handed down by word of mouth from prehistoric times are quite as reliable (if not more so) as the so-called historical, documented records, and she said the truth of this assertion would be soon verified. Her position was a daring one to take at the time she wrote *The Secret Doctrine*, but she had good reason for her boldness, and subsequent discoveries have amply confirmed her words. We need only mention Crete, the Trojan War, the quite recent discoveries revealing the high culture of very ancient India, etc., and now we learn of the addition of a supposed purely mythical being to the list of great historical leaders and teachers of nations.

According to Dr. Herbert Spinden of the Peabody Museum, Harvard University, it is now finally established that the legendary deity of the Toltecs of Mexico, Quetzalcoatl, the 'Plumed Serpent,' was not originally a god but a human being, a king, the last and most glorious member of a royal dynasty which ended in the twelfth century of our era. Dr. Spinden says:

"The picture of Quetzalcoatl, drawn from the many sources of Mexican and Central American archaeology, shows him as a King with understandable modern qualities. He had great administrative ability and was a practical man, with an eye to specialized industries and trade. He was a builder of roads, an innovator in the arts of the potter, the metal worker and the jeweler. He brought rubber and chocolate into the economic life of the Mexicans. The picture also shows him as a leader in the revival of the classical Mayan learning, himself trans-

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lating the ancient calendar and the mathematical knowledge into the language of Mexico. Finally, he stands out as the protagonist in a liberal religious reformation. . . . His nearest counterpart is Aśoka, the last of the Maurya dynasty in India.

"Both stood for the humanities; they extolled justice; they practised in their own lives the virtues of repression. Both spread learning and cultivated the arts. . . . In the mean years that followed, while the fires of greed and envy burned out the very substance of nationality, people looked back upon these two Kings as truly great, even though they had failed."

Quetzalcoatl was deified after his death, and until lately scholars have supposed him to be merely a personification of a Rain or Storm-god, or even the Sun-god, but the native historians always referred to him as a real man who became a god at death. We see here another case of the overworked 'Solar Myth' turning out not to have been a solar myth at all at the beginning, but to have had a very substantial foundation in a hero whose nobility caused a grateful posterity to elevate him to Olympus. It is possible that those Toltecs knew more of the innate divinity of man and his superb possibilities than is dreamed of in our modern materialistic 'psychology'! (In the case of another 'solar myth'—Osiris—Egyptologists are now seriously excavating the Osireion at Abydos in the hope of finding the sarcophagus, and perhaps the mummy, of Osiris, no longer regarded as a purely imaginary deity.)

Another interesting point in regard to Quetzalcoatl, mentioned by Dr. Spinden, is that the tremendous and almost incredible success of Cortes in conquering a powerful and populous nation with only 450 followers, can be rationally explained by the probable belief of the Aztecs that he was a reincarnation of Quetzalcoatl, returning to the scene of his former glories. For a couple of years before 1519 Spanish expeditions had been unsuccessfully attempting to break down the native resistance on the coasts of Yucatan and the Gulf, but when Cortes appeared everything went in his favor. Dr. Spinden says:

"The most important coincidence was that Cortes came out of the East in 1519, which in Mexican chronology was the year 1 Reed, sacred to the memory of Quetzalcoatl's departure into the East and the very year in which it was prophesied he would return. Cortes landed from strange ships on the coast of Jade, very close to the spot where, according to an embellished myth, Quetzalcoatl had launched his famous serpent raft. As the Spanish captain stepped ashore in gleaming metal armor and plumed helmet the Indians gathered to resist, but perhaps a superstitious murmur spread through the ranks that here was a reincarnation of the Plumed Serpent. For the Quetzalcoatl of their painted books was a bearded leader with mighty companions and he was an artificer in metal to whom armor was a proper attribute. The wonderful way in which the Battle of Centla was won must have augmented this dread, which did not allay itself until all was lost."

AZTEC LITERATURE

THE Aztec empire which was overthrown by the Spanish has lately been shown to have possessed writers of great poetic feeling and literary

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ability. Five hundred poems and metrical stories have just been translated from Aztec books which had been lost for a century. Professor J. H. Cornyn, of the National University of Mexico, says:

"The Cantares cover a wide range of subjects — flower songs, spring odes, national poems, poetical compositions in honor of heroes, emperors, chiefs, rulers and great warriors; songs of poverty and humiliation, hymns to the gods, meditations, drum songs; poetical addresses delivered by ambassadors from the court of the Montezumas to princely rulers of the Aztec provinces, and similar compositions read to Aztec emperors by representatives of these provinces.

"Not only do these Cantares cover almost every metric variation of which the Aztec language was capable, but also they obey the strictest rules of prosody. . . .

"Love of flowers, birds and striking colors is characteristic of all the songs in the collection. Four centuries and more ago, it seems, the Aztecs were in advance of all peoples of the world in their passionate devotion to nature."

The collection includes forty-seven fables resembling Aesop's, and with excellent morals attached: these appealed so strongly to the Spanish conquerors that they were adopted in the schools for the native children which were set up by the new rulers.

MYSTERIOUS HIDDEN MAYA CITIES REPORTED

THE Mason-Spinden Expedition, recently returned from the eastern part of the Yucatan peninsula and neighboring islands, where three months were spent in territory entirely unexplored by archaeologists, has brought news of special interest to students of Theosophy on account of its bearing on certain remarks of H. P. Blavatsky in regard to the mysterious lost civilization of the Mayas.

According to Mr. Gregory Mason, the explorers discovered that the Indians were greatly disquieted by their presence, not so much from fear of trade exploitation, from which they have suffered at the hands of the white man, but largely because of their suspicion that the ancient altars and shrines would be desecrated if not injured and robbed. Fortunately for the archaeologists, the Indians finally decided that they should not be molested or shot so long as they did no damage to the buildings and carried away no relics of any kind. Mr. Mason says that at least one member of the expedition succeeded with great difficulty in restraining himself from 'annexing' sundry tempting bits of broken pottery, but they were rewarded for their forbearance by the good reputation gained, and by a piece of information of unusual interest which may ultimately prove the key to the mystery of the Maya language and origin.

At Muyil, one of the oldest Maya cities, a remarkable subterranean temple was found. It had three altars and Mr. Mason says it would

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attract large crowds if reproduced in a museum. The Indians, as the explorers discovered later, resented the examination of this building but did not actually prevent it.

Upon the roof of another temple at Muyil an entirely new feature in Maya architecture was found — a small round cupola or tower. The temple stands upon a pyramidal mound of five terraces, ascended by a wide stairway, and the cupola adds greatly to the impressive effect.

At Paalmul a mysterious circular building, nearly 32 feet high, was found, most probably an astronomical observatory. Mr. Mason remarks:

“Most of the 30 per cent. of the Maya hieroglyphs that have been translated relate to the calendar and astronomy of the ancients or to methods of counting. We realize how advanced was the science of these first Americans when we consider that in an old Maya book, the Dresden Codex, are computations involving nearly twelve and a half million days, or about 34,000 years.”

At a certain Indian village the local Indian Lieutenant told the explorers that he could, if permitted, take them to two cities of old Maya stone buildings *which are still in use*. He said their names are Ichmu (Conspicuous Pyramid) and Huntichmul (Among the Pyramids). Naturally, the archaeologists were thrown “into a fever of eagerness to see these forbidden places,” but General May, the governor of the district, flatly refused permission on the ground that he feared an open revolt if he consented. He suggested, however, that as his people were beginning to understand that the archaeologists come to the shrines in a spirit of reverence and not to steal, “it might be possible to see the hidden cities next year!”

Mr. Mason gives many facts in support of the belief that the Mayas of today are not only the lineal descendants of the great builders of old, but that they have not abandoned their ancient religion. He says:

“There is not much evidence favorable to the contention that these Indians have really accepted Christianity. On the contrary, no doubt many of them hate its very name. In the heart of the thick bush of Quintana Roo Dr. Spinden and I found magnificent Spanish cathedrals tenanted only by bats and buzzards; unentered perhaps for generations by men, except for such chance wanderers as ourselves. Within a few miles copal was burning in Maya temples, albeit the hands that brought the offerings had lost the skill that built these structures centuries ago.

The possibility of finding lingering remnants of Maya civilization yet untouched by modern ways where speculation would be substituted by certain knowledge, is most fascinating, and Mr. Mason points out that ever since the first explorers penetrated the Maya country there have been rumors of cities in which the old civilization lives on. He quotes the famous explorer, John L. Stephens, who was told about 1840 by a

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Spanish padre that such a city existed in the wild district of Vera Paz, Guatemala:

"The thing that roused us was the padre's assertion that four days on the road to Mexico, on the other side of the great sierra, was a living city, large and populous, occupied by Indians, precisely in the same state as before the discovery of America. He had heard of it many years before at the village of Chajul, and was told by the villagers that from the top-most ridge of the sierra the city was distinctly visible.

"He was then young, and with much labor climbed to the naked summit of the sierra, from which, at a height of ten or twelve thousand feet, he looked over an immense plain extending to Yucatan and the Gulf of Mexico, and saw at a great distance a large city spread over a great space, and with turrets white and glittering in the sun. The traditionary account of the Indians of Chajul is that no white man has ever reached this city; that the inhabitants speak the Maya language, are aware that a race of strangers has conquered the whole country around, and murder any white man who attempts to enter their territory."

It is not impossible that the city may have been abandoned since the days of Stephens, but the fact that the Mason-Spinden expedition was permitted to visit many other sacred spots — though with reluctance — makes it extremely probable that there must be some very good reason why the forbidden cities have so much significance and importance in native eyes, and we may be within reach of the long-looked-for clue to the mysteries so vainly sought hitherto. And we may be only just in time, for as Mr. Mason regretfully says:

"All races have their day, and the Maya fire is nearly out. Tuberculosis, bad rum, and other gifts of white civilization, are helping the course of nature."

In *Isis Unveiled*, H. P. Blavatsky makes several very significant remarks about the Maya and Peruvian civilizations, and students should read Volume I, pages 546-7, in this connexion. We will not apologize for introducing a short quotation here for the benefit of those who have not yet read the book. Speaking of Stephens and the hidden city, she says:

"Nearly the same was given us personally about twenty years ago [written in 1877] by an old native priest . . . but as truly a sun-worshiper in his heart as ever he was. . . . We believe his account; for a man who is about to die will rarely stop to invent idle stories; and this one we have found corroborated in Stephen's *Travels*. Besides, we know of two other cities utterly unknown to European travelers; not that the inhabitants particularly desire to hide themselves; for people from Buddhistic countries come occasionally to visit them. But their towns are not set down on the European or Asiatic maps; and, on account of the too zealous and enterprising Christian missionaries, and perhaps for more mysterious reasons of their own, the few natives of other countries who are aware of the existence of these two cities never mention them. Nature has provided strange nooks and hiding-places for her favorites; and unfortunately it is but far away from so-called civilized countries that man is free to worship the Deity in the way that his fathers did."— I, 547-8

Dr. Spinden and Mr. Mason may not visit the two hidden cities 'next year', but if they do, their report should prove of extreme interest.

“GIVE UP THY LIFE”

H. K.

IN studying the duality of human nature, we learn by degrees to discriminate between the influence of the higher and of the lower parts thereof. We also learn to discriminate between true impersonality and personality; and we learn that all within us that is truly generous, is, strictly speaking, not a virtue of the personality, but rather the absence of it. The word ‘personality’ then becomes but another name for the lower nature.

We learn that the higher nature is that eternal part of us — the true Self — which incarnates for the purpose of disciplining the acquired personality into a useful instrument for the noblest possible expression of all that is truly essentially divine. If, as actors here upon the stage of life, we fail to subdue and refine the personality, allowing it to rule us instead of ruling it, we are but ‘poor players’ who merely ‘strut and fret.’ Only in so far as we succeed in disciplining the personality — which is “the self outside the Path” — into a serviceable instrument for the functioning of the higher will, are we able truly and sincerely to fulfil our obligations to our fellow-men. We learn that only in fulfilling to the highest degree these obligations, can we perceive and recognise that true Self — the actor himself, behind the mask of personality — which we long to recognise in our fellow-men.

It is only too obvious that a proud, undisciplined brain-mind is one of the worst obstructions to true understanding. We read: “Be humble, if thou wouldst attain to Wisdom. Be humbler still when Wisdom thou hast mastered.” We cannot accept the guidance of a great Spiritual Teacher, except through the fullest degree of trust; which is the right quality of humility — or absence of personal vanity. But to grope for this in the realm of false humility, with its inevitable self-pities, and countless pitfalls in all directions, is but obedience to one of the subtlest promptings of the personality — or the lower nature — which in its own way knows only too well that such a course will lead anywhere but to the joyful path of truly unselfish service.

Fully to trust the impersonal guidance of a wise and loving Teacher — whose real guidance comes more through one’s own higher consciousness than through any particularly spoken instructions — one must first learn thoroughly to trust oneself with that kind of trust that is not subject to reactions.

No one is quite ready for the battle of real living, until he can

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say: "I am willing to be counted among the self-forgetful!" It is written: "Give up thy life, if thou wouldst live"; which in the light of common sense, simply means true generosity, the unstinted giving of one's truer Self in every act of real duty.

Remembering that the spiritual life is Joy if we will but realize it to be so, first within the mind, without awaiting mere circumstances, then the long and otherwise complex problems as to how to discipline the lower nature *begin* to solve themselves. Whatever adversities may yet follow, even should life not become a better thing at the very outset, a beginning has at least been made. It is the first step that counts.

GLIMPSES OF PARIS FROM THE TRAVELER'S POINT OF VIEW

ANNA REUTERSWÄRD

EVERY year Paris is visited by thousands of tourists and thousands of strangers live there for a longer or shorter time. To every one, Paris gives something special. One is enchanted by the musical life, another by the theaters, and others forget everything else to study art in all its aspects. Some lose themselves in the libraries or listen to lectures by learned professors at the University. Others enjoy above all *la cuisine française* in the restaurants, or admire the French people and their cultured, distinguished manners.

One of the oldest churches in Paris is Saint Julien — Le-Pauvre. Its history is very interesting. It is situated near the Seine on a street of the same name. The first time the church is mentioned in any manuscript is by Grégoire de Tours:

"Le saint évêque venant de sa ville épiscopale, vers l'an 580 ou 587, s'arrêta à la Basilique du Bienheureux Julien, martyr, et logea dans ses dépendances."

The golden age of Saint Julien was the thirteenth century. At that time the little congregation had fifty *religieux* and was the seat of the University and drew in that way the attention of the Christian world. It was rich also because most of the houses that formed the parish were leased to teachers and pupils. But this prosperity was short. The decline began already at the end of the fourteenth century.

In our time it is classed as a historic monument, and since 1886 it has been open to the 'Melchites Grecs-Catholiques' from Syria, Pales-

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tine, and Egypt, who have there their services according to the Byzantine rite.

Among those who for a time lived and studied at the University was Dante. One is shown the house nearby where it is said he lived, and the *rue Dante* in the neighborhood, preserves through its name the memory of the great Italian's visit to Paris.

The interior of the church is much larger than appears from its exterior view. The pillars and columns of the great nave bear witness to different epochs but also to a past splendor. A picture from the Byzantine period is interesting among others; also a statue of Charlemagne in terra-cotta from the eleventh century.

Behind the church is a garden with an avenue of old trees. It is scarcely possible to think that one is in the heart of Paris, so silent, so desolate, is the place. The imagination goes back centuries and one sees in the same avenue, where now children of a restless time linger for a few moments, old and young students in the medieval costumes walking slowly to and fro and discussing life's problems and the thoughts and different points of view of scientific and learned men.

Nowadays one has from the garden a splendid view of 'Notre Dame' across the Seine. There it stands in the distance and as there is nothing to intercept the view, one gets the right perspective of this magnificent building, this jewel of architecture, lying on *l'île Saint-Louis*. There it is like a great ship, personifying France and the Seine stretching out both her arms embracing and protective. This idea comes forcibly to one, remembering how Napoleon once exclaimed to his soldiers that their victorious eagles would fly to France and rest on the towers of 'Notre Dame.'

It is on *l'île Saint-Louis* that one finds the oldest part of Paris. — narrow, silent streets and ancient palaces and houses with an atmosphere of *l'ancien régime* and romance.

Continuing along the quays of the Seine one stops now and then to look at the second-hand books and rare old volumes, that are displayed in stalls. The bookseller stands at the side of his stall, and in the evening he puts a lid over his little 'shop' and locks it. Many a time a rare discovery has been made here by antiquaries, and it is very interesting also to observe the special character those 'stalls' with their sellers and buyers give to the street.

A little further up on *l'île Saint-Louis* one enters through a large gate the open place outside the Palais de Justice. It might be interesting to visit this great building and, in passing the long corridors, observe

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the lawyers and judges in their costumes, which give to the wearers an air of distinction. But to the traveler the main interest is La Sainte-Chapelle lying close to the Palais de Justice. After we have admired the style of the church and the high windows, one enters. The proportions, the lines, the colors, must be in every way perfect, because the impression of completeness is so strong that one wonders if anything so noble, so balanced in architecture, exists anywhere else. The light streams in through the colored windows and adds a mystic quality to the place.

On the other side of the Palais de Justice, the Seine has formed *l'île Saint-Louis* in the shape of a triangle. An open place, also triangular, surrounded by old houses, has a special history.

In the beginning of last century there were no halls in Paris for the artists to exhibit their works in. But the artists were not without resources. They gathered together and had their 'salon' in this place. The outer walls of the houses were the background and the sky the roof of these unique exhibitions. All went well as long as the weather was fine, but when it began to rain the kind inhabitants in the houses hurried out and brought the pictures into their homes. When the sun came out the pictures were rehung in their places, and the 'salon' again opened to spectators. Many artists, now famous in the history of French art, had their first exhibit in this way in this out-of-door gallery.

If one crosses the Seine back to the 'Latin Quarter' and walks right up the Boulevard Saint-Michel, one soon arrives at the Panthéon facing the *rue Soufflot*, which more resembles an open place than a short side-street off the Boulevard Saint-Michel.

Outside this great edifice is Rodin's 'Le Penseur.' A replica of this famous work is placed on a hill overlooking Paris. Quite naturally one's thoughts go to another statue also placed on a hill overlooking a beautiful city — I mean Michelangelo's 'David' outside of Florence. Against the sky, David stands in his young manhood; nothing seems impossible to him, he is ready to conquer a world. 'Le Penseur' is represented as an average man sitting in a bent position. His face expresses intense thought. Is he thinking how to find God, how to solve life's riddles? David awakens enthusiasm, one wants to follow him on the victorious road, out in sun and joy — to live his life.

Looking at 'Le Penseur' one feels sorry for humanity — one sees clearly that the artist wants to show that it is not through the brain-mind that one finds the way to happiness. How is it possible to feel happy if the spirit is shut out, the brain the master, thinking he has a soul somewhere or, it may be, no soul at all.

The walls inside the Panthéon are painted *al fresco*, representing

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scenes from the lives of great men and women in French history.

Sainte-Geneviève, the Patroness of Paris, is represented as the expression of a spiritual idea. She stands in a kind of porch to a house, dressed in white, erect but in an easy pose, watching over her beloved city. At a distance one sees the houses of Paris. The artist, Puvis de Chavannes, if I remember correctly, has succeeded in rendering the impression that the inhabitants of the city are at rest with perfect trust in the protective power of Sainte-Geneviève.

Another painting shows Jeanne d'Arc in the garden of her home. The expression of listening in her face, and the far-away look in her eyes, tell us that she is experiencing some inner revelation. Two angels stand behind her, so we know that she is not seeing a vision, but is hearkening to voices, or a voice. From Jeanne d'Arc's history we learn that she faithfully followed her voices. She, a simple, ignorant peasant-girl, became the deliverer of France because she could be used as an instrument of the almighty power of the divine soul.

Is it not an inspiring thought that what this young girl did, we all can do — as far as our hearts are true, listening to the silent divine voice in ourselves and courageously following its mandates, should even the fire at the stake await us. The flames cannot scorch, cruelty cannot injure, from a spiritual point of view, the man who in utter selflessness gives his life for others.

The traveler's thoughts go to the great Frenchman, Victor Hugo, whom France has honored with a resting-place in the Panthéon; and leaving the home for the memory of heroes, we take our way to 'Maison Victor Hugo,' situated on the other side of the Seine at an open place, which is surrounded by old-fashioned houses.

One enters the poet's abode — an artist's home — thinking of the beautiful pictures and metaphors to be found in his poetry. For instance in *Booz endormi*:

"Et Ruth se demandait quel Dieu, quel moissonneur
de l'éternité avait, en s'en allant, jeté cette faucille
d'or dans le champ des étoiles."

Or, will one not smile the loveliest smile to justify his statement:

"Quelque chose de beau comme un sourire humain."

The walls in the house are covered with engravings and pictures — the illustrations of his works — and in this way the different epochs in his life-story are unfolded to the spectator.

Through suffering, artists so often are transferred to a higher,

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brighter plane — we find so many masterpieces in art or literature which are created during times of deep sorrow for the author. Victor Hugo wrote one of his most famous works, *Les contemplations*, to the memory of his daughter Léopoldine, who was drowned in the Seine a few days after her marriage.

Victor Hugo's home must have been very dear to him. One finds all over the house evidence of a loving hand, which has tried to beautify it. There are so many inviting corners, and one is told that Victor Hugo himself partly made the dining-room furniture. He bought old carved wood and put the pieces together according to his own taste.

At last one reaches the top floor, where his bedchamber was. At one window stands a small high desk, where he used to write in a standing position. There, covered by a glass plate, is a piece of paper on which Victor Hugo has written the following prophetic words:

"Je représente un parti qui n'existe pas encore, le parti Révolution — Civilisation.

"Ce parti fera le vingtième siècle. Il en sortira d'abord les États-Unis à Europe, puis les États-Unis du Monde. — V. H."

His soul saw and felt the promise of the nucleus of Universal Brotherhood now existing in America at Point Loma, California, under the leadership of Katherine Tingley — a nucleus which is deeply rooted and already is sending forth spiritual branches all over Europe, revolutionizing humanity's thought in regard to religion, science, education, and other vital questions. His soul knew that in obedience to Universal Law, Great Souls incarnate when humanity's needs are overwhelming, and through their willingness to live under constant persecution and misunderstanding, they light anew the spiritual fire in the world.

The traveler leaves this inviting home, having felt the presence of lofty thoughts and personages given life by the superior mind of Victor Hugo.

Let us return to the 'Latin Quarter' and visit La Sorbonne, the University of Paris, which is not far from the Panthéon. Here the stranger is given great opportunities for study. In addition to a section for *Des sciences Juridiques, Politiques, et Économiques* there is also one for *Des Lettres* — with a number of interesting subjects, as for instance: 'French literature,' 'French history of art,' 'History of the French language,' etc., etc.

During the summer-vacation there are also many interesting courses. Among others: 'History of ideas in France' and lectures on the life and works of some great composers. Debussy's work, *Pelléas et*

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Mélisande, was said to form a new epoch in the history of French music. Before this the French composers had used the horizontal line in their compositions, but Debussy introduces the vertical line. The professor also spoke about the circumstance that when a new epoch appears in a branch of art, the other branches follow.

We might for example think of comparing Debussy's music with the paintings of the great impressionists: Manet, Claude Monet, Pizarro, Renoir, Dégas, and others — is it not the same profusion of colors, harmonies, impressions; but where is the construction to hold together these beautiful pictures so that they do not float away before a shadow or a gust of wind, like a sunset? Let us carry the thought a little farther and think of a man's life. It may be good and sweet, but if it is not sustained by principles and discipline, it gives only an impression of something beautiful, not of the inspiring, supporting qualities.

The lectures on music were given in a very fascinating way. A musician sat at the piano and by the professor's direction played different numbers by the composer he lectured on, thus explaining and illustrating his words.

In a similar way the lectures in the 'History of French art' were carried out. Screen-slides of places and pictures were given to illustrate the subject the professor lectured about, or he took his pupils out to different places in Paris and its environs in order to be able still better to explain his thoughts and conceptions with the background furnished by environments.

It is a happy time and a memory for life for each student attending these lectures, given by specially chosen professors in such a way that one does not like to lose a single word. These courses give also something else, something more. The association between representatives of nearly thirty different nations — as frequently happens — must bring out in each one a greater knowledge not only of human nature, but also a deeper understanding of the soul of different nations.

The students formed among themselves an association, which met every Saturday night at a hall in *rue Savardoni* — a narrow street in the 'Latin Quarter' — and then a short address by each one in turn — one at a time — was given on some interesting subject. Music and songs followed, tea, and general conversation, and at last dancing. Many glimpses of lives and happenings in all corners of the world were related and it was extremely fascinating to follow the ways and speech of all these unusually bright and gifted people.

Before leaving La Sorbonne, we have to look at the great reception-

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hall in the University. Puvis de Chavannes' great painting '*Inter artes et naturam*' occupies the background. We see a large group of trees and among them are gods and goddesses wandering or reclining, representing the different arts and sciences. In the foreground is a spring. A young man has just filled some kind of vase from it and gives the filled vessel to an old man. The symbol is easy to comprehend.

In this beautiful hall the traveler had the opportunity to be present at a historical event. Paderewski, at that time *chef d'état* of Poland, paid an official visit to France. Paris-University wished to offer him its homage and a great reception was arranged. It was interesting to see how democratic France on this occasion received the chief of an allied nation. The French guard paraded in gala-uniform. They looked imposing with the long black horsetails hanging from their helmets and dressed in red and white with black shoes as high as the knees.

The invited guests soon filled the big hall. *Hommes de lettres* grouped themselves together, as did likewise *Hommes de droit*. These two groups were in costume, and with their bright caps, which they wore the whole time, made vivid spots of color among the distinguished audience. On a platform was a semicircle, with elegant chairs placed facing the public. Presently there entered La Sorbonne's Rector, a representative of the French President, the Ex-President, some members of the French Academy in their refined uniforms, and high officials. Then a military band began to play the Polish national anthem and in came the Polish President, Paderewski, statesman and musician — strange combination — with his suite, and the group of distinguished statesmen and philosophers took their seats on the platform.

The Rector opened the exercises by wishing Paderewski welcome on behalf of the University. Among all the speeches which followed, expressing the pleasure the French government and people felt at receiving in their country the President of Poland, was one given by a member of the French Academy. It was an oration worthy of the classic French language. Paderewski made a short reply, thanking the Committee for the reception. The band played — it had played some numbers between the speeches also — and the Reception was over, leaving an interesting memory.

From La Sorbonne we choose to walk along the *rue Racine*, a street off the Boulevard Saint Michel, and after a few minutes we reach the Place de l'Odéon where the Odéon-Theatre is situated. This theater is the home of the classical drama. Here one can hear some of Corneille's *chefs-d'œuvre* like *Le Cid*, *Horace*, *Cinna*, or *Polyeucte*, and another evening some play by the other great French tragical poet of the seven-

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teenth century, Racine, such as *Andromache*. The third great name, which is on this theater's program, is Molière.

Once speaking of Molière's plays and of the different characters in *L'avare*, a learned French professor said to me: "Will you tell me your opinion concerning the scene in Act Three when Maître Jacques wants money from Harpagon to make a good supper?" Harpagon of course objects and Valère helps Harpagon, reciting an ancient saw: "*Il faut manger pour vivre, et non pas vivre pour manger.*" Harpagon thinks it is the most beautiful sentence that he has ever heard and wants to know the name of the great man who spoke thus, and to have the quoted saying engraved in letters of gold in the dining-room. "Now," said the French professor, "is it a slip on Molière's part to let Harpagon, quite against his nature, express such an expensive wish as to have the sentence in letters of gold, or does Harpagon for once forget his avarice at the prospect of what might be gained by having these words as a daily reminder to his family?" — I leave it for the reader to solve the problem.

Thinking of the French theaters, the traveler remembers as a young woman hearing her first French play in Paris at the Théâtre Porte-Saint-Martin. It was *Cyrano de Bergerac*, by Rostand. Cyrano's part was played by the elder Coquelin. Before the mind's eye the balcony-scene arises. There sits the beautiful Roxane and beneath stands Cyrano. A friend has asked him to help him to win Roxane by his eloquence, his idealistic, poetic nature. Cyrano promises, although he loves Roxane himself. And to the listening Roxane, Cyrano recites words coming from his tender heart, his pure elevated mind:

"Mon cœur ne vous quitte jamais une seconde,
et je suis et serai jusque dans l'autre monde,
celui qui vous aime sans mesure."

Roxane was conquered. Cyrano withdrew and left his friend to hear Roxane's answer.

The beautiful scene, Coquelin's magnificent voice, the fascinating language — all combined to leave a memory for life. A memory of a scene representing the love which gives, in contrast to the love which demands to possess the beloved.

At the present time there are not such great actors as Coquelin or Sarah Bernhardt on the French stage, but it is a great pleasure to hear a play at the Théâtre Français. There are always only first-class artists and the way they speak the language does full justice to its musical qualities.

In the 'Latin Quarter' at the *rue Monge* we find an interesting

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relic of Roman times: it is *Arènes de Lutèce*. This big arena was discovered about fifty years ago and is now completely excavated. Modern houses surround this place, where in former times the spectators found pleasure in looking at cruel plays and contests. During the excavations many stone fragments were found. These findings are brought to the Musée Carnavalet, where they are kept in a kind of big cellar — the kitchen of the Marquise de la Sévigné. The whole museum has found a place in her former palace which contains collections of all kinds, illustrating the history of Paris. It must certainly be a perfect gold-mine to writers of history.

In the palace is preserved a suite of rooms with furniture belonging to Madame de Sévigné. She lives in the memory as a charming letter-writer. The letters to her daughter are especially famous. But what says the modern woman about the tender mother, who advises her daughter not to drink too much chocolate because she might get a black baby — Madame de Sévigné had heard of such a case!!

There are several museums in Paris, for which room has been made in former palaces. For instance, the Musée de Cluny near La Sorbonne. This museum has beautiful collections of antiques and faïence with the mother-of-pearl glittering, which is so rare.

The Hotel de Biron contains Rodin's sculptures and the Musée de Jacquemart-André, donated to the French State by the two artists whose names it bears, has collections of furniture, pictures, and various things, gathered during the married life of these two art-lovers.

These museums are gems — oases in the big city — with their gardens, their architecture, their beautiful rooms — one enjoys the setting as much as the treasures they hold.

A very good time to visit the Louvre is Sunday morning between ten and twelve. Then there are few visitors and one can sense the atmosphere of the different objects of art. It is well to meet old friends in silence. From childhood, so many of the pictures and sculptures in the Louvre are known to all through reproductions, and it is with a smile and a quicker beating of the heart that one stands face to face with these well-known images. One wanders through centuries looking at the different pictures, and it seems to me that nowhere else can one better understand than in a big museum — like the Louvre — that torchbearers of the spiritual Light and Beauty are always among us, weaving with the accompaniment of song the golden threads in the tapestry of life. Surely there is music going out from true art. One hears every instrument, every tune, from the low sweet refrains to the majestic orchestral numbers.

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Leaving this Temple of Art, the heart and mind are elevated and purified by having been in company with messengers of divine harmonies.

In the Luxembourg we find the modern art. Many pictures are transferred to the Louvre, when they have been here a number of years — probably when they have become masterpieces in the mind of the great public.

A place that every tourist visits, I imagine, is the Hôtel des Invalides. It is a great combination of buildings containing a museum, a church, a place for war-veterans and — the tomb of Napoléon. Here he lies in a big coffin of polished Finnish red granite, a gift from a Russian tsar. A gallery in the shape of a circle surrounds the monument and one has to look over a balustrade down about ten or fifteen feet to see the monument. Here the great Napoléon lies, according to his wish, near the Seine and among the French people, whom he loved so much. Do we not feel like the blowing of a wind great happenings pass over us, and hear a powerful, commanding voice — a voice that millions of people once followed, a voice on whose commands the map of Europe was changed! Wherever we go in Paris we find traces of Napoléon. Often on the battlefield he made sketches, how to beautify the city.

From the Hôtel des Invalides we cross the bridge and are on the beautiful open place: Place de la Concorde, with the Jardins des Tuileries on one side and the Champs-Élysées on the other side. It was Napoléon who transformed this place on which the guillotine stood during part of the Revolution. It was here that Josephine's first husband, Vicomte de Beauharnais, was executed, and then Josephine was in prison expecting the same fatal end. But we know that another destiny was decreed for her.

We are now in the heart of Paris, and after a short walk through the Boulevard des Capucines we are on the Place de l'Opéra, where the great Opera-house is situated. The building itself does not belong to the most beautiful or interesting from an architectural point of view in Paris, but the operas given there, the orchestra, the ballet, the audience, all combined, give the essence of French taste and culture. Not far from the great Opéra is the Opéra Comique near the Boulevard des Italiens. Here matinées are often given and custom permits ladies to attend these unescorted.

All over the city there are concert-halls. Among the best known are the Colonne. There modern music is given, and the reception given by the French public to this is as emotional as that of Italian audiences. Disapproval is demonstrated by whistling, stamping with the feet, etc.,

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and enthusiastic applause is given to the music which is liked.

For the serious student, who wants to learn, there is no city in the world which offers such favorable opportunities. Wherever one goes in Paris, vistas of beauty open; there is the perspective, necessary to get the right view of beautiful buildings, parks and avenues with fountains, sculptures, and children. If it should happen that one stands for a moment on a sidewalk and the glance should catch such a common thing as a lamp-post — even that is a piece of art with graceful ornaments. An atmosphere of courtesy and gaiety prevails in Paris and it is so much easier to absorb knowledge, when help from all directions is given. When one sees so much beauty, surely the artistic sense is developed; when one hears so much beautiful music, must not the musical sense develop, and the longing to study? Are not the intelligent lectures, the libraries — as, for instance, the library Sainte-Geneviève — like bread to the hungry one?

From the Place de l'Opéra many prominent streets and boulevards lead out. For instance, the Rue de la Paix is widely known on account of the firms and dressmakers, who have their shops there. An article from the Rue de la Paix has a certain distinction, and also a certain costliness!

But the traveler is going by the Avenue de l'Opéra to the Rue de Rivoli, and there we take the autobus going out to the Porte de Neuilly. We now get one of the most beautiful drives in Paris. We drive up the Avenue des Champs-Élysées and enjoy the beautiful rows of trees that border the street and get a glimpse of elegant Parisian society. Soon we arrive at the Place de l'Étoile and pass the Arc de Triomphe, where the 'Unknown Soldier' has his resting-place. We continue on the Avenue de la Grande Armée, and get out at the Porte de Neuilly. From here one can take another car and for a small cost have an agreeable drive in the Bois de Boulogne. But we take the car going out in the neighborhood of Paris to Saint-Germain-en-Laye.

We stop on the way to pay a visit to Malmaison, where Napoléon and Josephine had their happiest years together. We find in a French historical work about Napoléon, issued last year, the opinion that Josephine was — in spite of her weaknesses — the Emperor's 'good genius.' The thought comes: how many wives have been the good geniuses of their husbands? It seems to me that history's judgment is a tribute of justice giving Josephine her rightful place. Napoléon divorced Josephine in order to secure his dynasty, but Nemesis or Karma worked in a different way. It was Josephine's grandson, Hortense's son, who under the name of Napoleon III became the Emperor of France, and it was Josephine's

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granddaughter, Eugène's daughter, Josephine, who by marriage became Queen of Sweden.

Later in his life, when he was alone and abandoned, Napoléon said, speaking of Josephine: "She would never have left me!" But then Josephine was no more. She had died shortly after Waterloo.

Josephine loved flowers and she and Hortense worked together in the garden at Malmaison. Now there are big lawns and rustic corners filled with wild flowers. We see the small pavilion where Napoléon loved to work, and then enter the beautiful home, where much is kept as it was, when the happy Court lived there. We see Napoléon's library with furniture in the Empire-style and Josephine's music-room, where the harp is, on which Hortense, the 'sunbeam of the Court' as Napoléon called her, used to play. Such lovely evenings and days there must have been at Malmaison, where the graceful Josephine reigned and the loyal Eugene and lovely Hortense helped to enliven the domestic life of Napoléon.

Josephine's last resting-place at Rueil, near Malmaison, has the simple inscription: "From Hortense and Eugène" on the tombstone.

We continue our trip with the car and in about one hour we arrive at the little city, Saint-Germain-en-Laye, famous for its beautiful situation, its old castle now a museum, and the unique terrace, built by Le Notre — the same landscape-gardener who made the gardens and parks at Versailles. From the Terrace, perhaps several miles long, one has the most beautiful view of the countryside and on the horizon one sees the contours of Paris. Behind the Terrace is a large forest with different kinds of trees, and in the spring, in every ditch, in every little opening of the trees, the ground is covered with flowers of all colors. Right at the Terrace and the forest, the traveler lived for some weeks in order to benefit by all the influences of nature, to live in the pure air, to hear the birds, caress the big trees, or lie down in the grass and listen to the faint hum of the insects.

One day the traveler found in the forest an old stone cross, erected to the memory of Jeanne d'Arc. It was with Jeanne in her thoughts that the traveler one evening said good-bye to her 'City Beautiful.' Wandering on the Terrace under the stars and seeing the faint lights of Paris far away, her heart embraced the city.

"I know well," it said, "that you have two faces, like the Higher and Lower self in every man; but one day the French people, who are capable of expressing so much beauty, will also find the beauty of living the soul-life. Hundreds of years ago Jeanne d'Arc, the flower of the

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French soul, lived. It is said of her that she laid her hand on the heart of the French people and lo! they stepped out into the larger life, the soul-life, and won their liberty. What has happened once can happen again. Has not Victor Hugo prophesied that there shall come from the New World those who shall transform the earth? Maybe a new Jeanne d'Arc will come and lay her hand on the heart of the French people, re-awaken them to their spiritual possibilities, making them forget the cold brain-reasoning and step forth as divine souls doing their part to unite Humanity into a Universal Brotherhood, suited to live on our Earth."

KEYS TO A SUCCESSFUL LIFE

KURT REINEMAN

[An Address, read before the William Quan Judge Theosophical Club, International Theosophical Headquarters, Point Loma, California, at the meeting of November 13, 1925]

IN Shakespeare's *As You Like It* — a play that to the student is full of suggestive thoughts — Celia, on seeing the young and untried Orlando go forward to pit his skill in wrestling against that of the "bony prizer of the humorous duke," at once pins her faith on him, for, as she says, "he looks successfully."

It is a fact that some people carry success in their very looks; every act of such a person bears the stamp of an inner power that is bound to win, and even an apparent failure is to him but a means to final attainment. Such a man is living successfully; and however high the goal he may be aiming at in life, however glorious and inspiring the vision he may have glimpsed of his possibilities and his destiny, he does not go stumbling along with his gaze fixed on that far-away height; for he is giving his whole attention to the fashioning of success, momentarily, out of each small circumstance as it comes. For him, life is that which he is experiencing in the unceasing here and now, and he knows that true living means the obtaining of some small victory every hour, until success becomes a habit, a state of mind. This idea, simple as it appears, is a very valuable one and can serve to simplify our problems enormously.

Another splendid idea was formulated recently by a writer in *THE THEOSOPHICAL PATH*, who said: "Man is a will operating amid circumstances" — part of the great Divine Will that causes the universe to evolve and that governs and sustains it eternally, which part is

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operating amid circumstances or, in other words, engaged in what men call 'living.' This Will that is our Self, like all else in Nature, has to expand, to grow, to become fruitful, to learn how to master the circumstances of life, and, finally, having become fully conscious of itself and its divine powers and destiny, to reunite with that great One Will from which it sprang.

How is this unfolding of the Will-Self brought about? By its being obliged, in order to reach to the Light toward which it aspires and from which it draws its sustenance, to push through the dark soil of material existence up into the free air above; constantly to adjust its activities in harmony both with the forces of Nature and with the activities of its brother-wills; to meet without breaking under them the bitter winds of misfortune; to withstand the biting cold of unkindness and ingratitude from others, the scorching flames of passion and desire from its own lower self, and, in spite of all these, ever to reach upward toward its parent-Sun and outward toward its fellows in the perfect symmetry of a noble tree, beautiful and fruitful and true to its own destiny.

Such is the picture of the successful life. But for such living, knowledge is needed. For between the inner Will-Self and the outer circumstances amid which it operates there are many connecting 'vehicles,' 'sheaths,' or 'planes,' by means of which the man contacts life and which enable him to manifest his powers. With his thought he passes from one of these to another as circumstances require; and while so doing, he is vivifying and building up the corresponding part of his nature. Man is thus, in a sense, his own creator; and, in order that he may build wisely and well, he must know.

Here, then, is the goal man must attain. Not happiness and ease, prosperity, and fame, and riches (though indeed these may come to him in due course as he earns the right to use and enjoy them) but knowledge and power: the perfect self-knowledge that gives to the Will-Self perfect power over the circumstances of life. This true knowledge, which is wisdom, "comes from the performance of duty and in the silence" — in which saying we have been given two master-keys to right living: *duty, and silence.*

Perhaps a word regarding the latter may be in place here. Surely the mere cessation from speech is but the beginning of real silence, and even the exercise of mental control to quiet one's thoughts is only the second step. The silence in which wisdom comes must be rather an inner condition of harmony: that state wherein one feels 'at home,' so to speak, and at peace with all the universe. He who has learned to live in this silence grows daily in knowledge, in discrimination, and in

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force of character. He begins to gain the power to master circumstances and to make a start on the path of self-directed evolution. Real life has now begun for that man; he is living successfully at last, and the joy that comes to him now is of a quality that he never before experienced.

Success in living rightly, then, is not a something possessed but a state of consciousness. The one who habitually lives in this state not only, like the young Orlando, "looks successfully"; he feels, thinks, judges, and acts successfully, and carries an atmosphere of success wherever he goes. Truly this is something worth a supreme effort, a heroic struggle, to attain. And Katherine Tingley has pointed out the way to begin: "Throw your very Soul into the scales ahead of you! The power to achieve and conquer will come to you as you need it on the way. Your business is to make a start in Trust. The rest is provided for."

It is well to remember, too, that one does not need the whole earth to plant a seed in! A very little soil is sufficient for the starting of the greatest oak-tree. Also, that in this silent, joyous battle that we are called upon to wage, he who never gives up the fight is forever unconquerable. Though on outer planes he still may have to meet with failure and defeat, he himself remains unbeaten and is bound to stand victorious in the end. Once he has succeeded in becoming one with the Will that is his Higher Self, the fierce fight will be over. His strength will be "as the strength of ten, because his heart is pure," and he will have won that greatest of all rewards, "the power to bless and serve humanity."

"CHARACTER DETERMINES DESTINY"*

[A paper read at the meeting of the William Quan Judge Theosophical Club, February 26, 1926]

LARS EEK

WE have heard of men who read the destiny of their lives in the mysterious courses of the stars and planets that are moving onward in a grand majestic procession along the Milky Way, and we have seen old gypsies by the fire reading strange things in the hands and the eyes of eager questioners. We have heard of prophets and seers famed throughout the earth for their wisdom telling past and future with the eye of clear vision, and we have known men and women throughout history pondering the great inscrutable riddles of Fate, Destiny, Kismet — Karma. And we have wondered ourselves about these things. We have asked ourselves the paradoxical

*Quoted from William McKinley.

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question about Free Will. Are we free to create our own destiny? Do we by our character determine our future, or is it already written in the stars, or on the Screen of Time, a completed thing, good or bad, glorious or tragic?

We have seen good men perish miserably, we have seen bad men flourish and prosper seemingly. We have seen cruel wickedness triumph in high places, and virtue dragged in chains through the streets. We have seen unselfishness rewarded by ingratitude and hatred, and we have known of broken hearts and abandoned firesides among those most pure of thought and action. In fact, were we to judge from history as we know it, our task would not be an easy one. The most outstanding characters, the teachers, reformers, the prophets, were most frequently crucified or burned at the stake, or killed by hatred, fear, and other persecution by those they would fain have helped. The great rulers, our sovereign humanitarians and philanthropists, were most often hunted down till they were unable to carry on their mission. And the same wherever you turn during the last few thousand years, where we may follow the workings of the Great Law as portrayed in the life and action of mankind.

And yet there is an instinct that tells us that there is a larger destiny awaiting man than the recognition of his fellows, the triumph of his plans for the good of the peoples.

Character is not the child of this day or of tomorrow, or of yesterday. It is the result of endless effort, endless victories and defeats, and struggles; of much joy, of nameless suffering, of glorious aspirations, of millions of years of silent, faithful determination to conquer for the glory of the Divine, immortal Spirit of Man and the Universe. And then, what matter if the ignorant crucify you, what matter if your life is not a path of roses, of worldly honor and success? There is another Record written in the world of Spirit, a record lustrous with the deeds and thoughts of heroes, martyrs, champions of the Cause of Right and Virtue, men and women through a thousand ages, red and white, and black and yellow, brothers in the cause of Light and Effort.

What the world considers highest: rank and money, power, intellect, success and glory among men, these things are but shadows on the Screen of Time; but the things that count for ever, the things that build empires, worlds, and universes, are those wondrous forces that issue forth from men's hearts, and revitalize, revivify, create. . . . And when men pass out of this earthly life and enter on another stage of existence these things are the garment, and the only one, they wear. We wrap then around ourselves the shining cloak of purity, of brotherliness, of

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sympathy, and withal of Love supreme and divine; and the only power we take with us is our power of self-control, and our will to serve.


Ah, friends, what a glorious destiny awaits those that are courageous, and are faithful to their duties, and work and strive, and work and strive, with no thought of self! As surely as Justice rules this universe, those that hold on and rear that child of our noblest efforts, Character, and build on and on for the benefit of their fellows even though they be crucified a thousand times, or burned to cinders by the ignorant hatred of men, such characters will last through time and beyond it, and by their example they will ultimately help men to be their own saviors.

Trust and sincerity, comrades, are our watch-words, trust and sincerity will lead us through many a valley of despair and sorrow, through many a battle with the forces of disintegration and selfishness, and on to those sunlit mountains, from where we can see the ever-widening horizons of spiritual life. And as we grow we shall know more, we shall love better, and the glorious power of compassion will be born in our hearts, and this little world will be too small for our love: we will take in the planets and the stars of this universe, and the stars will sing to us a song of joy, and the glory and the splendor of Life eternal will be ours.

THE PRINCE WHO BECAME A BEGGAR TO SAVE THE WORLD

The Story of Siddhârtha-Buddha

P. A. M.

 HIS is a story of India. There are palm-trees in it, and elephants, and tigers, and the burning sun of the tropics; there are people who wear turbans with many folds on their heads, bright and splendid robes of rich colors, shining swords in shining scabbards richly carved and covered with diamonds and pearls and rubies; there are beautiful horses, perfumed halls and softly-lit palaces, princes, merchants, soldiers, priests, and beggars. It is the glorious India of olden time, so old that none could tell when its story first began; so old that it was a land of ancient civilization and immemorial mountains when Britain had just risen from the ocean for the last time, like a patch of mud in a shallow sea. It is a story of the glorious, dim, mysterious, magic-land where gods once dwelt and taught men how to live in the golden age when love and harmony ruled the earth.

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But those golden days of the earth's childhood were long past and gone when our story begins. India twenty-five hundred years ago was very beautiful; India is always beautiful; but there were wars and famines; very rich men and men who starved; princes and workmen and soldiers and beggars and merchants thronged the busy cities, and the world was very much as it is today. No gods lived among men any more; at least no one ever saw them, though sometimes people whispered in the market-places that there were men like gods who lived in secret in the mountains; every little while it was whispered they might be seen by those who knew where to look and who knew when they saw such a man that he was really much greater than he seemed to be.

They used to say that twenty-five hundred years before — five thousand years before our own time — a great warrior had lived named Krishna. He had fought a great fight to make the world better than it is, and though his teachings were gradually corrupted and changed and spoiled by selfish men, yet he had made the world much better than he found it.

Now after twenty-five hundred years, selfishness and strife and sorrow and pain and unhappiness were everywhere, just as they are today.

Some said this was because men had forgotten Krishna's teachings. He had taught that men must fight their own battle in order to make themselves better and the world happier. He said that men were really gods and greater than gods, but they had forgotten, and were like gods who had gone to sleep for a thousand years. For a long time his teaching was remembered and men tried to make themselves and the world better, like warriors fighting against evil. But gradually selfishness and laziness came again.

This was very stupid, because people ought not to have forgotten that they themselves are gods in reality and greater than gods if they choose to make themselves so. But people did forget.

Now there was a very deep secret known to a very few men who had not altogether forgotten; men who were trying to purify themselves in such a way that in time all the evil and desire in them should be changed to good, and to thought and act and deed for the welfare of others. This wonderful secret was that such men as Krishna had changed the animal-half of themselves and made it part of the god-half. They had conquered the necessity for being born as men any more and were ready to forget forever the earth and earth-life with all its sorrows and struggles and miseries. How could life be happy, they said, so long as one man or woman or child was not happy?

But then — this is the great secret — a few of them said this would

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be very selfish, to leave the world to suffer while they themselves entered into a state of perfect happiness for ever and ever. They had won the right to such happiness by many, many lives in which they had tried to conquer all that was not divine in themselves, and they had won the long, long battle at last.

But no sooner had they won their reward than they said: "We will not enter into Perfect Happiness until all the world has found it too."

So these glorious men have given up their bodies, just as you would throw away a dirty old coat when you have found and are ready to put on a king's robe all shining and glittering with gems. But that is all. Invisible, they spend all their time helping others along the Way of Perfection. They cannot do much more than point out the way, because if they fought another man's battle for him he would not be entitled to any reward. The victory would not be his, but theirs. But they protect humanity all the time; and since without them the world would long ago have perished because of men's selfishness, they are called the 'Saviors of the World.'

Sometimes — so it was whispered — the Great Ones help men whom the world knows to be great to do great things for humanity. Sometimes — when time makes it possible — they do more; they become men, being born just like others, although they have long ago outgrown the necessity for life in a body and the lessons it gives. For, it is said, life is only a school by which we learn. And what is the use of going to school again after you have learnt everything it can teach unless to be able to help others still at school?

Krishna, five thousand years ago, was one of these. Now, twenty-five hundred years ago, it was said that the world was so ignorant and selfish and the priests so silent about the grand truth that all men are divine at heart, that the world would perish if such another Teacher did not come to set the feet of humanity once more on the Way of Truth.

TWENTY-FIVE hundred years ago Nebuchadnezzar, it is said, took Jerusalem and carried away its troublesome inhabitants. Twenty-five hundred years ago Nineveh was captured by the Medes; twenty-five hundred years ago Marseilles was founded in the south of what is now France, by the Phocaeans.

In China it was the age of Lao-tse, the great religious Teacher, who before he died met the wonderful philosopher Confucius. In England, or Britain as it was then called, there lived a marvelous race of teachers called Druids who had preserved their religion for so many thousands

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of years that nobody knew when it first began. They knew that no religion can possibly remain pure if it is made altogether public, so they kept it very secret and never wrote a word of it. Instead, their young men used to learn 22,000 verses by heart, and that was their unwritten Bible. In their secret religious ceremonies they used to say that every man was a whole universe in himself, and to represent this as a picture more easy to remember than just the words, some of them dyed themselves with a beautiful blue dye called woad, in order to remind them of the sky in which the world exists. In later times men who wished to remind themselves of the same thing wore aprons of lambskin for purity and blue silk for the sky.

Hundreds and hundreds of years later, when people became more ignorant, they represented the Mother-of-all-Nature herself, the Virgin of the Sky, the Celestial Virgin, as a young woman with a blue cloak; there are many pictures in every great city today of the young mother with the blue cloak, but people have forgotten what it means.

But in time, even this beautiful religion became corrupted, because the one thing needful, people who would live the life of the highest purity and unselfishness, began to be few. There were still many great men in their wonderful Druid colleges to which students came from all over the world, but there rose against them the selfish power of Rome under Julius Caesar. Such men of blood and selfishness can never know much about the divinity within all men, for they have killed it in themselves, or at least put it to sleep. Yet they always think, as if they were animals, that their power and the sword will win for them the things that are divine, just as they will win luxuries and money and things which belong to the enjoyment of the selfish mind and body, the animal-half of ourselves. So when these Romans found they could not terrify the grand old Druids into telling them the secrets of the true religion, the power of Rome destroyed them and their colleges, which were really temples, although their real temple was the great blue starlit vault of heaven and the eternal pillars of their world-old cathedral were the trunks of living ancient trees in the still silent forests of old, a temple which no man can really destroy.

Once, long ago, Rome itself was founded on some fragment of the true religion, but people had fallen into selfishness and ignorance and to talking about a perfect life instead of living it, and they were on their way downward, although for a time it looked as if Rome were really growing great, just as a dying fire sometimes sends up a tall brilliant flame before going out altogether.

Greece was going downhill in the same way. The great old philo-

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sophers had taught that the true God in all men must have a proper temple in which to live, and that the temple is the body. Therefore they cultivated beauty and gave themselves to athletic perfection. They did this so well that in time they forgot why they were supposed to be cultivating beautiful bodies and forgot to keep their minds beautiful and their souls shining like stars in the night of time. So Greece also failed.

So it was with men in many countries. All of them, in time, forgot their essential divinity, forgot that they are gods if they will only show themselves to be so. Yet there are ever in the world a few pure and beautiful souls who in silence preserve the secrets of a pure divine life for others who shall come after them. And these in turn are helped by the Great Invisible Ones, those who have given up everything for the sake of keeping the door open for humanity, when like a prodigal son it turns to its own divinity once more and begins to climb the mountain of the gods whence it came.

It was so with India. Those in places of power had loved it so much and had kept it by holding back from the people the wonderful secret of their own essential divinity and pretending that God and the gods were something greater than their real selves and outside their real selves. Certainly the people were also to blame, for they had themselves neglected the better part, the soul-life and the sunshine of the spirit, until they had forgotten. But having forgotten, and many being willing to seek their own inner divinity once more, those who had been entrusted by the Great Invisible Ones with that knowledge were wrong in refusing to show them the first step, or even to tell them that there was a first step. In fact, many were so selfish that they had themselves forgotten, because the first step of all is unselfishness — to live for the sake of the whole world and not for one person nor one nation nor for one religion alone.

(To be continued)



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



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(ABOVE) KATHERINE TINGLEY AND MEMBERS OF HER PARTY
At the Entrance to the new International Theosophical Center purchased by her;
Auf dem Burgberg, Erlangen, Germany. Photographed May 20, 1926.

(BELOW) LEAVING AUF DEM BURGBERG: KATHERINE TINGLEY
AND PARTY PREPARING TO RETURN TO NÜRNBERG



Lomaland Photo & Engraving Dept

(ABOVE) MRS. A. G. SPALDING, SATISFIED THAT "LIFE IS JOY"
DESPITE HER PHYSICAL DISABILITIES

Being carried by two German Red-Cross attendants into the grounds of the new
International Center, Auf dem Burgberg, Erlangen, May 20, 1926

(BELOW) A PICTURESQUE VIEW FROM THE NEW INTERNATIONAL
THEOSOPHICAL CENTER

Recently purchased by Katherine Tingley, Auf dem Burgberg, Erlangen. The hill
commands a magnificent view, not only of the city, but of a large part of Franconia



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY IN EUROPE

PERSONAL INTERVIEW GIVEN BY KATHERINE TINGLEY

TO A REPRESENTATIVE OF 'BERLINER TAGEBLATT,' JUNE 7, 1926, AT THE HOME (BRÜCKEN ALLEE 6) OF COLONEL ARTHUR CONGER, MILITARY ATTACHÉ TO THE AMERICAN EMBASSY

IN response to the question, "What are your plans for Germany?" Madame Katherine Tingley replied:

"I have many plans for Germany, extending into the coming years, as far as I am able to carry them out. Could I give my whole time to these, I would accomplish much in my line for the general advancement of Germany's best interests. But as I must divide my time among many countries, I cannot accomplish all that my heart longs to do, nor achieve results as quickly as I should like to.

"Striving incessantly as I do in every possible way, in America, Europe and elsewhere, to establish a closer spirit of unity among all the nations, a deeper feeling of Universal Brotherhood, even were I to bring millions to your country (which I cannot), I am not ready to believe that I could as well help the German people permanently, as I can by bringing to them some of the great and eternal truths of ancient philosophy — forgotten, but never lost, and always to be found as the basic factors in the glorious epochs of all nations.

"Of course, with our ordinary propaganda work of lecturing, correspondence and distributing our literature, much is done to spread our teachings. But not enough. And so, in order to establish a permanent center on German soil, that will stand for, and I hope in time exemplify in the lives of those who take part in its work, the real spirit of the ancient wisdom, I have purchased a beautiful site at Erlangen, Auf dem Burgberg — the former home of the International Academy of Philosophy. The grounds are not extensive, but they are large enough to begin with.

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“Here, in the course of a few years, I plan to establish, as far as conditions will permit, a European Center of culture, based on unsectarian, non-dogmatic religious philosophy and high ideals, where progressive minds, earnestly working for the real advancement of your country and of humanity, can meet and work together in a suitable environment, under appropriate rules and regulations, such as have proven of such transcendent power in securing the success of our work at Point Loma, California.

“Here at Erlangen, it is my hope to bring out, in the course of time, these fundamental teachings of ancient wisdom, and to demonstrate their power to solve life’s problems, in order that man may have a greater comprehension of himself in the truest spiritual sense, that he may know the real purposes and meaning of life, and learn to use the lessons thereof for his soul’s advancement. Here the scientific and philosophical workers may feel at home; the lovers of art, music and the drama may find new inspiration; and whole-souled, unselfish humanitarians will discover here a new quality of co-operation that will make their efforts more effective.

“In my educational work, both among the old and the young, I have always found that nothing is more conducive to high ideals, right living and real culture, than the best in music and the drama. Hence I shall start, as I did at Point Loma, with building Auf dem Burgberg the first open-air Greek theater in Germany — an exact duplicate of the one I built in California in 1901, which was the first in America, and which has now become world-famous, first for its matchless setting, second for its chaste beauty, third for its perfect acoustics, and last, but not least, for the cultural value and artistic merit of the performances given there — particularly of Shakespeare and Aeschylus, and of original works of myself and my collaborators.

“How soon this Greek theater at Erlangen will be built, will depend largely upon what opportunities I shall have next year. The property there is now mine; the plans and models are in the hands of the contractor. The site has been selected, and the contour of the hill is so exactly suited for a theater of the identical size with that at Point Loma, that one could almost imagine nature had prepared it and set it aside for this very purpose.

“But the building of the theater must be done under my own personal supervision. And my engagements this year will not permit starting actual construction at present. The third session of my summer-school on the historical Island of Visingsö in Lake Vettern, Sweden, starts on June 28th, and I must spend at least some weeks there. I am scheduled to sail for America on August 28th.

“The pressing duties of my office at the head of an international organization, prevent my constructive work in Germany from progressing as rapidly as I would like. But in this connexion the simple verse which I learned in my childhood always comes to my mind:

‘Little drops of water, little grains of sand,
Make the mighty ocean and the beauteous land.’

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I have really begun to do something: I have a foothold on the soil of beautiful Germany, and this gladdens my heart. With the co-operation of the many appreciative members of our Society both in Europe and America, who have learned to love Germany through my championship of its cause in the days of the darkest injustice to it, our work at Erlangen will grow into a helpful, powerful influence; and in so far as the people respond to it, every village, town, and city in this great country will receive benefits therefrom.

‘Slowly the Bible of the race is writ;
Each age, each kindred, adds a verse to it.’

“In the course of a few years, I hope we shall be able to send out from our new center at Erlangen teachers whose lives will bear the closest scrutiny of the most hostile critic. To be a real Theosophist means to live the life; or, as it is written in the Christian Bible, ‘He that doeth his will, shall know of the doctrine.’ Those who will contribute most to the success of this new effort at Erlangen, will be those who work in consonance with the highest ideals, who strive continuously towards self-purification, and whose principal purpose in life is to help their fellow-men. These are the souls who will most rejoice at my work in Germany.

“The children’s future is very close to my heart; and if I can ultimately duplicate at Erlangen, for the benefit of the children of Germany and of all Europe, the Râja-Yoga School which has proven itself such an acknowledged success at Point Loma, in solving the problem of the right education for the young, I may yet close my eyes some day with the satisfaction of knowing that humanity has been permanently benefited through my efforts.

“But the organization which I direct throughout the world, and the activities of our great world-center at Point Loma require my constant attention, so that none of the interests of the work I am giving my life to shall go backwards; but at least to a degree, they shall go forward and ultimately bring achievements that will be satisfactory to my friends and co-workers.

“Our work is constantly growing. Of course, during the war ‘working for brotherhood’ was not outwardly very successful, though our headquarters staff, representing some twenty-eight different nations, including most of the belligerent powers, succeeded in setting an example to the world of peaceful sanity, while unbrotherliness, the insanity of the age, ruled elsewhere.

“But my last four visits to Europe have brought better results than I anticipated in my experiences in Germany. The people are hungry for truth, for reality. They yearn for something that will satisfy their souls and at the same time answer the questions that their minds ask. This something they are beginning to realize can be found in the teachings which Helena Petrovna Blavatsky brought to the western world in 1875. Time will prove that she was the greatest light-bringer of her age.

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“The awakened interest in our teachings among the people of Europe, and especially of Germany, has been caused in large measure by their sorrows and heartaches, and by the injustices that have been imposed upon them.

“They are thinking more deeply, more profoundly, than before the war. They are probing into the whys and wherefores of life. They are demanding a higher expression of justice and equity among the directors of world-affairs. They are hungering for something more than they have had. Their souls are wakened. And in searching for the truth, through these teachings of the ancient wisdom, they will find themselves. Thus they will possess the key that will open the door to the revelation of some of the great mysteries of life, which have ever before puzzled them. This will give their minds and souls an assurance, not only of the love of the Supreme, but of the greatness of human life and of the eternal laws.”

LETTERS FROM KATHERINE TINGLEY

Brücken Allee 6, Berlin N. W. 23, June 6, 1926.

To the Resident-Members at the International Theosophical
Headquarters, Point Loma, California.

DEAR COMRADES: This is my first opportunity since leaving Nürnberg to communicate with you directly, owing to the pressure, pressure, pressure that is put upon all on the ‘Crusade,’ and especially upon Iverson, whom I cannot take away from immediate urgent duties and demands.

Berlin has opened up most promising aspects for our Theosophical work in Germany. With the assistance of Colonel Conger and his wife, we have set the Theosophical ball in motion, and on June 14th, we have our public meeting at the Beethovensaal. I had a personal interview with the manager of a big concert-bureau, and as the musical season is over, but the people are still here, not leaving much before the first of July, we have a clear field. I have engaged a very fine violinist and pianist for one evening — Hans Bassermann and Wilhelm Scholz. I hear that they are really great artists. I have chosen as my subject, ‘The Fifteenth Point for Germany.’ My friends think it is most appropriate.

Now is my time for the bigger work for this country and for Europe, and I am keenly alive to the situation. When I write you again, our public meeting will have been held, and many other important things done, which I cannot talk about now.

The whole party, with Colonel and Mrs. Conger, were invited to the opera last Thursday night. We all accepted. It was a rare treat. The detail of the whole presentation was up to my artistic standard, and the orchestral music was superb. Altogether it was very grand, beautiful, up-

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lifting and inspiring, and did us all good. Tonight we go to the Städtische Oper to hear *Aïda*. Mrs. Wicander is with us. She arrived last night and is to stay and help me out with my work here in Berlin. This is just lovely.

Poor Germany is yet struggling under its pressures, no matter what others say. I asked Colonel Conger the other day what was the rate of suicides here now and the number he gave me was staggering. I was amazed! And all this has come from the manifestation of the unbrotherliness of the age, the war which was its insanity. Oh it is dreadful!

Professor Hoffmann is not with me. He is at Spardorf working over the final proofs of the new translation of *Theosophy: the Path of the Mystic*, and revising the translation of *The Wine of Life*. I received a telegram yesterday saying that copies of the German *Theosophy: the Path of the Mystic*, as translated by Professor Ferren, and printed just exactly in our Point Loma style, will be available for our book-table next Monday night; and also a thousand copies of Professor Hoffmann's translation of my address here in Berlin last October on 'Germany's Mission.'

Professor de Purucker is still with his mother in Geneva, where she hoped I would be able to visit; but I could not. I begged him to extend his visit as long as possible, for we shall not need him in the fullest sense, until we start on our trip through Germany, and so many people all over Germany, I am told, are awaiting my coming.

And to think that all this is made possible — this effort of myself and of all the faithful workers — because at the Center at Point Loma, the dear hearts are working for the highest interests of our Cause, unitedly too, and understandingly, and above all, trustingly. This is great, great, as you all must see.

My visit here at the home of Colonel and Mrs. Conger was unexpected and has turned out to be in every way a blessing to myself and workers. They are untiring in their efforts to make everything right, and physically I have improved immensely since I came here.

The weather here is cold enough to keep wrapped up in the house after four o'clock, and a fire is not out of place. It is a very late season. But Berlin is a dream of beauty — its wonderful long streets, its beautiful trees on each side, the splendid 'Unter den Linden' with a park running right down the center, the magnificent statues and monuments, and substantial, well-built houses. The flowers too are gloriously beautiful, and there is a general aspect of hope with everyone. Colonel Conger's home where we are stopping is in a most exclusive part of Berlin, just off the Bellevue Park and three minutes' walk from the magnificent Tiergarten. It is right in the center of the residential section of the city and most conveniently situated.

The Germans are real home-makers and they exhibited much taste and culture in their belongings, big libraries, beautiful paintings and statuary, and much that gives a warmth and a glow to a settled home. But these things we do not care for, nor do we crave — we who are working, we pioneers

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in the great Cause of Theosophy. The simple life suits us; for we have so much to make up for the things that we may think we needed. We have a glorious climate, a superb center of activity, a wonderful little family of true Theosophists working together; and there is ever with them the great incentive of making Theosophy a living power in the life of Humanity. This is a mantram. Let us sing it daily and love it. And let the world know it is better because we have lived.

Colonel Conger is the same royal, noble, trustworthy soul as of old, keenly alive to the best interests of our work, and has declared that his services in the army will end in one year and eleven months, and then, if the gods approve, he will be with us at Point Loma in active service. It is so fine to realize that in all these years of distraction and disappointments and unrest and strains, he holds as tenaciously to Theosophy as he did when as a young man he explained to his father and mother, that Theosophy was henceforth to be his guide in life, and he would not desert us. He won his battle and now will begin to receive the help for a larger work, because of his past loyalty.

I cannot tell what I shall do after our work is completed at Visingsö at the end of August. There is every inducement for me to come back here until the middle of December and take up the work with the Colonel and his wife to aid me, and also a number of our new members. It seems almost impossible for me to say no, when there are such chances. And with the preparations we are now making, and the propaganda and our public work, all would of course bring double results if I came back for the fall and early winter. I am told that crossing in December is usually not bad on the Atlantic.

The translation of *The Wine of Life* in Swedish is completed, and the German translation is half finished, and soon we shall have the translation of *The Gods Await*. The Dutch translation of *The Wine of Life* is also under way. The books seem to have an effect more than I ever dreamed they would, and consequently we are glad to find that the Germans are so eager to hear about our work; and oh! they must have it in their own language or else have a good understanding of English.

Not time to tell you now of the general possibilities for Germany and Europe; but let me tell you that the Germans, up to date, have exceeded the expectations of their meanest enemies in meeting their financial demands. Oh, they are a splendid lot of people! And their sufferings and their trials have brought them to a keen understanding of the injustices of daily life. Ah! There's the rub! Oh the injustices, the injustices! More work for us everywhere!

Fortunate are you in that beautiful climate, where the birds sing and the flowers bloom all the year round, and where all nature is alive to its duty in the silence of things, and our distant Teachers concentrate efforts there. I send my affectionate greetings to each and all.

Yours ever faithfully, KATHERINE TINGLEY.

MIRROR OF THE MOVEMENT

Brücken-Allee 6, Berlin N. W. 23, Germany. June 21, 1926.

To the Resident Members at the International Theosophical
Headquarters, Point Loma, California, U. S. A.

DEAR COMRADES: When I am at the tag end of all my local efforts I brace up by looking your way and trying to reach you with a few words.

I spent with Colonel Conger about an hour this morning in the great rose-garden of the Tiergarten — extensive grounds beautifully laid out, and filled with all kinds of roses. In the center of this floral display was a large pond filled with pond-lilies. The most exquisite taste had been shown in the laying out of the grounds; and the background of high, beautiful trees, and the blue sky above, made such a remarkable contrast to what might have been that one hugged one's heart with joy in the realization of it.

This wonderful park of exquisite roses of every kind and climate is the gift to the city of the grandfather of former Kaiser Wilhelm II. It was formerly his hunting-ground, etc. It gives a magnificent nature-touch to the whole city, situated about in the center and very near the great palace. The winding roads and beautiful smaller parks, the magnificent statuary that fills so many niches, the ponds and running brooks, and the massive trees, with the blue sky above, made verily a wonderful picture.

We have been going through a sea of difficulties in trying to keep up with our plans to make solid and splendid and lasting records through the efforts of the Crusade. Among the large number of people who had written to me and were evidently awaiting my coming, many had already gone to their country-homes nearby or in the mountains before I got here.

Fortunately I had the pleasure of meeting again Professor Ludwig Stein, when he came to a reception given by Colonel Conger in my honor a few days after I arrived here. He made a splendid interpretation of my address, which I was called upon to make to the assembly quite unexpectedly, and he also made a wonderful speech himself in favor of Theosophy and of my work. But two days later he was scheduled to go to Carlsbad in Czechoslovakia to complete his duties there. Count Kessler was in Paris, so he sent his regrets. Frau Rega Hellmann, who has always been my great helper, is also at Carlsbad. Just by a stroke of luck I happened to meet her daughter, who, with her husband and daughter, are remaining here a few days in preparation for Carlsbad.

Yet in spite of it all, the great reception that Colonel Conger gave me, attended by many of the most notable people of the city in private and public life, was a tremendous success. The keen interest manifest by those present to hear me speak on Theosophy, and Professor Stein's insistence that I speak, and then his splendid interpretation of my talk, were a source of great encouragement to me and to all the rest of the workers. But to really

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get the School of Antiquity Group under way we must wait until September; and then it will take at least two weeks to get things going really right.

The gathering of the members of the new Tingley-Blavatsky Universal Brotherhood Center at the Hotel Kaiserhof last Thursday night is something that I cannot easily forget. There was so much that was spontaneous and splendid that my heart received new impulses and my tired body had new strength. Oh! it was inspiring to see those people gathered there at that meeting, smiling and welcoming me, as though we had been away for years and they were members of my family. I have no way to describe the success of that meeting. Everyone was in tune; everyone was enthusiastic; everyone was more grateful than words could express for what had been done for them; and their hearts were full of joy and anticipation at the thought that at last they were going to have a Theosophical Center in Berlin under Katherine Tingley's régime.

Well, I had appointed all the officers last year: President, Vice-President, Secretary, Treasurer, Assistant-Treasurer, Hostess, Directress of Children's Work, and Directress of Musical Work. The ladies in particular were enthusiastic over the prospects of the children's work. We have already three well-trained, first-class lady musical teachers of the kind that are ready to begin immediately.

But the greatest surprise of all was when I came to ask the members what they thought we could do for a meeting-place. A person arose in the back part of the hall, saying: "Madame Tingley, I am here. Two of my office-rooms are at your disposal for this Branch as long as you want them."

Certainly all those members acted like little children who had just come home after a long journey and had found things,— oh so much better than they thought! Not a complaint about the long time I had kept them waiting, and the silence of Dr. Hoffmann, who had to disappoint them last winter because of sickness in his family — not one word! But all joy, gratitude, and unspeakable courage in looking forward to the coming days, when Theosophy would be well-known in Germany.

In order to bring them more closely together, knowing that I could only see them once more before going to Sweden, I invited them up to the salon of Colonel Conger's for an informal meeting tomorrow night; so that we could get a little closer together and they would feel the friendship of myself and the workers and the work.

Wednesday night they have their first meeting at their new headquarters. I have not seen them; but they tell me they are splendidly located. So this was one of the great victories. And if you knew how difficult it was to get things going in this country, where all the people are just straining for their bread and butter, you would marvel at the accomplishment.

Then others are anxious for the opening up of the branch of the School of Antiquity promised last year, which will be in September, when some of

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the principal workers will return to the city. I am deferring this until that time; so there will be two Centers: the Berlin Branch of the School of Antiquity, and the Tingley-Blavatsky Center, Universal Brotherhood and Theosophical Society, Berlin.

There is a great field open to us; and yet in the next three months, hard as we may work, we will not be able to accomplish as much as we could in one month if we were at Point Loma. We have got to make the people over again in a new line of thought, a new line of effort; and they must be imbued with the spirit of that Trust which is such a wonderful factor in the activities of Lomaland. Oh if we can give them that Trust, how beautiful it will be!

I have in my list of new acquaintances a number of most lovable people. They are of the kind that grip right into one's heart, and are ready to do anything and everything, as they say, "for your splendid work, Katherine Tingley." And of course, when I tell them that my work is also H. P. Blavatsky's work and W. Q. Judge's work, their eyes brighten, and how grateful they are to hear about them, and how hopeful.

In going through Germany on the cars, and since I have been here, I have gotten the impression that the condition of the country is better in a general way; and that while the heavy taxes are a terrible burden on the people, and that while they lack very many things that their own country does not produce, and commercial exchange with foreign countries is in many ways still very cramped, yet there is a coming in of American energies and capital that is very satisfying.

Dr. Bogren has pulled through his serious operation and will be with us at Visingsö. The Comrades there are writing me of the unusual interest there is in Theosophy now among the people, and of the inquiries that are made about our coming. Plans for our arrival are already made. Mr. Gyllenberg, Miss Månsson, Miss Sonesson, and other helpers are already there. We expect to start for Visingsö in one week from today; so that we shall feel very much at home when we arrive; and we shall do good work there, for every country must have the touch of Theosophy more abundantly than ever before.

I am daring to think that I may still go to England just before starting home. I hated so to disappoint the members there. But it was Brother Crooke's wireless message to me on board the steamer urging me not to come to Southampton, because everything would be at a standstill in London because of the general strike, that finally determined me to omit England from the itinerary. Although I knew things were very menacing there I would have gone if Mr. Crooke had felt it was feasible. Should we go there, we shall wind up our efforts for this year very satisfactorily.

Dr. Hoffmann has been very busy at Spardorf working on the German translation of *The Wine of Life*. He has also had special business of his own to take care of. He spent a few days here last week and we got very close to

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many things connected with the Work here and in America that were very satisfactory. He goes with us to Visingsö next Monday.

Colonel and Mrs. Conger have treated us most kindly; and when we leave here next Monday it will be with many regrets. The Colonel's interest in our Work is unusual. It is of a quality that would do your souls good.

The English members are very much delighted with their new Headquarters. I am going to write them tomorrow and tell them there is a possibility that we shall come there for the first week in December.

Now, dear Point Loma! Not a day passes but what I am there in spirit; and it is so easy for me to close my eyes and visualize some of the beautiful parts of that land. And then of course I follow in thought the dear members going and coming, fulfilling their hearts' desires in the work for the Masters. And then too, I find in these reflexions a new light coming to America and to our dear Point Loma, and to our Theosophical Work — oh! so much, when we return.

I hope to be with my big Lomaland family again before Christmas. And then a new combination of forces will be inaugurated; and then, and then — well, what say you?

My dearest love to each and all. — Oh! so much do I think of you all, and of the Work, and how I love you for your devotion to that great Cause which H. P. Blavatsky gave her best to; and always dear Judge is associated with her in her efforts. They were grand pioneers, great warriors; and their work will tell for ages. Without Theosophy would we not be stranded? With it, think, think, what we may accomplish! Adieu, dear Comrades!

KATHERINE TINGLEY.

MANY PROMINENT VISITORS IN BERLIN

[From *The New York Herald*, Paris, Saturday, June 12, 1926]

BERLIN. Mrs. Katherine Tingley, Official Head of the Universal Brotherhood and Theosophical Society, with Headquarters at Point Loma, California, has arrived in Berlin for her annual spring visit. As has been her custom for the last few years, Mrs. Tingley will lecture in the Beethoven Hall on June 14th, the theme she has chosen being: 'The Fifteenth Point for Germany.'

Mrs. Arthur B. Conger, wife of the American Military Attaché, is giving a tea this week for Mrs. Tingley, who has a large following in Berlin.

PROFESSOR DIES AT THEOSOPHICAL UNIVERSITY HERE

EDWARD S. STEPHENSON, FOR MANY YEARS PROMINENT EDUCATOR, SUCCUMBS

PROFESSOR Edward Stanley Stephenson of the Theosophical University, passed away Saturday at 10.45 p.m. at his home at the International Headquarters, Point Loma, after a long and severe illness from

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gastric trouble of many years' standing. He is survived by Mrs. Stephenson and an adopted son and daughter, Tetsuo and Tamiko Stephenson, who are students in the Râja-Yoga College and Academy.

Besides his teaching work in history, literature and Japanese, Professor Stephenson was a member of Katherine Tingley's literary staff, a contributor to THE THEOSOPHICAL PATH and to several well-known Japanese papers, including the *Japan Times*, the *Japan Mail*, the *Japan Advertiser*, and the large monthly magazine, *Fujin Gahō*, of Tokyo. His outstanding literary work, however, was the translation of Theosophical literature into Japanese, including *The Key to Theosophy*, by H. P. Blavatsky, the *Theosophical Manuals*, written by some of Katherine Tingley's students, and *Theosophy: the Path of the Mystic*, by the Theosophical Leader herself. He was about to begin the translation of *The Wine of Life* when death called him.

During his twenty-eight odd years' residence in Japan, Professor Stephenson mastered Japanese, and his translations from English into what is admittedly the most difficult of modern languages gave him at once a prominent position in that especial field.

He had been signally honored for distinguished services in behalf of international fraternity. Shortly before taking up residence at Point Loma, where he had hoped to regain his health as well as devote his time to Theosophical work, he was decorated by direction of the Japanese emperor, with the Imperial Order of the Rising Sun, the sun ruby, surrounded by rays, and surmounted by the imperial paulownia.

This decoration is very rarely conferred upon foreigners. It is equivalent to the Order of Knighthood, and, as Professor Stephenson was an English subject, permission of King George had to be obtained before he could be permitted to wear it. In 1908 he had been decorated with the Imperial Order of the Sacred Treasurers, one of the highest of imperial honors. The decoration shows in its design the ancient mysticism of Japan — a mirror, symbolic of self-reflexion, encircled by the jewels of wisdom and the sword-points of will and self-conquest.

Professor Stephenson was born in Bowden, Cheshire, England, and was grandson of Lord Edward Stanley, Earl of Derby. His father was head of a large importing firm with headquarters in Kobe, Japan. Young Stephenson left King William's College, where he was being educated, and came to America at the age of eighteen, spending the next three or four years in travel in this country, visiting practically every section and mingling with all classes, in an effort to find an explanation for what then seemed to him the inexplicable problem of life. Finally, when in San Francisco in the late nineties, he happened to hear of Theosophy, and became acquainted with members of the Theosophical Society there,— a number of whom are at Point Loma today, and were associated with Professor Stephenson in Theosophical work there.

For the next year or two he was absorbed in the study of Theosophical literature, an inheritance from his grandfather giving him leisure for this,

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but was finally persuaded by his father to go to Japan as member of the firm of Stephenson and Son, which already included his brother. This he did, but after two years, finding business life distasteful, resigned, and after further travel in Japan he took the chair of English in Waseda University, Tokyo, as successor to Lafcadio Hearn. He was for a short time connected with the Seisoku University, the Kenpei (military) Academy, and the Hoko (artillery) School, and finally with the Imperial Naval Engineering College at Yokosuka. In the latter institution he held the chair of English for twenty years, and upon his resignation his pupils and former pupils, numbering more than 1400, and many of them in distant cities all over Japan, presented him with a Kakemono, especially painted by Hakudō, one of the foremost living Japanese artists.

While in Tokyo Professor Stephenson married Miss Mitsu Arai, of an old Samurai family, and they adopted two children, sending the younger, Tetsuo, to the Râja-Yoga School in 1910 and the daughter in 1911.

Through his twenty years of uninterrupted teaching in the Imperial Naval College, Professor Stephenson became internationally known. Not a Japanese training-ship or cruiser visits San Diego harbor but has among its officers one or more Japanese who were his pupils in Japan. When he reached San Diego he found another former pupil in the secretary of the Japanese association here.

Of stainless life, of great beauty and gentleness of character, no member of the Point Loma student body could be more affectionately remembered nor more deeply missed, and expressions of sympathy have come to Mrs. Stephenson and their children from near and far.

Memorial services will be held this morning, in the Temple of Peace, Point Loma, and in the city at the Benbough funeral parlors.

— *The San Diego Union*, July 5, 1926

Theosophical University Meteorological Station

Point Loma, California

Summary for May and June, 1926

	TEMPERATURE		SUNSHINE	
	May	June	May	June
Mean highest	68.00	70.60	Number hours actual	237.70
Mean lowest	58.20	61.10	Number hours possible	429.00
Mean	63.10	65.80	Percentage of possible	55.00
Highest	75.00	77.00	Average hours per day	7.67
Lowest	53.00	59.00		
Greatest daily range	15.00	14.00		
			WIND	
			Movement in miles	3940.00
Inches	0.03	0.04	Average hourly velocity	5.30
Total from July 1, 1925	15.61	15.65	Maximum hourly velocity	18.00

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

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

leading the public, and many honest inquirers are hence led away from the original truths of Theosophy.

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

BOOK

STANDARD THEOSOPHICAL LITERATURE

LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*: by H. P. Blavatsky. Third Pt. Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky 2 vols. (2 sections) \$10.00
2 vols. (4 sections) 12.00
- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, by H. P. Blavatsky (4 vols.) per set 12.00
- THE KEY TO THEOSOPHY: *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*, by H. P. Blavatsky per copy 2.25
- THEOSOPHY: THE PATH OF THE MYSTIC: A unique collection of Citations from the Teachings of Katherine Tingley, including extracts from Private Instructions per copy
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The Rāja-Yoga College, Point Loma, California

SEP 8 1926

The Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

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

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

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

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

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

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

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



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

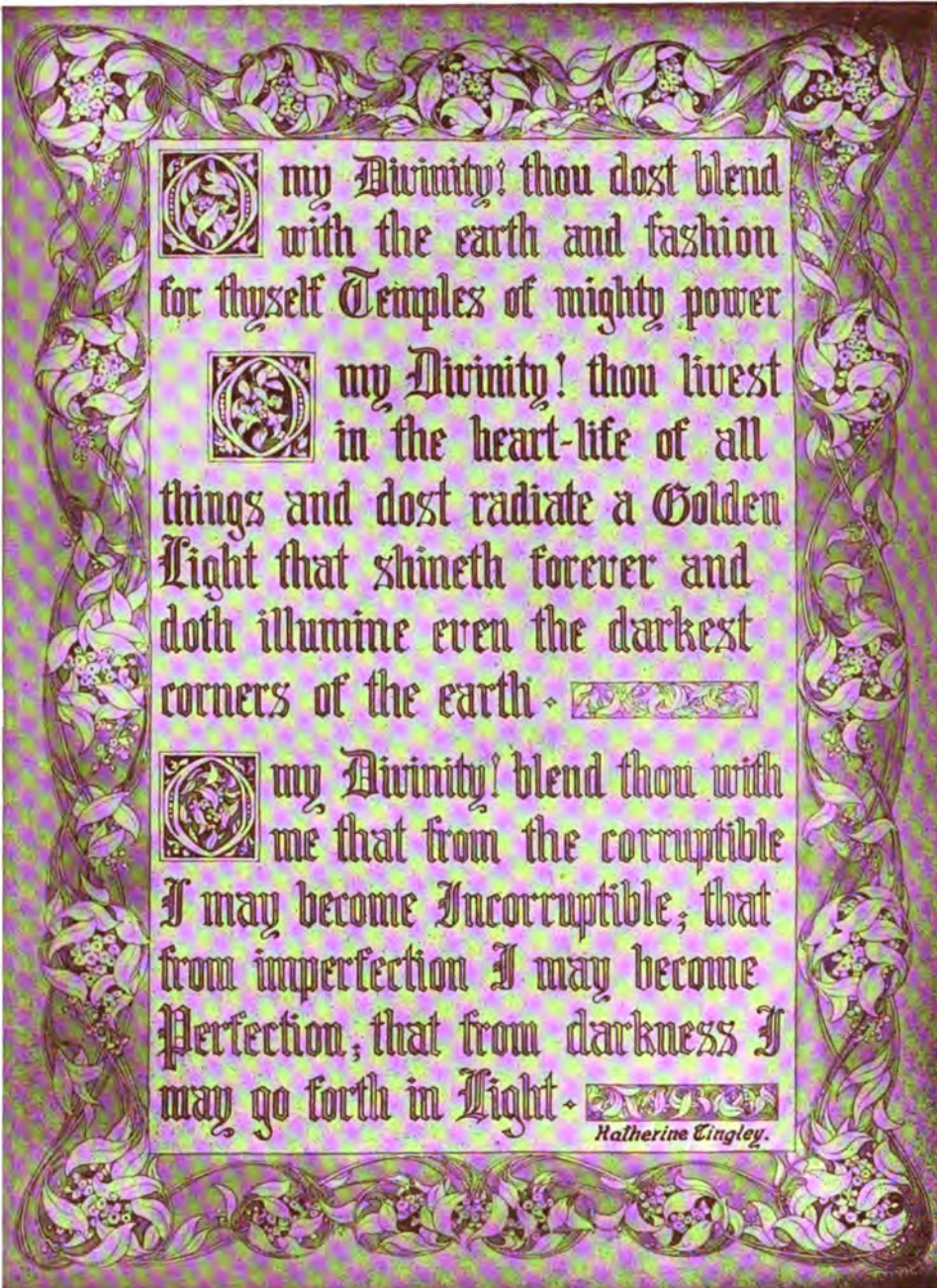


Illustrated

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

Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temples of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth.

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection; that from darkness I
may go forth in Light.

Katherine Tingley.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

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Lomaland Photo & Engraving Dept.

LOOKING WESTWARD ACROSS THE PACIFIC

VIEW TAKEN FROM THE SOUTHERN PORTION OF THE GROUNDS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXXI, NO. 3

SEPTEMBER 1926

"A KNOWLEDGE concerning spiritual and Divine things is surely attainable with much greater precision than commonplace modern philosophy dreams of; it has been attained by great Theosophists in all ages; it is recorded in a hundred enigmatic volumes, the comprehension of which exacts the care and effort which in due time it will so well reward, and the pursuit of this knowledge is one of the great aims of the Theosophical Society. . . . And another great aim of the Theosophical Society has been to show how the pursuit even of the highest philosophical knowledge must itself, to be successful, be wedded with the wish to do good to the whole family of mankind. As a mere intellectual luxury, sought for in a selfish spirit, spiritual knowledge itself must necessarily be futile and unprogressive. This is a great mystic truth, and out of the full knowledge thereof on the part of those from whom the Theosophical Society received its creative impulse, has arisen THAT PRIMARY WATCH-WORD OF OUR ASSOCIATION, 'UNIVERSAL BROTHERHOOD.'"

— H. P. BLAVATSKY, from *The Theosophist*, Vol. I, No. 2

BROTHERHOOD, A FACT IN NATURE

KATHERINE TINGLEY

Stenographic Report of Extemporaneous Public Address delivered at
Kungsgården, Visingsö, Sweden, Sunday afternoon, July 11, 1926

MR. PRESIDENT, *Members of the Universal Brotherhood and Theosophical Society, and Ladies and Gentlemen: It gives me very great pleasure to be at Visingsö. I try to come here every year, and particularly to be here Sunday, out in this beautiful grove, where everything from the blue sky down to the green grass is telling us of some of the beauties of nature and of some of the beauties of life.*

I — THEOSOPHY THE ANCIENT WISDOM-RELIGION

If we could only understand the laws governing our lives! If all could have the knowledge which Theosophy gives! It gives to every earnest student or thinker an opportunity to find out the meaning of life. Every man and every

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woman who has the disposition to understand the teachings of the Divine Wisdom can discover for himself or herself that Theosophy contains the very answer to our prayers, to our yearnings, to our aspirations and to our hopes.

All that we hope for of the best in life, we can find by understanding the laws that govern human nature. And those laws govern us. We are only half awake at our best. We know very little about ourselves, and we know still less of what we shall meet in the next life.

Now the teachings of the ancient Wisdom-Religion were not originated by H. P. Blavatsky nor by the members of the Theosophical Society. They are as old as the ages and were taught centuries before Christ was known. This Divine Wisdom has in the past done wonderful things for Humanity, when its teachings were lived and understood. Humanity had great civilizations as a result thereof ages ago. People had more knowledge of the self and more knowledge of the laws of living. They understood nature better, and they knew how to live according to the divine laws.

II — THEOSOPHY FOR ALL

There is no price charged for these teachings. We Theosophists travel far and at great expense to come and tell the people of this message. And you must know that I should not be here, if I did not feel a responsiveness in the hearts of the Swedish people — a readiness to receive this great message — not all at once, to be sure, not today, nor even tomorrow completely — no conversion, no compelling, no forcing, no intimidating, but just simply lifting the veil of life, giving new pictures to each one of you.

You who despair the most, you who have lost your courage, who have lost faith in yourselves and in your God, will find that Theosophy answers your prayers. When you suffer under apparently great injustice and great sorrow and can find no explanation, come to Theosophy and it will give you light. When you ask, 'What is the meaning of Life?' nothing can give you such a comprehensive answer as Theosophy. It imparts to you an all-embracing knowledge of what is the meaning of life, who you are, whence you came, why you are here, and whither you are destined to go.

III — THE LIFE BEAUTIFUL

As you watch me and learn to know me better, you will find that I am an enthusiast, that I have not the heavy shadows in my life that so many dear, splendid people have, who have not the knowledge of Theosophy. Life is beautiful to me, because it was intended in the great divine scheme of things that life should

BROTHERHOOD, A FACT IN NATURE

be beautiful. All that we see around us in nature here tells us how beautiful life is. It is only man who seems to be in the shadows.

Look at the different nations: see the divisions, the separations, the insanity of unbrotherliness, the selfishness, the greed, the vice, and the wrongs! And in spite of the efforts made by those who are doing the best they know how, yet vice continues, starvation continues, suffering continues, and doubt and despair are in the hearts of hundreds and thousands of people today in your country and in all countries.

Why is this? Because the people have not the knowledge of Theosophy, which is the key to the whole situation. They do not know what life means. Could there be anything more discouraging, more of a quality to take the cheer and the hope out of life, than to believe that you, the greatest expression of nature, were born just for seventy-seven or a hundred years? Do not believe it! Let me assure you that the yearnings and hopes of your hearts, the early dreams of your childhood, and those of your present life, have an answer in Theosophy. Indeed, Theosophy is the answer!

IV — AFTER ONE EARTH-LIFE, WHAT?

It is the duty of every man and woman to get some idea of what life means. It is an insult to the Supreme, it is an insult to the sunshine and to the silence of nature, for the man with intellect, with the ability to think and to comprehend, to accept the idea of only one life, one experience on this earth! And then what happens? You go somewhere, but none of you are sure where you go when you say you die. The one-life theory is a great reflexion on your mentality, your intellectuality, your common sense and your discernment.

Please remember that the subject of Reincarnation, which fifty years ago was not understood in the West nor accepted, is now going through the world. It is affecting the deepest thinkers, the greatest minds. It is bringing about a readjustment of the disturbances of human life. It is entering into the homes and rebuilding the home-life. It is teaching man his responsibilities, as he never knew them before. It enters wherever there are progressive minds seeking higher and better education.

V — SELF-KNOWLEDGE

We must not only have intellectual knowledge sufficient for daily life, but we must have the knowledge of ourselves. We must begin now, if we have never done it before, to be conscious of the dignity of manhood and womanhood, to be conscious of the power that there is in each human being to adjust the life,

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to bring it up to a point of success in the spiritual sense — to a point of conquest, to a point of understanding the meaning of life. When we reach that point, we begin to see the greatness of human life. This convinces any real thinker that life is eternal, that man is eternal, that he is a soul — not just this physical body, but that he is a soul.

The more a man comprehends these beautiful teachings and the more his heart is lifted in sacred reverence for these divine truths, the more he knows his God, and the more he loves his God, and the more he serves his God, and in serving God, he serves humanity.

VI — THE EXTERNAL LIFE NOT ENOUGH

Theosophy takes us still further. It shows that man can only be half-educated if he has nothing but the outer life all the time — if he just gets up in the morning, pursues his worldly ends through the day, and eats and sleeps! Oh no! There is another life! There is the inner life! It is the life of the heart! It is that which talks to you in the silence, that wants to reach you and bring you to the recognition of your royal privileges!

Think of the optimism of Theosophy! You can take it into the prisons among the most discouraged, among those who have learned to hate humanity and to hate themselves, who are unable to discriminate between right and wrong, and you can tell them that the divine laws, nature's laws and God's laws, give even the lowest and the meanest and the most degraded of all humanity another chance! What have we not to hope for? What have we not to believe in? What have we not right at hand to make our own?

It is not preaching, it is not professing, but it is the real life that makes a genuine Theosophist. And Theosophy is not far off, it is right here, it is everyday, practical, common-sense. You can have it with you at all times. A man can go to his business burdened and weighed down with his responsibilities and discouraged, or he can get up in the morning, face the blue sky, feel the warmth of the sunlight, and know that he has a secret to life's problems, he has the key to the situation of his life for that day, and he can make that day holy, sacred, beautiful, and inspiring!

VII — THEOSOPHY, THE GREAT NEED

All thinking people must agree that humanity wants something, it needs something, it is asking for something, it is crying for something; and that something is Theosophy.

Years ago, after I first came to Sweden, I realized that with all the superb

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intellectual education you give your students, that is not enough. The education of the mind, I repeat, is not enough. Our youth must of course have the education of the mind, but they must also have the education of the heart; they must have the inner education; they must know that they can draw upon their own inner powers, when they wish to, and bring themselves to a position of controlling their own lives, of bringing themselves to a point of cleanliness, and purity, and decency, and honor, and dignity, to such a degree that it is verily a new life they are living.

Theosophy is the natural religion of mankind. We find this at our educational institution at Point Loma, which is now famous all over the world, among those boys and girls who try to live the Theosophical life, who try to educate themselves — not only their bodies and their minds, their stomachs and their wishes — but who try to bring out the royal personality, to bring the man to his strength and the woman to her strength.

Theosophy is the needed thing in your country. You need it in your Parliament; you need it in your politics; you need it in your education; you need it in your homes among the children; you need it to make everything human more moral; you need it to lift the whole country that you love up to a higher standard, if you expect to pass through the aeons and the ages and not go through the horrors of war.

The reason why man is unbrotherly, why he has not the knowledge to bring about Peace in the real sense, is because the teachings of the ages — in themselves pure and good and true in essence — have been so distorted and turned upside-down by the minds of men, that all humanity has the curse of a hard and cruel life, even at best.

VIII — LIFE IS JOY

The blessings that must come to this country and to all countries, the blessings of real brotherly love, will come when humanity realizes that man is a spiritual being. The great Divine Plan of the Creator, as you would say, or of the Great Supreme Power, as we would rather say, is to have humanity live happily, to find its rights and its privileges.

Life is not worth living if we just eat and sleep and worry and die at fifty or sixty with no assurance for the future. Oh, no, no! Not for Theosophists! A man or a woman of fifty or sixty years must be on the upper rung of the ladder! They must be climbing! Climbing how? Blindly and without trust? Not at all! They must go up the ladder of hope and trust, just as little children go to their mothers, just as the birds find their nests in flight, just as

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the sun finds our hearts when we open them to it, just as everything in nature responds to the noblest in our natures when we attune ourselves to it.

IX — VISINGSÖ'S TOMORROW

I know that even before I pass away, beautiful Visingsö will be a known place in all the nations of the world, because the splendid old principles of Per Brahe are in the hearts of the people, of these dear islanders. All these years, perhaps without as much education as they would like, not much show, very little wealth, they have kept within their hearts the basic teachings of Per Brahe.

I am as certain as I live that the day will come, when this beautiful island will be revered. It will be loved as a great moral Center of Sweden, and bring to the Swedish people that which they should have, that which belongs to them — that spiritual knowledge which they have asked for and it has not come.


X — THEOSOPHY'S GIFTS

The beauty and the charm of Theosophy is that it is unlimited in what it gives. It will not give you wealth. It will not give you prominence nor great honors in the outer world. But it will bring that divine peace that we all long for. It will bring a gladness of the heart and a love of life. It will bring a consciousness to man of the meaning of life, of the glory of life, of the beauty of life, and of the sacredness of life.

Then man will begin to see his responsibilities. He will see that life means something more than eating and drinking, and sleeping, and talking and professing. We must do our duty by our fellow-men, for we are brothers by the laws of nature. We must assume the responsibility of living up to high principles, to honorable ways of thinking and doing. And when the moral atmosphere of humanity is as sweet and pure as nature is, then we may say that the Kingdom of Heaven is on Earth. I thank you.

SIGNS OF THE TIMES

H. TRAVERS, M. A.

 HE state of mind of the rising generation is a constant topic of talk in the papers; and we read every day how people are tired of the old formulas and are searching for reality. But this means that they want personal experience, actual knowledge. Knowledge can only be attained by the use of our own faculties; so that the question reduces itself to one of cultivating our faculties. But this is the method of Religion — Religion in its true sense.

SIGNS OF THE TIMES

Religion teaches that the truth is attainable. Many a school of dialecticians has shown that truth is not attainable by the bodily senses or by what is ordinarily understood as the reason. But if we look up the definition of the word 'mysticism,' we shall find it is the doctrine that truth is attainable without the (bodily) senses and without the 'reason.' If we are not content to dismiss a subject by docketing it with a label, such as 'mysticism,' and pigeonholing it away, we may profit by this definition and recognise it as applying to religion in the real sense. It means of course that there are faculties superior to the 'reason,' and that by them truth is attainable.

It can readily be shown that the doctrines of Christianity and the sayings attributed to Jesus Christ are such as can be found in many another religion anterior to Christianity. They are in fact fragments of that ancient and universal system which we call the Wisdom-Religion or Secret Doctrine. The essence of these teachings is that man is essentially a divine being, though incarnate in a fleshly tabernacle; and that hence he can attain truth in proportion as he cultivates the divine or spiritual side of his nature, rising above the delusions and errors produced by his animal nature.

It would seem then that what the rising generation is really searching for is a fuller knowledge of their own selves, an escape from the externals and shams of life, and a refuge in the inner realities. But too often they make the usual mistake of blaming anything and anybody but themselves, and of making an outcry instead of getting at once to work. The strong man does not make speeches about what people ought to do for him, and assert his 'rights'; but he keeps silence and does things. In a word, if we desire truth we must seek it within ourselves.

Then of course there is the usual confusion about the meaning of the word 'freedom.' It is of no use if we are delivered from social restraints merely to be handed over to the dominion of our own passions.

The belief in what may roughly be called 'occultism' is always present in the human mind; but lately it has come more into prominence. It is being admitted, even by the foremost men of science, that the old-fashioned scientific picture of the universe is altogether inadequate; and that there is no longer any reason to deny the possibility of happenings that once were classed as 'miraculous' and 'outside the order of nature.' Here then we find two movements existing side by side and characteristic of the present times: the yearning for a true basis for morality, and the belief in occultism. These two ought never to be separated; and because they too often are separated, neither of them is

THE THEOSOPHICAL PATH

rightly comprehended or applied. The ethical ideas are left too vague, and the 'occultism' becomes divorced from ethics.

See the tone of the teachings that are given out as 'occultism' — miscalled so — ways of increasing our personal power and obtaining what we want, influencing other people and acquiring an attractive personality! But surely it is evident that people who follow this line are simply feeding and pampering the old enemy — self-love in its various guises,— and that they will therefore bring upon themselves the consequences of self-indulgence, and in a heightened degree. It is not by adding cubits to our own stature that we can profit either our own true interests or those of society. It has always been taught, and is universally admitted, that the personal will has to yield to the force of principles founded on the common interest of humanity. Every possible ethical and moral system has to allow this. This must therefore be the basis of all occultism, if the latter is to lead to benefit and not to trouble.

The rising generation needs the light of real Occultism, for which Theosophy, during the last half-century, has been preparing the way; the results of which work we see in the attitude of people's minds today. The keynote of this is self-discipline, which solves the difficulty of having to choose between license and submission to arbitrary authority. *Health* is a word to conjure with nowadays; health is on everyone's lips. But it means much more than mere bodily health: we cannot for practical purposes separate our nature into compartments: all parts of it are interdependent. Health means wholeness, balance and poise of the whole nature. To achieve it we must be strong at the center; the neurotic unstable man has all his vitality in his nerve ends, and is either all up or all down; his moods change from feverish activity to exhaustion.

It is a notable sign of the times that party-selfishness is in some cases giving way to co-operation. The stress of necessity has driven people to see that nobody can succeed if parties are in antagonism, each striving to get the most out of the other. Few people nowadays have any use for the old economic doctrine that somehow good would result by leaving the world to the free play of antagonistic competition. Individual initiative is good and has accomplished much; but it must be kept in its place and not exaggerated into a general principle.

We cannot assert our own personality at the expense of every other consideration; nor can we so obliterate our individuality as to become a mere cog in a machine. Both these conditions are being complained of today: people are grumbling at the assertion of personality, and growling at the obliteration of personality by machine-methods. So here we have a problem; and true Occultism solves all such problems.

THEOSOPHY, THE BALANCE-WHEEL OF HUMAN LIFE

How to co-ordinate man the individual with man the family; how to adjust in their proper relations our individual initiative and our social obligations. This means a proper understanding of man's nature, so that we can learn to discriminate between that in us which is universal and that which is particular. Probably we can do this to a great extent by instinct and common sense when we are not philosophizing. But people with brains must have principles back of their conduct, and it is necessary to understand the principle back of this problem. It is that of the difference between the personal self and the Higher Self. This mystery can of course be solved only by experience, but we can start on the road to its knowledge by a study of the Theosophical teachings on the seven principles of man, which show the relationships between the several parts of man's nature. In short, it is by a study of the Theosophical teachings in general that we can acquire a philosophy that shall be consistent with the facts of life and interpretative of actual experience.

THEOSOPHY, THE BALANCE-WHEEL OF HUMAN LIFE

J. H. FUSSELL



WHenever we speak about Theosophy there surely must come into our minds the name of H. P. Blavatsky, and coupled with her name, the names of William Quan Judge and of our present Teacher Katherine Tingley. I pay tribute to H. P. Blavatsky, whose name, coupled with those of her successors, William Quan Judge and Katherine Tingley, will through all future time be connected with Theosophy and with the re-statement of the ancient Wisdom-Religion, the Secret Doctrine of antiquity, at the close of the nineteenth and the beginning of the twentieth centuries.

There has always existed a path that leads to the Heart of the Universe; but this path has often become obscured, just as any path through the forests that is not kept hewn out and clear with strenuous exertion soon becomes obliterated with the dense growth that is so rapid in tropical countries. So this path that leads to the Heart of the Universe had become overgrown, almost lost. And yet it was still there.

The work of H. P. Blavatsky was to clear again that path, that men might travel along the road of Wisdom and come to the Heart of the Universe. And Katherine Tingley's work, which is to the same end, may be summed up in her own words as follows: "My aim is to make Theosophy intensely serviceable and intensely practical." And she says also, that if instead of looking upon Theosophy as a far-away philosophy,

THE THEOSOPHICAL PATH

as a marvelous theory, however beautiful, we would take it as the Law of Conduct, as being practical and apply it to our daily lives, then we would come to an understanding of it.

Now I know that all will agree that life is very, very complex. It is becoming increasingly more complex. There seems no solution unless we turn to Theosophy. There is so much confusion; all the machinery of modern life is racing at such tremendous speed; surely there is need of a balance-wheel.

But this complexity of life should not in any way discourage us. Look at Nature, take the simplest of Nature's works. Take a leaf, a flower, or a seed, and examine it with a microscope; how wonderfully complex it is! But in addition to the complexity there is order. Look at the life of man, at man's physical nature; how marvelously complex is the human form; and there too is order. There is a little balance-wheel in the human frame, not exactly a wheel, but what in human physiology plays the same part: in the ear is a very little, delicate organ, any injury to which makes it difficult for a man to keep his balance or to walk straight. And I believe that research and investigation would show that in all the complexity of life or of Nature there is some organ or some factor that preserves balance.

Doubtless in the human frame there are other balancing organs or factors, and the welfare of the whole being depends upon the balance and interaction of all its parts; and further, as Katherine Tingley says, in her definition of Râja-Yoga, upon "the balance of all the faculties, physical, mental, moral, and spiritual."

In the Upanishads there is a very beautiful verse: "The Wheel of Sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes." The center, the nave, is love; not love as it is so often spoken of; but Divine Love. We might say Divinity itself is there, at the very Heart of the Universe. Yet where is the road that leads thither? Is it so completely overgrown as to be obliterated? "The heart of things is peace," but out in the world is confusion. What is lacking? What is it that has caused all this confusion, this lack of balance? In our own lives, we know, very often we find ourselves in danger of losing our poise and balance. Why is it?

There has been for ages the search after material things, delving down into the material nature, seeking the gratification of material desires, forgetting that life is something more than matter, more than the activity of the physical nature, more even than the activity of the reasoning mind. One may, as he thinks, be sure that his line of reasoning is

THEOSOPHY, THE BALANCE-WHEEL OF HUMAN LIFE

correct, and yet be off balance because of some unknown or disregarded or misunderstood factor.

In any machine there must be balance; and how marvelous is some of our modern machinery. There must be no waste motion, no non-essentials. Parts of the machine are for giving strength and stability, other parts may be delicate and fine. But all the parts must work together; for however complex the machine may be, there must be order, there must be balance. For large masses of machinery a heavy fly-wheel is provided to maintain balance and prevent the machine from racing, and to hold it steady if there is a sudden slackening of the power. Is there an analog of this in human life? What is that balance-wheel? What can give balance, poise, and hold steady the passions and the mind? Is there not something that has been forgotten in human life? It is not to be found in the material nature, nor in the brain-mind. It is in the heart of things, in the Heart of the Universe. It is at the very center of all; there the point of balance is to be sought. It is the spiritual nature that has been lost sight of.

We go along in our day's work; we are absorbed in the material things of life; and how often do we face disappointment and heart-ache? And yet when we were children — and possibly all of us can look back to those happy times, when we listened to the fairy-tales and the old myths of the ancient days — all life was full of beauty and wonder; life was full of happy adventure, and we lived in a wonderland. Then after a while we began to forget; yet still in our youth, before going into active outer life, we had our high ideals. Oh! there was something so beautiful in life; we read about the heroes and about what they had done; and there was something for everyone of us to do, some noble quest, some great deed for us to do. We were going out into the life of the world as a warrior, as one of the heroes; we were going out to succor the distressed and ease the heartache of the sorrowing.

And we went out into the world — and what was there? How soon were our dreams dispelled, our ideals killed, by the indifference of the world! And for so many (fortunate for those for whom it was not so) life became drab monotony. And though there were moments when we glimpsed the bright reality of our childhood dreams and of our youthful aspirations, that roused us, for a moment, to our best, how soon those moments passed away!

Now why should this be so? What is lacking from life as it exists for the great mass of humanity? Are we to say with Hamlet:

“The time is out of joint: — O curséd spite,
That ever I was born to set it right!”

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Not that any one of us would be so vain as to think that we could set the whole time and the whole world right. But surely we must acknowledge that the time *is* out of joint, that the balance has been lost, that there is something sadly lacking in human life. Is it perchance what we had in our childhood, almost in our babyhood, the memory of the beautiful stories our mothers used to tell us, the ideals we had in our youth, when we were facing the world; when we were going to do something great and noble and beautiful in the world — and could not? Does this seem foolish to some? Yet one of the wise of old time said, “Except ye become as little children . . .”; and another in far older times, “the pupil must regain the child-state he has lost. . . .” Fortunately indeed there are some whose childhood is not altogether forgotten; it is not altogether a dead past.

Think what childhood means; think of the far past golden age, when humanity was as a child, and all life was beautiful and pure. And if we will but turn our thoughts, even now and then, to the meaning of that time and bring back but the faintest memory of the beauty and sweet innocence of childhood into our lives and into the lives of all grown men and women, surely we shall be doing *something* to restore the balance in human life.

But in the lives of all of us is the wide divergence between our ideals which are still ours and our actions, even when at our best. We still have our ideals. Out in the world there are thousands and millions who have their ideals, and yet there are the conditions in Europe and throughout the world, where the ideals have gone so astray. Why is it, if we have these ideals, why is it so difficult to live up to them? — for that is what is required of us, to reach up, not to drag our ideals down to our level of life, but to seek to raise that level to conform to them. It is just this: we have forgotten a part of our natures. We have been so intent on building up this machinery of our material lives, our personal selfish interests, and have neglected the most important factor without which we do not truly live.

Our lives are over-weighted. We have ignored the important part, and yet it is there. We cannot entirely get away from it; we cannot altogether take out of our lives beauty and love, no matter what we may do, no matter what mistakes we may make. They are there, however hidden; the very sunshine proclaims them, our friendships and affections are evidence of them. We may never think about the sunshine; perhaps there are some so wretched that they do not know that the sun is shining, yet nevertheless, behind the clouds *the sun is shining*. Now and again these wretched ones creep out of their hovels and the sun shines down

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upon them, though they never raise their eyes to it. So too the spiritual divine life that is in the heart of each is equally shining although it may be absolutely hidden. And there may come even to the most wretched a ray, a memory, perhaps, of the divine life.

Truly Theosophy may be called the balance-wheel of human life because it makes life complete; because it is the Higher Law of conduct, as Katherine Tingley says; because it welds all together into a living whole, so that we are not separate; and because like the wheel of sacrifice, Theosophy too has love for its nave, action for its tire, and brotherhood for its spokes.

Perhaps a word should be said about the meaning attached to *sacrifice*. If it is the giving up of something that we feel we must give up, which is hard to part with or something which we have to force ourselves to do — that is no sacrifice, truly. Sacrifice is the gift which we lay upon the altar of life, with our whole heart-love. That is true sacrifice, because the word itself means to make sacred, to make holy. *That is sacrifice*. Does a mother think about sacrifice, in the ordinary sense of the word, when she spends all her strength and all her energy, and gives up her rest and her sleep to save her child, watching by the bedside of the little one racked with pain? Does she call it *sacrifice*? It is the offering of her heart, of her very life, and she gives it gladly. *That is real sacrifice*. It is what we give with joy; it is what we most desire to give; and the soul of sacrifice is the soul of glad offering.

When we think of Theosophy as the balance-wheel of human life, we find first of all that it gives to man knowledge of himself; and without this knowledge we should never know what was lacking. It not only gives knowledge to man about himself and the complexity of his being, but it brings *order* into all that complexity. For Theosophy is Wisdom, and to quote a few words from the *Bhagavad-Gîtâ*, which I think are among the most beautiful in that little book:

“It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth.” (ch. xiii)

In the heart of every man and woman there is a ray of Divinity, a ray of that light which is Theosophy, Divine Wisdom. We do not have to look outside for it — though we may get aid from outside; and it is in the heart of things; it is the secret of all things. To find it we must first look within our own hearts. There is always a little ray there; and in order to find more of that Divine Light; in order to find that path that leads to the Heart of the Universe, we must hold sacred and follow that which we have.

Shall we then say with Hamlet, “O curséd spite that ever I was

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born to set it right"? No! We will say, so far as this little universe of our immediate surroundings is concerned, "O blessed joy, that we are here to help to set it right." For there is no pessimism in Theosophy. There is no possibility for a Theosophist to be a pessimist. It is his joy to help to right the wrongs of the world. It is the one thing he desires to do. It is his sacrifice, in the sense of the glad offering. He will see to it that so far as lies in his power, beauty and order and harmony are brought into this little Universe from his own experiences and from his own surroundings.

Then we can show these grown men and women who have lost all the spontaneity and the joy of childhood, for whom life has gone so far astray, for whom the complexity of life has become so great, the confusion so confounding — we can show them that there is something that we and they can do. We can turn to Theosophy, to Râja-Yoga, which is an aspect of Theosophy, and we can show that what is needed most is the help that we can give to the children. For if this world is to become a better place we must begin with the children. That is why Katherine Tingley started her School, and that is why she gave to it the name Râja-Yoga, which Katherine Tingley defines as the balance of all the faculties, and which she has further declared to be Theosophy applied to education.

And by taking Râja-Yoga as the balance-wheel — for Râja-Yoga means literally 'Royal Union' — we shall get that union which exists between the spokes of a wheel, all united in the nave, a union which exists in the most complex piece of machinery when all is working in the most perfect harmony and order. But we must not look on ourselves or upon life as a piece of machinery. The world is not a mere mechanism. It is a living organism in which there are union and harmony that come from the perfect balance of all the faculties: the physical, the mental, the moral, and the spiritual.

To find this balance in human life, giving to the material life its due, holding at their right valuation the affections and the mind, we must travel inward towards the center of things along the pathway of spiritual effort that leads to the Heart of the Universe. As William Quan Judge once wrote: "The Will, the Conscience, the Affections, and the Intellect, must work in one straight line for the procuring of truest Light."

Therefore Theosophy, the Balance-Wheel of human life, has Love for its nave, Action for its tire, and Brotherhood for its spokes.

“WHY DO WE NOT REMEMBER OUR PAST LIVES?”

R. MACHELL



ARE you quite sure that we do not? What is character but the digested memory of past experience?

Why should we remember more than we are able to assimilate? As a matter of fact I think we all carry with us a host of quite unnecessary memories, which take the form of personal peculiarities, vices or virtues, likes and dislikes, not to be attributed to heredity, nor acquired in this life. Where do they come from if not from memory?

As to memories of specific events in which we may have had a share; Why should we expect to remember what we may have done in another body if we forget so recent an event as the birth of the body that we now inhabit? And how can we accept as genuine the so-called memories of past lives of people who cannot recall with any certainty what happened to them during the first few months of their infancy?

Surely the teachings of Theosophy are more reasonable than the vain fancies of irresponsible people whose imagination runs away with them inducing them to identify themselves with some historic notability. The student who aspires to self-knowledge will make but little progress in the study of Theosophy until he learns how utterly impersonal the true Self really is. And his first step upon the path of wisdom will make him rather anxious to forget the past than to remember the unnecessary details of a former life which is but one of an unnumbered series of existences.

No! Better forget the past with its mistakes, assured, as we may be, that somewhere along the path of evolution we shall have the opportunity to reap the harvest of the causes we have sown like seed along the way. There is no need to carry with us all the details of that sowing. No! Rather be grateful to our loving mother Nature for the power to forget. Be grateful to the law of life which draws a veil across the screen of memory setting us free to sleep and dream awhile. Be grateful to our good friend Death, the guardian of the land of dreams. And above all be grateful for the creative power of imagination, which reveals to us the possibilities the future holds in store for those who find the Path. You will know soon enough why you do not remember your past lives.

ROME IN SUMMER

JAMES GRAHAM, F. R. P. S.

SEATED on the Pincian Hill, the traveler sees the city spread before his feet. It is evening. A half-moon shines over the city, silhouetting the trees and roofs and adding an air of romance to the scene not perceived by day. In the far distance a lighthouse sends its beams over sea and land, flashing red, white, and green, with the colors of United Italy. The incessant hoot of motor-horns rises from the narrow streets where vehicles are threading their way through the streams of pedestrians. Old Rome is not a city of sidewalks, and the traffic has to make the best of its way along streets paved from wall to wall with flagstones.

Of the two highest hills in Rome, the Capitoline is crowned with public buildings, but the Pincian Hill is a cool garden, its walks lined with busts of prominent citizens set on pedestals. To the east the view is dominated by the new monument to Victor Emanuel II, an enormous colonnade with flights of steps, beautifully constructed in marble.

The ancient Forum Romanum, the heart of ancient Rome, lies below the Capitoline Hill, and the ruins stretch to the walls of the city, though the most interesting excavations cover a comparatively small area. Wild flowers and shrubs grow where the feet of the great once trod. Such is cyclic destiny. A race is born, rises to its zenith, and finally declines, some day to rise again. A short distance away, as in a pit, is Trajan's Forum, retaining of its ancient glories only a part of the original column and the stumps of a few pillars.

In the Colosseum the interior is displayed as on an exhibitor's model for the world to wonder at, and perhaps to consider whether the purpose of this building was originally conceived merely as a pleasure-resort, the use to which it was actually put. It was a triumph of brick-laying. The only parts of stone were the outside facings. These old Romans, however, might be called the pioneers of reinforced concrete, for the proportion of mortar to brick is greater than is usual now.

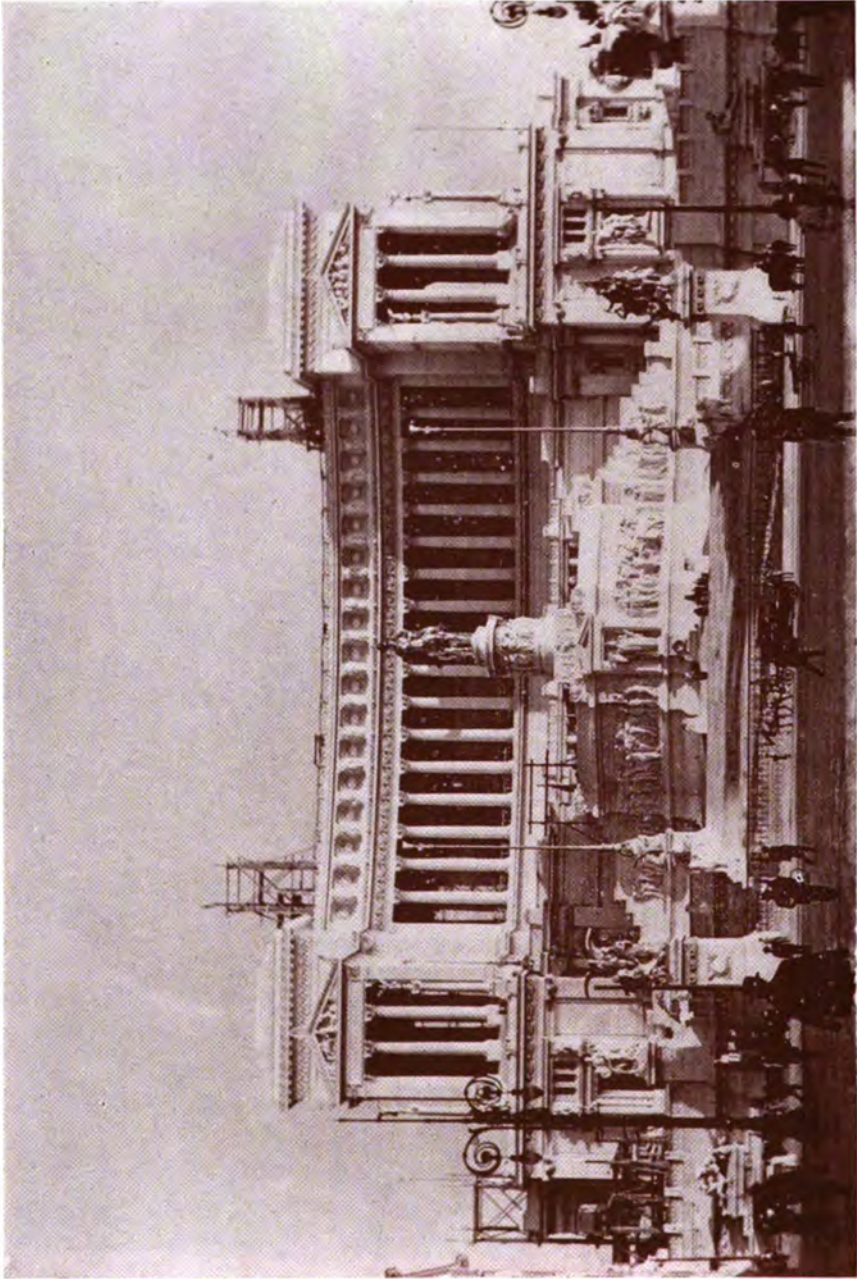
Below the Pincian Hill lies the Piazza di Spagna, where artists' models sit on the steps awaiting hire. Just outside this point is the Porta del Popolo, where Nero was buried. It was the Pilgrim's Gate, much used by pilgrims and palmers entering the city from the north.

Rome is a compound of many ages. The ancient ruined portion, the crowded medieval district, and a more modern area situated on the surrounding high ground and along the banks of the Tiber, which flows just outside the town proper; all have their distinctive character, each contributing to the complex individuality of the so-called 'Eternal City.'



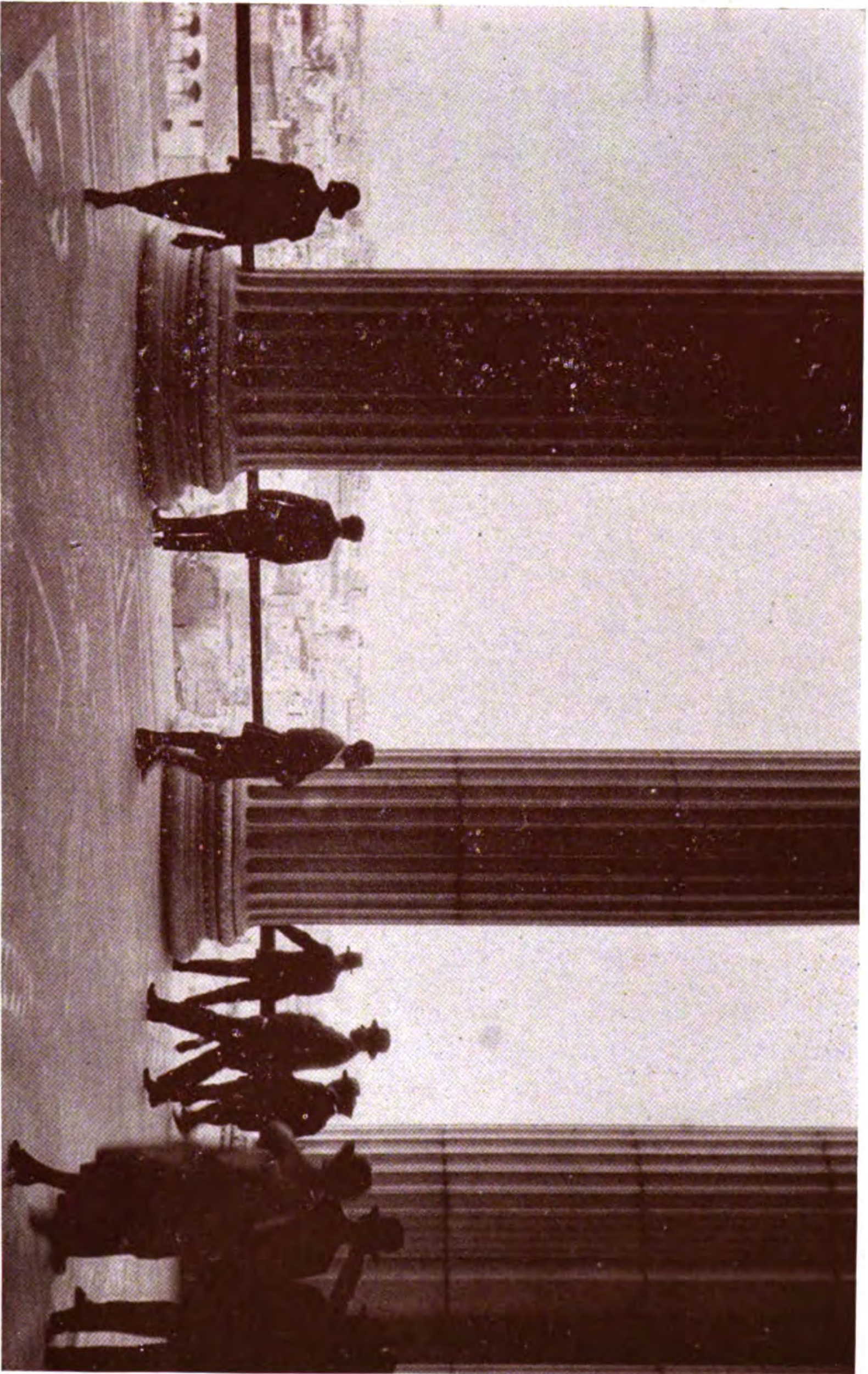
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ROME: VIEW FROM THE PINCIAN HILL



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ROME: THE NEW MEMORIAL TO VICTOR EMMANUEL II
IT IS BUILT ENTIRELY OF MARBLE



ROME: THE UPPER GALLERY OF THE NEW MEMORIAL TO VICTOR EMMANUEL II

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ROME: AN EVENING-VIEW FROM THE GALLERY OF THE NEW MEMORIAL TO VICTOR EMMANUEL II

BEAUTY

RONALD MELVILLE

IT is all very well for the philosopher to assert that 'the beautiful and the true are one'; but the practical man knows better; or perhaps he would simply agree to the proposition, merely adding that neither of them have any importance when confronted with utility. There are indeed fanatical utilitarians who regard any recognition of beauty as a concession to sentimental weakness, or as a sign of degeneracy. And we cannot but feel some sympathy with the practical person, knowing, as every observant person must do, that very much of what passes for beauty is false in every way, and is utterly unworthy of the name because it is not sincere.

Beauty is true when it is an adequate expression of inward harmony. Beauty is false when it is a mere outward adornment intended to mislead the spectator as to the true nature of that which is so adorned. But the acceptance of such a proposition must depend upon a previous recognition of the symbolical character of the universe, that is to say, the belief that things and creature are, all of them, outward appearances of inward powers, expressions of inherent potencies, or bodily manifestations of a soul. And this, I fear, is too much to expect from a 'practical person' in this materialistic era of our degenerate civilization.

To the average person beauty is simply that which pleases the senses and more particularly the sense of sight. Obviously, in such persons, the test of beauty is really but the measure of the culture or refinement of this sense, and not a quality that can be considered as inherent in the object. Yet the average person undoubtedly attributes beauty to the object of his perception as a quality outside of himself to be appreciated by his senses.

Furthermore, the ordinary individual does not question the correctness of his vision, and takes the degree of enjoyment that he gets from the sight of a beautiful object as the measure of its beauty. Thus a person whose sight is defective to the point of color-blindness will find keen enjoyment in the most excruciating disharmonies of color, and will wear with satisfaction a dress that would shock a parrot, whose taste in dress is certainly as discordant as its voice is unmusical. And even when there is no actual defect in the organs of sight in a number of spectators, it is probable that there will be few of them who will agree as to the beauty of a spectacle presented for the first time to their unguided criticism. When they have compared notes and corrected impressions by

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some standard other than their individual taste, they may arrive at some sort of accord, for the average person has little individual judgment.

But whether they agree or not as to the degree of beauty in the object in question, they will all be of one mind as to beauty being an attribute of the spectacle, not a state of mind in the spectator. So they may resist the temptation to think for themselves and may compromise on their verdict by agreeing as to the beauty but protesting that such beauty is distasteful to them individually. Such a concession to the voice of the majority may be sincere but it is then an evidence of confusion of mind as to what beauty is.

There have been pompous pedants who have presumed to lay down rules for beauty and have even established a canon. But the futility of such efforts is painfully obvious from the start, and the death of such a code is only escaped by the poor thing's lack of the life-principle. There is nothing there to die. So all formulas for beauty are dead things, and if it be contended that a stepping-stone is all the more useful for its deadness, I would reply that it is only useful as a point of departure for the next step. And that is about all the value to be found in formulas and rules of beauty. To a spectator who can use his own sight, the opposite bank of the river will be visible at once from where he stands, and he may decline the use of the stepping-stones, being able to see what he wishes without crossing the river.

But this is a material age and few people see for themselves or trust their own eyes; they have to go close and use their fingers to find out if a thing is beautiful!

To the Greek philosopher, beauty was an evidence of the presence of divinity. To the Puritan, beauty was a snare of Satan. Here is a clear case of a word used with two different meanings; for the divine beauty is an expression of purity and internal harmony, while the earthly beauty was an external harmony of appearances, entirely false, and appealing to the carnal senses. The beauty of form worshiped by the Greeks was to them an evidence of divinity self-expressed, and therefore unavoidably true and good. But the beauty of body so dreaded by the sensual Puritan was a delusion expressive of demoniac frenzy.

A little reflexion will suggest that what we call beauty is hardly conceivable apart from the mind that perceives it. The eye does not see beauty, it registers vibrations, and the mind pronounces judgment on the record, calling it beautiful or otherwise according to the taste of the beholder and then ascribing this judgment to the object as a quality inherent in it. The question arises as to whether there is a beauty

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which is actually inherent in persons or things, and if so what relation does it bear to that other kind of beauty which is but a state of mind in the spectator.

We sometimes speak of people being deficient in the sense of beauty, or as having no eye for beauty, though their senses and organs seem to be in good working-order otherwise. Would it not be better to say that they have no beauty in their mind or heart or soul, according to the plane on which this divine presence may be looked for?

Is it not true that beauty is a harmonious relation established between the mind or heart or soul of a spectator and the object of his contemplation? A spectacle implies a spectator. Subject and object are coexistent on this plane of earth. But the mind of man is dual, and, like a mirror, it may be used to reflect the heavens above or the earth beneath. And if a man turns his contemplation inward, he may realize that he is not so far separated from persons and things as he had imagined himself to be; and he may learn that the perception of beauty is an internal condition that may be aroused perhaps involuntarily, but that is quite capable of being developed or destroyed by his own mode of life and his use or abuse of the higher functions of the mind and body.

A man who sees no beauty in the world is in a morbid state; his soul is torpid, drugged perhaps into stupor by unnatural excitements.


Beauty is the manifestation of the soul, and it is everywhere for those whose souls can vibrate sympathetically with the soul of nature and with the human spiritual over-soul. This is the explanation of those strange flashes of beauty that reveal themselves so unexpectedly where all seems drab and colorless and utterly unbeautiful.

Who has not started in surprise at meeting an unaccustomed smile upon the face of some unlovely person, as strange a metamorphosis as is the blossoming of the unfriendly cactus? Such glimpses of the soul should stir imagination and encourage us to a more generous belief in the existence of beauty all around us, and to a more intelligent response to the prompting of our own souls.

Beauty is of many kinds in many minds no doubt; and so is Truth. Therein lies a mystery; the mystery of common things, and of our daily life; the mystery of our universe, in fact. The rising sun is not more beautiful than is the silent night. There are more kinds of beauty than man can count; and yet there is still in all of them the element of Truth.

MAN IN LIFE

F. M. PIERCE

S we explore outward into the truth of life and things, the more do we recognise that the Universal is our home, and that we have entered in order to abide in the great Heart of Life. We cease to be merely local by becoming universal, and realize that we are one with life and all things. No longer strangers in immensity, astray and lost, having become sympathetic and delighted travelers through a superbly organized Country, having mapped ways and sign-posted roads, along which are guides — in truth, our Elder Brothers: gods and hierarchs, once men like ourselves, to whose status we aspire with certainty — who direct us from our different paths into one majestic Highway. There we journey with loved companions, peoples, nations, and races — the great Human Family — through ever-increasing beauties and glories, towards a common goal of splendor.

This destination and our destiny we can anticipate with certainty by knowledge already gained of the simple, universal order of things through which we have passed. We feel that we are of the infinite; and with the imagination we can foresee the invisible distance, knowing that the same order, in higher aspects, persists infinitely. We come to feel at home wherever in the immensity of life.

We mortals are thus places in infinitude. We, of material objects among the least, come to realize that in knowledge and power we are superior to the totality of these; that potentially we are the masters of all material things and forces. Already man has performed wonders in subjugating things and energies. Yet we feel that we have little more than begun to progress into larger command of the materially infinite.

These facts signify nothing if not that we are godlike, and through the vicissitudes and discipline of life are developing into godhood; and in very truth are creators, under the Supreme, of what is ours to govern and raise towards perfection in usefulness and beauty. And we find our development in working to perfect these, while the all-pervading Love provides exhaustless opportunities, time, and means for this raising of the common life.

Once consciously engaged in this eternal Adventure of perfecting life — replete with romance, comedy, tragedy, and with every adventurous delight — we need give no thought to lack of endless employment, congenial to our robust or our dainty tastes, ideals, and highest ambitions

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of aspiration, in the common work of raising and embellishing the great Temple of Life. Our devotion, unity, love, and harmony augmenting the Light which shines on our way ahead.

All men and beings are engaged in this Great Enterprise, whether conscious of the fact or not. Working without this knowledge, one blunders, makes mistakes and commits errors, which act to retard the whole work. How much better, then, to seek out the Truth, and in its divine Light to work intelligently towards the great end?

This enterprise of Raising Life, is man's work. It is for this he lives and all things exist. This is the reason for his super-endowment over these his subjects and kingdoms. He has developed what these have not yet developed, a self-conscious self, partaking of every ability and power of Deity; these, which constitute men gods, acting with the God in the sublime work of Perfection: the least of men a prince, as a son of The God.

And of the Theosophist. He sees Truth in the light of knowledge. As a 'Risen' soul, he realizes these stupendous truths of himself, and of life. How diligently, devotedly, and with daring compassion must he work to remove the scales from the eyes of his fellow-men, that they too shall have restored sight; know, rejoice, and engage with him, and enlist in the Cause of Humanity, in order to cure human blindness and ills with the divine Light of true knowledge! Be ye saved!

Saved from what, by what? Can dust save itself from being dust at the will of the winds? Or a worm repent of its crawling, grow wings, and be a dove? But, these lowest of material things being pregnant with a spark of divinity, of the 'Everywhere-present God,' in all things the more developed divinity in man has a helper in his work of raising these into self-consciousness and final return to oneness with the Father of all things and beings.

It is man's work to quicken this divine spark, first in himself, then in all things else: to quicken this, which Whitman pertinently identifies as "the urge in atoms." This being man's business during this his present period in material life, so it will be forever, by his becoming a Master of Life, under the Supreme Architect only, ever attaining to greater perfection.

Man, combining in his material makeup every element and faculty of the kingdoms below him — through which as a spiritual seed he has evolved — his superorganism is a wonder! It is, when properly reared, a fit Temple of the living God — man's higher or divine self, descended from the Light. And through his work in raising his subject-kingdoms

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towards perfection, his own higher self is further developed and glorified, and in him "God is made manifest."

The present special work of the Theosophist is to raise himself and his fellow-beings out of the dust and mire of ignorance of himself and of life, into knowledge of the truth, beauty, and splendor of his own essential divinity.

What a glorious work! A spiritual war of dauntless daring and adventure, to save mankind, raised from the tomb of the 'living dead.'

THE STAGE AS TEACHER

RALF LANESDALE

IT is a common thing to read denunciations of the stage for its corruption of public morality; and it is only a short while ago that this condemnation was almost general; while the defenders of the drama frequently declared that it was not the mission of the stage to teach morality or to uphold ethics, but simply and solely to amuse and entertain, leaving instruction to the pedagogue and religion to the clergy.

Then it was said that if the tendency of the modern drama was immoral, the fault lay with society; for the stage could do no more than hold up a mirror to the world wherein society might see itself reflected faithfully.

If the stage be no better than a mirror, then indeed it would be ridiculous to look to it for teaching more elevated than is to be found revealed in a faithful record of the daily life of human society. But is this the limit of dramatic aspirations? Do not dramatic authors endeavor to lead the thought of the audience by portraying characters of extreme nobility as well as villains of unusual depravity? Is not the drama unavoidably idealistic as well as reproductive? Can the stage fail to act as teacher as well as entertainer, upholding ideals of honor and virtue more exalted than those accepted by the mass of play-goers? Can the drama escape responsibility for the teaching inevitably drawn from the pictures of life that it presents?

There is a power of suggestion in every drama that makes its performance educative in the highest degree even when the author has no pretension to fill the position of a moral teacher. The inculcation of moral principles by the lecturer or by the preacher is far less convincing than the presentation of a drama on the stage even when the dra-

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matic author is aiming merely at the entertainment of his audience.

Example is more potent than precept; and the stage offers examples which have much of the force of incidents in real life, so great is the power of suggestion. No one would question the potency of example in real life, and while the spectators of a play may hold themselves immune against the influence of the enacted scenes, it is also certain that during the performance of the drama the entire audience is not only submissive to the suggestion of the action but is also passively sharing in the psychological atmosphere created by the temporary acceptance of the stage-illusion. The very certainty of the unreality of the drama paralyses the moral sense and leaves the mind open to the subtil suggestion of the play. The play may soon be forgotten, but something lingers in the mind, an emotion, a memory of a vicarious experience, faint and ephemeral perhaps, but bearing the possibilities of a seed.

How then can we afford to ignore the educative value of the stage? It may be well to ask if we can afford to despise the demoralizing effect of bad plays upon an audience assembled for amusement and consequently unprotected by reason of moral negativity.

If the influence of the stage today is not as beneficial as it should be, who is to blame? The authors, or the theatrical trusts, or the public, or all concerned? The author cannot force the public to go to the performance of his play even if he is fortunate enough to find a producer willing to put it on the stage. The public can only approve or disapprove it when it has been produced. Who shall endow the theatrical director with the divine gift of discrimination in the choice of plays? And who shall educate the public to appreciate good plays? It is useless to attempt to fix responsibility on any one or other of the parties concerned. We are all in it.

The Karma of the whole human race must necessarily affect the whole social body; and reciprocally the efforts in right or wrong direction of individuals must affect the evolution of the whole community and modify the destiny of the whole human race. The influence thus exerted may be very small, or it may be very far-reaching; but it must be evident that, as any single individual or any group of individuals can influence the mind of other individuals and groups, so none can escape responsibility for the future of civilization.

As the doctrines of Karma and Reincarnation are indeed statements of facts in nature, the responsibility for the present state of things must rest with those who in past lives prepared the causes whose results we (or they) now deplore: we are the makers of human destiny. We are responsible for the education of mankind, whether we will or not;

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and one of the most potent means of education is the drama. I believe the drama to be far more effective as a teacher than the pulpit or the classroom.

It has been said that Life itself is the real Teacher: and the theater is very near to life. Why then has the drama lost the reverence due to the Teacher? Simply because it allowed itself to be used as a mirror in which society could see its follies and its weaknesses amusingly portrayed.

The mission of the drama is to hold up before men's eyes a picture of the noble, godlike being man is destined to become; it is for the stage to lead not follow, basely making sport of man's infirmities. The satirist is no true teacher but rather a malignant buffoon. Man can be led to higher realization of his own possibilities by contemplation of a high ideal; but the satirist has no such ideal to offer. He can induce a sense of shame in the mind of his victim, who may thereby be driven to conceal his weaknesses more carefully and to camouflage his vices more effectually. The harvest of the satirist is a crop of hypocrisy. A sense of shame degrades a man; it cannot lift him to the light. The worst of vices flourish in the swamp of self-contempt.

We shall not get a better crop of plays by railing at the authors or by vilifying the producers. We shall not raise the public taste by satirizing vulgarity. The darkness vanishes when light appears and not till then. Ignorance is darkness of the mind, and of the same nature is insincerity, the parent of vulgarity.

If the drama is to take its place as teacher, the dramatist must be sincere. If the lesson of the drama is to be of practical utility, it must call out a nobler sympathy in the heart, the bond that binds all human creatures to their mother — Nature — as well as to their fellows. The actor must not preach; he must show a light; he must portray an example of nobility or dignity or generosity, he must plant in the minds of the spectators an ideal of manhood a little higher than they hitherto have held and make them momentarily accept it as their own. This work of education is the work of all concerned, playwrights and play-producers, actors and audience. All must co-operate. Co-operative theaters are needed, and the theaters must be dedicated to the service of humanity or of some section of the public, and not to the acquirement of wealth.

Good work already has been done in the creation of community-theaters and amateur companies not overburdened with commercialism, or hampered by personal ambitions. Perhaps the first step towards the moral rehabilitation of the stage is its liberation from the degrading influence of mere commercialism; to substitute co-operation for commercialism is to restore self-respect to all concerned in the production of

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dramas. This is but one step, and there are many others to be taken before the stage can stand once more as spiritual teacher or as the medium through which these teachings can be given to the people. And what do we mean by spiritual teachings? Not theology assuredly, and not sermons.

It has been said the stage should hold a mirror up to nature, but it must be remembered that a mirror may be so held as to reflect the sky, the sun, the stars, or the mountain-peaks; or it may be so held as to reflect the earth and all the crawling things that make a terror of its swamps, or decomposing bodies of dead creatures, scenes of crime and cruelty: the mirror may be innocent enough but it can reveal higher or lower aspect of this universe according to the way in which it is used.

There was a time when the art of acting was respected as a noble function; for the stage was actually the vehicle for the higher allegorical teaching as to the meaning of life, the nature of man, the evolution of the universe, and the purpose of existence. The history of civilization reveals strange deviations from the straight path of evolution; and there can be no doubt that the rises and falls of some nations have been more swift and more violently contrasted than in the case of others. So the sacred character of the drama has in some old nations still survived, and 'mystery-plays' are still a memory and a tradition with them, while in other lands even the tradition of the great days of true drama has vanished. It is claimed that in India the drama has never fallen to the depths of moral depravity and even obscenity that characterized the stage at certain periods of its decay in Europe.

Actors are not without honor in America and Europe today, but it is as entertainers mostly, hardly as spiritual or moral teachers.

There is one theater in which teaching of the higher truths of life may be presented because of the conditions under which plays can be there produced: that is the open-air Greek Theater at the International Theosophical Headquarters, at Point Loma, California; for there all concerned are free from the tyranny of commercialism; there no one has any personal axe to grind; there all concerned are equally students of the sacred science of life; and there co-operation reigns. But beyond all this at Point Loma the presiding genius, Katherine Tingley, is herself a spiritual teacher whose disciples aim at realizing in their own lives the spiritual ideals of the true Teachers of Theosophy. At Point Loma, idealism is not a dream, but an ensouled realization of the principles of Theosophy; and there an entertainment is a demonstration of the practical application of spiritual principles, and an embodiment of the dictum "Life is Joy."

Ere long new plays will be produced at this shrine of the true

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drama; for the time is come when the world will receive the teaching of Theosophy through this medium, and receive it gladly, as predicted by the founder of the Isis League of Music and Drama, Katherine Tingley, before she built her first Greek Theater at Point Loma — the first of the kind in the United States.

From that seed a mighty tree will grow, the tree of the true drama, which shall be welcomed for the fruit that it shall bear for future generations of a higher race than that which now so eagerly attempts the ruin of the world while longing for the re-establishment of the 'Joy of Life.'

THE MEANING OF CO-OPERATION

W. D.

(An address to Members of the Universal Brotherhood and Theosophical Society)



WHEN any body of serious-minded people unite for the realization of some great object, their devotion to that object is indicated by the unity of purpose which governs them. For instance, when the American Colonies asserted to the world their purpose of becoming an independent nation, a unity of purpose flamed into action which totally obliterated commonplace differences, co-operation to realize the desired end becoming predominant over all other considerations. Should any, in that great day of national birth, have refrained from duty for personal reasons, or have burdened the authorities with unnecessary personal complaints, they would not only have been thought of as unresponsive to the purpose in hand, but would have been dealt with as meddlers and obstructionists.

Co-operation, therefore, is the voluntary action of a number of people, as the *only* means of realizing the high object they have in view. Given half-heartedly or from necessity it has no meaning. On the contrary, true co-operation indicates the possession of a living Soul among those establishing conditions for its imbodiment in every-day life. And to the extent that personal affairs obstruct the spirit of co-operation, to that extent the common cause is burdened and the purpose in hand departed from by those who inflict the burden.

The meaning and power of co-operation is illustrated by an orchestra. When the members come together to render a symphony, each player puts every consideration on one side except that of executing the part allotted to him by the conductor, in time and tune. Should the trombonist, for instance, desire to play some music of his own instead

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of his proper score, the rehearsal would have to be stopped, and the obstructionist either corrected or replaced by a man possessing some capacity and understanding. The result of perfect co-operation between executants of a musical symphony is not only one of exaltation to each participant, but a means whereby an audience is uplifted to higher states of knowledge and feeling conveyed by the ensemble or co-operation of parts.

When some serious work is in hand, such as that of conducting the social and economical life of this great institution, not to speak of its higher intent and purpose, co-operation becomes a serious and momentous obligation. It is not enough to feel 'good-will' towards the world, and at the same time nourish sentiments and notions which accentuate opposite conditions. The past has been overwhelmed by passive expressions of loyalty and good-will. But this great body is proving itself the living exponent of a Co-operative Spirit which is not only nullifying our personal shortcomings, but is causing the common purpose of our lives to incarnate as Spiritual Will in this its developing body, of which we each constitute an organic part.

This is proved by the influence this Center is exercising over all who enter our gates.

Co-operation, therefore, is Brotherhood in actual practice, the vital principle of Soul-life in which alone the Ego can breathe. It is the affirmation, in voluntary actions for the high purpose to which our lives are dedicated, that "Brotherhood is a fact in Nature" and not merely a sentiment of 'good-will.'

When a man enlists in any service, such as a business-house, a department of local or national government, or any other established institution, his duties to that service demand thought and execution over every other consideration. His knowledge and capacity are utterly worthless unless he co-operates with his fellow-workers to further the purposes for which the institution had been formed. And as all projects are guided by one ruling mind, with co-operative support from its working-staff, it is easy to see that *our* success has resulted from the purpose we have thus far executed through active co-operation with each other and with loyalty to the Leader.

It may truly be said that all who have given themselves unreservedly to the service of this great institution have realized that by giving they have in reality gained a richer individuality. In fact, we do not lose our life or independence by giving all that is best in thought and deed — but we actually find our Souls in the co-operative service engaged in — no more, no less. And we know from hard-bought experience of

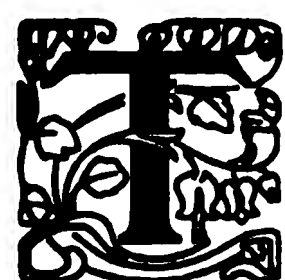
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the past that the contrary is equally true: that when personal demands outweighed the sense of duty, the co-operative law, at work on a lower level, associated us with a lesser self because of giving in to *its* service. These considerations indicate that true co-operation is adaptation to some vital principle in Life, and that a man actually becomes what he adapts himself to in thought and conduct. Thus it seems clear that a student is karmically involved in the exact states to which he has adapted his thought and will in the past.

I suggest, therefore, that the Spirit of Co-operation is one of the essentials of Self-unfoldment. When thus recognised and put into execution by the will — all thought and feeling change their bearings from restriction to a narrow circle, to a fuller and fuller expansion in the field of the Soul. We then come to know that the truest independence of will and thought is attained only through perfect co-operation with each other, as the only possible means whereby we may each realize our individual Souls and the stores of merit acquired in past lives of service.

MAN'S YEARNING FOR IMMORTALITY

R. MACHELL



HE works of man are perishable, their beauty fugitive. Why not? Man is himself most changeable, as are all creatures on this earth. And what of that? All growth depends upon decay; and life works hand in hand with death: else were the world too small to hold its population. Why does man yearn for immortality? Why does he dread decay, being himself destructive of the works of nature as well as of himself. Man is the great destroyer, not Time. Man slays his fellows and counts it glorious, seeking eternal fame. He raises mighty monuments that shall endure for ever; and if they outlast the age that gave them birth then they outlive their usefulness or become meaningless: for the law of things on earth is Change: nought else endures. A river's permanence depends upon the unceasing flow of water through its channel. Such is life.

Whence comes the craving of this perishable creature for immortality? Why all this grieving for the dead? Would you desire a play to last forever? Yet we consider immortality a godlike quality. That is perhaps the real key to the problem: for man is not merely mortal; there is in him a quality of permanence that ranks him with the gods, and makes him rebellious to the common law of change.

MAN'S YEARNING FOR IMMORTALITY

This immortal quality in man is not now generally understood; it is looked upon as something desirable, possibly attainable, but not here and now. And so man seeks it in the wrong direction, not in himself but in the minds of other men, as fame. What is more fleeting than this immortality, this fame, which is blown here and there according to the caprice of the hour? And yet men who were counted wise have sought it ardently, not knowing that the permanence they yearn for is theirs already, rooted in nature, in the soul of things, the self itself, the great I AM.

"I am that which began,
Out of me the years roll,
Out of me God and man,
I am equal and whole;

God changes, and man and the form of them bodily; I am the Soul."

I am the changeless cause of all changing things; I am the Self in all separate selves. I am the undying witness of mortality. I am the eternal; and the interminable pageant that we call the universe is but the picture of my changing moods. And yet those fleeting moods, whose record man calls history; and all the puppets on the stage of life, reflexions of my thoughts, innumerable as the grains of sand washed by the ocean of the ages, eternally created and eternally destroyed — all yearn for immortality. Each separate self is, to itself, the center of the universe and proudly says 'I am.'

And every man, unconscious of his own essential divinity, seeks to adorn his everchanging person with the imperial robe of immortality, and hide his baldness with the jeweled crown of fame: while in his soul there shines the star whose light is of one essence with the flame of deity. So too he shrinks from death as from oblivion, he the creator of the universe! And so he makes his gods, and prays to them for that which he alone can give, identifying himself with his own earthly image, abasing himself in the dust of time, the ashes of his crumbling universe.

"But what thing dost thou now,
Looking godward to cry,
I am I, thou art thou;
I am low, thou art high!

I am that which thou seekest to find him: find thou but thyself; thou art I."

Seeing the perishable nature of all things, man the immortal rebels and seeks to give permanence to his thought-creations: but no form is permanent; and if a formula endures beyond the ordinary term, then the eternally changing modes of mind soon render this survivor from a former age a mere anachronism. The only quality that endows a creation with some show of permanence is spiritual significance, which is the

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soul of art. And what is art but the expression of the soul? And what is a work of art but a significant form, or one that expresses the eternal, and has power to stir the souls of men?

An artist may endeavor to create permanent forms by a judicious selection of appropriate materials; but no materials are permanent. If he would endow his work with immortality, he must create it as a living thing that renews its life each time its beauty kindles in a living soul a flame of spiritual energy. That flame can know no death, for it is life. Its bodies change and perish, but the self within is of the same essence as the eternal; it does not die, but constantly evolves new forms for its expression. And what is form but limitation? A balance of forces.

The spiritual energy inherent in a thought drives back the enveloping powers of chaos, holds them in check a while, creates an appearance in the sea of matter; and a thought is born. All creatures and all things are thoughts; and all endure only so long as the balance of force can be maintained. No thought nor thing however vague and ill defined is formless: form is the link between the spiritual creative energy and the chaos we call nature: the universe is its expression in time and space.

Man the corporeal creature is perishable; but man the divine, man the creator, man the redeemer, is immortal. Such is the teaching of the old Wisdom-Religion, the Secret Doctrine.

There is no need to look with scorn upon the ephemeral beauty of a flower, which in fact bears within itself the seed of immortality. Nor need we marvel at the 'everlasting mountains' upheaved perhaps a million years ago from the depths of oceans that have changed their beds a hundred times and will do so again as long as this age lasts. Change and decay are linked inseparably here with life and growth and the eternal re-creation of the universe. There is no need to yearn for immortality being ourselves divine. And what if our works perish, can we not learn for ourselves the lesson that the wise Brynhilda taught to Sigurd when she said:

"Be wise!

'Tis a marvel of words and a mock for the fool and the blind;
But I saw it writ in the heavens and its fashioning there did I find.

Be wise!

And scatter the seed from thy hand in the field of the people's praise;
Then fair shall it fall in the furrow, and some the earth shall speed,
And the sons of men shall marvel at the blossom of the deed;
And some the earth shall speed not, nay rather the winds of the heaven
Shall bear it away from thy longing: then a gift to the Gods thou hast given
And a tree for the roof and the wall in the house of the hope that shall be;
Though it seemeth our very sorrow and the grief of thee and of me."

SPIRITUAL FOOD FROM THE PULPIT

H. T. EDGE, M. A.

WE chance upon the statement that a low standard of spiritual and intellectual food is provided in the pulpit. This is of course but a single one of countless criticisms which we meet in our daily reading of current literature. Strictures from the laity are met by rejoinders from the clergy, the latter claiming to be doing their best amid adverse conditions. Sometimes the lay critic will assume a tone of absurd superiority — “Look at me; I am a plain man, and here is what the pulpit must give if it wants to please me.” To which the natural answer from the pulpit is: “The clergy are starving for help, both financial and otherwise. Be a helper along, and not a leaner; open your purse-strings.” It would seem that, in this case as in many others, the public is at least as much to blame as the institution; and that the clergy are not only teachers but caterers, in which latter capacity the supply they furnish is qualified by the demand.

For some reason or other, people will not pay money for spiritual benefits. They will balk at a nominal entrance-fee and a mere pittance of a subscription; but will pay out their hundreds and thousands for visible material things, which they profess to regard as so much inferior. Yet the clergy must live.

So broad and tolerant are church-platforms today that there could not be much difficulty in providing a rich ‘spiritual and intellectual food,’ without risk of being called to account by those in authority. In the United States, if a preacher finds himself unable to conform to the requirements of his church, there seems to be no difficulty in his taking his congregation and setting up independently for himself. In England the Established Church is obliged to be very tolerant, and its dignitaries certainly do not go about seeking quarrels. Any decent excuse for non-interference would probably be welcomed by the harassed bishop or archbishop. A preacher, tactful enough to keep quiet, might convey any amount of ‘spiritual and intellectual food,’ without being tried for heresy or unfrocked.

We have encircled that phrase in the captious quotation-marks, for the purpose of indicating that our approval thereof is qualified. In fact we detect in the use of the word ‘food’ a subtil suggestion that spiritual benefits are provided for the use of the public by badly paid parsons, whose duty it is to pour them into gaping mouths; so that the

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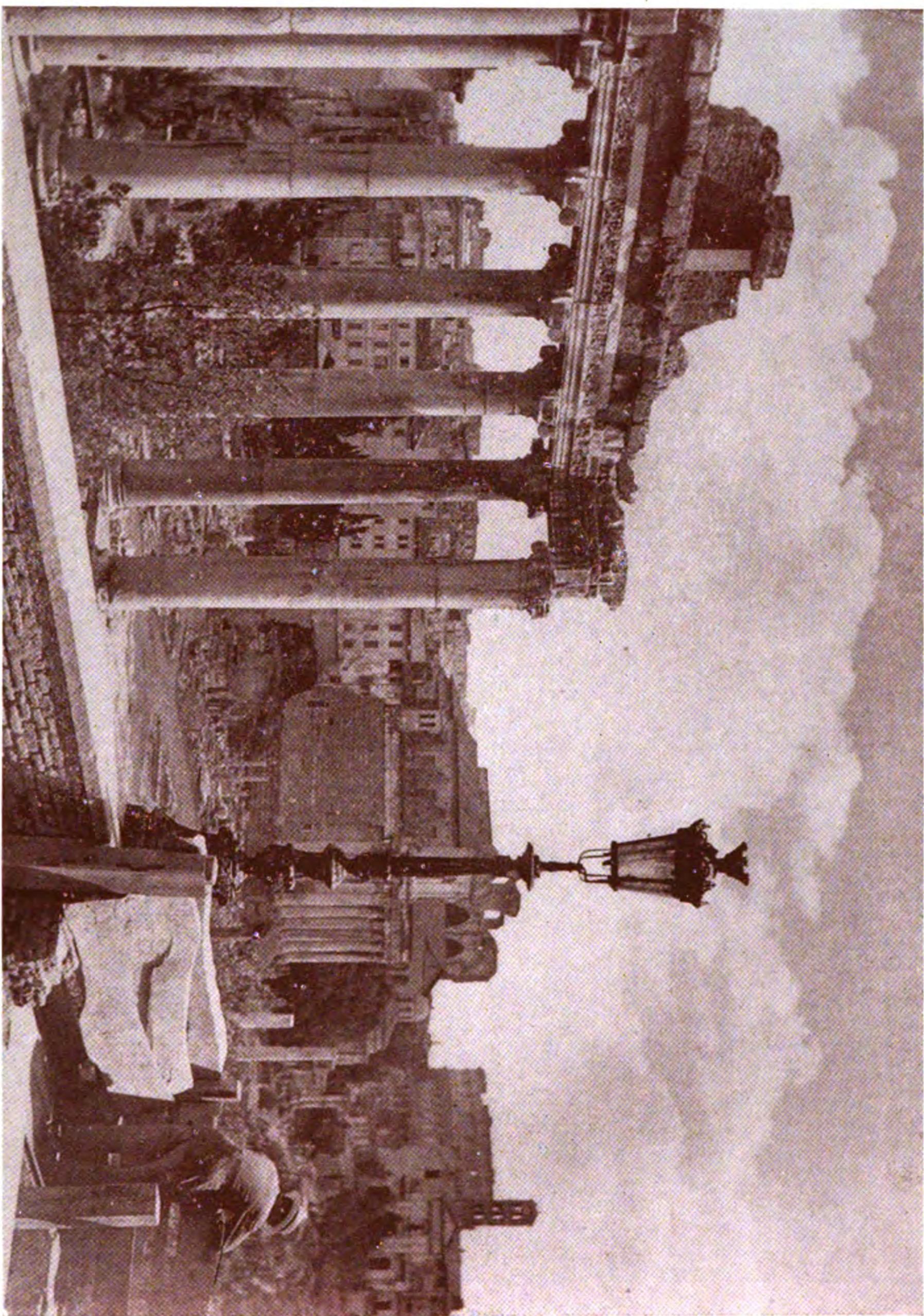
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plain person or the 'tired business-man' may duly obtain his weekly supply of spiritual nutriment without having to make too much effort. Spiritual food is not obtained in any such lazy fashion. The poor parson must often be perplexed for a plan to please the plain person. If he does not mind his p's and q's he may discover that his spiritual food is not to the liking of his audience. Might we suggest, then, that in this case, like that of the industrial difficulties, it is a question for co-operation between pulpit and pew; the pew making up its mind what it wants and giving the pulpit facilities for providing it?

Does the pew, for instance, wish to be reminded by the pulpit of its *duties*? Or is it too much occupied with its *rights* and *privileges*? Methinks the teachings in the Christian Gospels would provide text enough for plenty of real spiritual food on the subject of our duties to our fellow-men.

Some have said that the church ought to interest itself in 'practical' affairs; and in answer to this we have the so-called institutional church, which occupies itself in welfare and charitable work. Or we find the pulpit dealing in politics and business. A reaction against this kind of thing is found in the declaration, which we meet with in some quarters, that the business of the church is to supply needs other than worldly, and to cater for another and better stratum of life than that which we live in in our worldly affairs. The church, it is said, ought not to condescend and bow to material things; but ought to stand on its dignity and speak in a voice of authority. Not authority based on mere claims, however, but authority grounded on visible merit. The people, it is added, would welcome a lead; and here is the church's opportunity.

Morality, it is being realized, is far deeper grounded than any sectarian religion; it is inherent in human nature, being the law of man's higher nature. Morality is more universal than any sectarian or national religion. The church, therefore, if it would fulfil its function, must greatly broaden its basis. Instead of having its power imposed from above by a hierarchy and constitution, that power might arise from the united influence of excellent and worthy individuals in its ministry; and thus the institution would be regenerated from within. The pulpit, we repeat, offers a splendid field for the work of any preacher truly inspired with faith in the essential divinity of man, and radiating a helpful spiritual influence from his own convictions and the nobility of his life. Avoiding dogmatic issues, about which after all few people care a rap, he can deal with the essentials of religion, which is what we all do want.



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ROME: THE FORUM ROMANUM AS SEEN FROM THE CAPITOLINE HILL



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ROME: IN THE FORUM ROMANUM



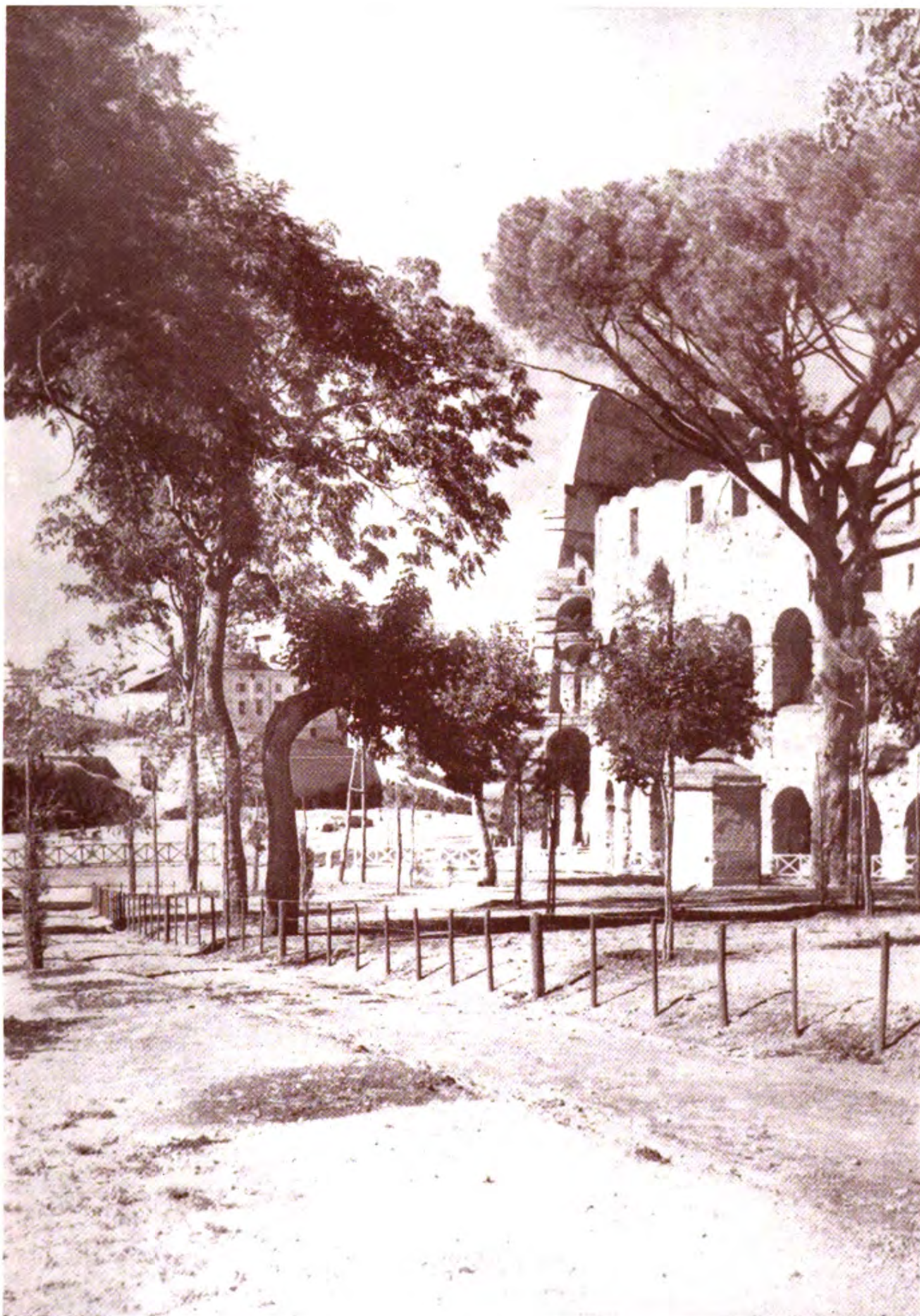
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ROME: THE COLOSSEUM AS SEEN FROM
THE FORUM ROMANUM



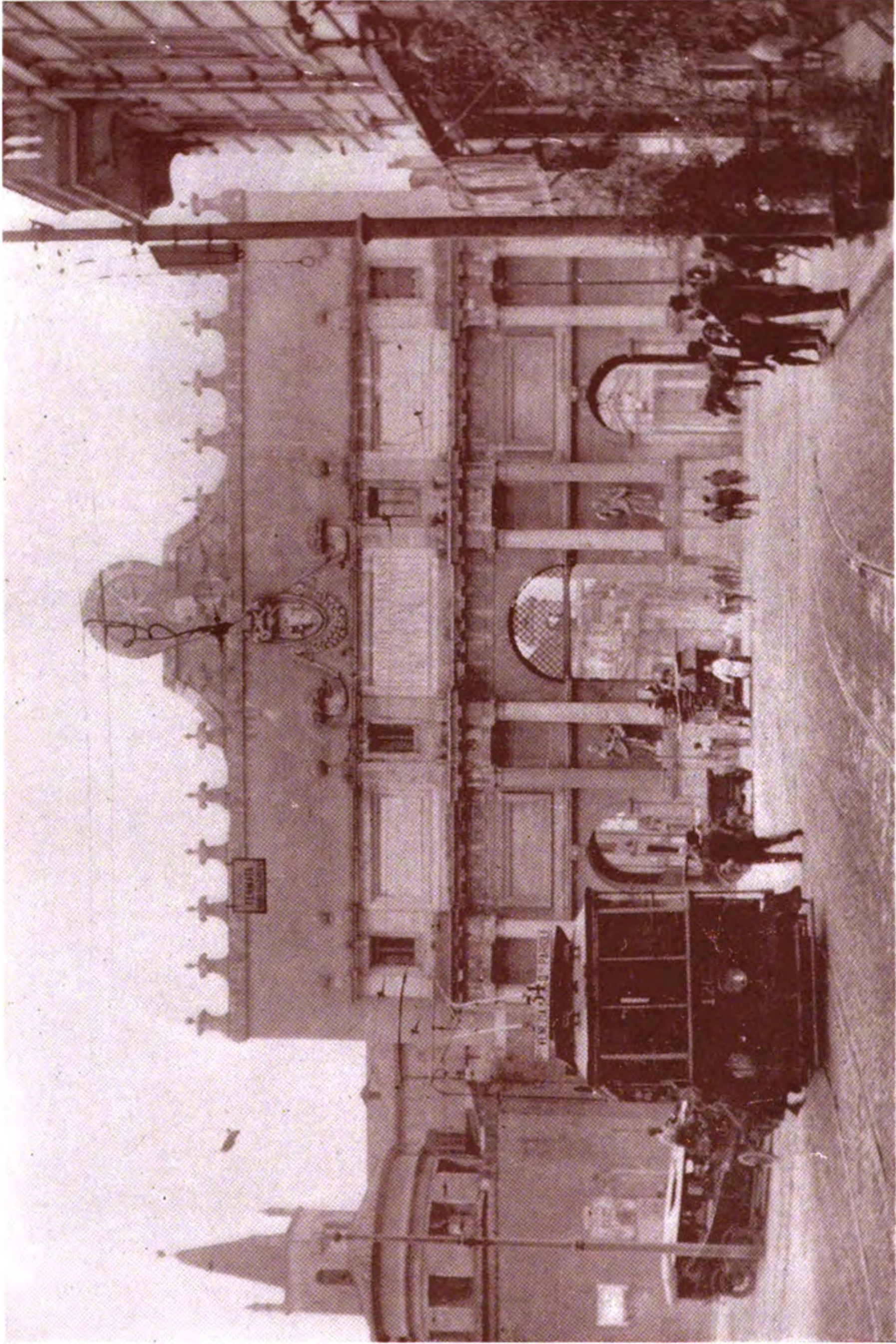
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ROME: INTERIOR OF THE COLOSSEUM. PART OF THE ARENA
HAS BEEN LEFT UNFLOORED TO SHOW THE DUNGEONS



Lomaland Photo & Engraving Dept.

ROME: THE COLOSSEUM FROM THE DIRECTION OF
THE PALATINE HILL

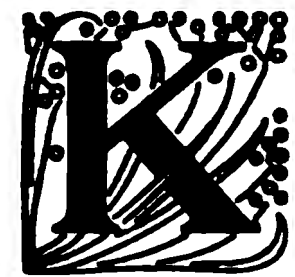


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ROME: THE PORTA DEL POPOLO, OR 'PILGRIMS GATE'
THE MAJORITY OF PILGRIMS FROM THE NORTH ONCE ENTERED HERE

THE MISSING LINK IN WOMAN'S WORK

LYDIA ROSS, M. D.



ATHERINE TINGLEY once said that the missing link in woman's work today was a lack of the true spirit of devotion. This idea, coming from the foundress of the Woman's International Theosophical League, challenged the attention of its members in a new way.

Devotion has ever been regarded as woman's prime virtue; her severe critics concede — at least do not dispute — that point. Devotion to the home, to duty, to religion, has been a convenient virtue to have in the human family, and in this matter, competition has not crowded woman for first place.

In what way, then, has the modern woman fallen short in her familiar field of action? The unusual part she has played in the last few decades of world-progress seems to prove that she is not less but rather more of a woman than before. In view of her natural impress upon the unborn, and of her intimate influence upon the young, the added presence of her sustained energy and capability active in most departments of modern affairs, makes it likely that she actually holds the balance of power in existing conditions.

If the long-repressed woman-nature has been rounded out by wider and freer expression, all life should be balanced and strengthened correspondingly. Undeniably there have been gains in the whole material environment, as well as a broader outlook in all mental fields. But instead of all-round betterment the evil and disintegrating forces are abnormally active, and the whole social *quality* is lacking in moral resistance. Look where you will, the great human family is stricken with an inward fever of unrest and disorder, as from a positive infection, or a failure in natural resistance, or both. What lies back of the manifest conditions, and what relation do they bear to the wide-spread influence of woman's work?

Even a casual survey of the present position of women, compared with that of only fifty years ago, shows a remarkable change. The rapidity with which women have emerged from industrial, political, professional, and intellectual obscurity to prominent places in nearly every field of endeavor would be remarkable at any time. But in a period of rapid transition which challenged the strength and ability of those trained to *lead* in the march of progress, for her to keep step, handicapped by

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inexperience, and by opposition, means that she has made relatively more advance than her brothers. The way in which she has literally invaded the world of affairs, shows that she has been keenly alive to that cosmic urge which has swept everything on to new levels in a tidal wave of activity.

Naturally woman's case has been well argued *pro* and *con* during this process of change. Every step of the ground has been strongly contested and hard won. Meantime she has kept so busy as, at times, quite to outrun the pace that the wisecracks set as the limit of her possibilities. With her usual 'lack of logic,' she even did some of the things which it was settled scientifically she could not do, like mastering technique, practising surgery, displaying power of initiative, and of following lines of abstract thought, and so on.

It is not strange if Eve's daughters, being human and with inherited taste for the fruit of the Tree of Knowledge, should have broken their long fast a little too eagerly. For, of all the flavors of knowledge, the most exquisite is that of knowing one's own inherent power to think and to feel and to do. The urge to attain to a more conscious sense of being is more deeply implanted in human nature than any matter of sex. Eve may be only a second thought in the story of creation, and a side-issue compared with Adam, but when she gets the clue to self-knowledge, even he fails to retain her whole interest, and the charms of a hedged-in Paradise begin to pall.

But we cannot accept this literal interpretation of the account in *Genesis*, which makes Adam and Eve only an individual man and woman, instead of the masculine and feminine natures in dual humanity. It is significant that when, having eaten of the knowledge of good and evil, they left the happy child-like state to go out into the world and learn the larger lessons of life, they went forth hand in hand. And so the ideal tie of unity between men and women is one of the primeval forgotten truths which is ever being sought for, and which, deep in every heart, is a haunting reality.

When men and women find themselves in the true sense, they will recognise each other as fellow-travelers along the pathway of evolution, both divine in essence, as is all humanity.

In analysing existing conditions, we find that material and mental progress have created a cult of efficiency that threatens civilization itself with Frankenstein demands. In the harvest of horrors Europe has been reaping is overwhelming evidence that the brain-mind alone is unable to grasp the whole truth, or to light up the hidden places of spiritual darkness. Though the poisonous seeds of this harvest were sown in

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the past, they never could have ripened unrecognised in an age not blind to the natural fruitage of the *best* in the human heritage. True education must be of the heart no less than of the head. Evil forces have the use of the intelligence and power which even attains to 'spiritual wickedness' in high places. The subtil phases of conduct and of character that from small beginnings move with gathering force to a climax of great good or of grave evils, can be detected only by the forgotten clue of duality in human nature.

Worship of the intellect has obscured the truth that the "Mind is like a mirror. It gathers dust while it reflects: it needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions." The mind is the racial 'no-man's-land' between the higher and the lower nature; and its advantages are at the service of the prevailing force. Upon one side is the perfect brute: upon the other the perfected man. The animal, entrenched upon the field of the lower mind, fights with all the instincts of selfishness. The divine warrior, acting with the higher mind, ever seeks to win the field for the common good. As Katherine Tingley has said, what is woman's mission except to call forth the Divine Warrior acting with the Higher Mind?

Must we not admit that with all the interest women have taken in the Peace-movement, they have not availed themselves of the opportunities in the past to educate children for peace in the deepest sense? Have not women failed to see the invincible force in moral preparedness? It is counted a heroic sacrifice for a mother to give up her son for the nation's defense. Would it not be infinitely more noble and more womanly work that would make war impossible, and dedicate the cherished sons to the sacred cause of true Peace?

It is a minor matter *who* makes the laws, since woman has it in her hands to mold the characters, not only of the lawmakers but of the race. By the tie of motherhood, her work partakes of the sacred mysteries of the creative forces. She can, if she will, in the prenatal period, so attune her very being to peace and love and justice that, cell by cell, the tiny body shall be formed and grow and vibrate in an atmosphere of *living* truth, and right, and beauty. There is no comparison between a generation of children born with a heavy heritage of passion, of unrest, of discord, and injustice, and those whose coming brings harmony and happiness to the world, because they radiate the reality even before they can speak.

The ideal is the real, the natural state of things, else the longing for it could not be so universal. If woman knew her own power, she would transmute the force of her wish for her child's welfare into a posi-

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tive spiritual will to make of herself a fit guardian and guide for the incoming soul. Self-conquest would be ingrained into the child's very nature, and the sacred unity of the tie between them would be increased a thousandfold.

The mother has ever had charge of the child in his early years when his impressionable nature was "wax to receive and marble to retain." Would it not be manifestly impossible for war to come in a generation where even one-half of the children were born of and educated by parents who believed that all men were souls, with a common birth-right of divinity, and that brotherhood was the natural condition? Indeed, if only one half the mothers alone had found themselves in the true sense, the horrors of the war could not have been, and the war itself could not have been. The work and the sacrifices of women to relieve the suffering from the war have been a revelation of their ability and good-will. But in the last analysis, there has been a missing link in the work of women which preceded the terrible crisis of human slaughter.

Woman's real characteristic is devotion, not simply to work, but devotion to her true self expressed through work. Only by recognition of this, can she face the responsibility of the peace-work of the future. The countless children that will come with a cruel heritage of fear and horror and all the passions of war, will challenge not only their own mothers, but the motherhood of the world, as never before.

Man in the present stage of evolution is governed mostly by brain-mind considerations, and so argues pro and con; but without waiting to waste time in argument, women, if true to themselves, can intuitively feel the vital truth and the needs of the hour, and can control the whole situation. Has not the modern woman, in proving her ability to compete with man, upon his own ground, lost sight of her innate power to lead the way to more ideal endeavors?

Only the intuition can give the clearer light, and the larger view of human destiny which shows the differences of men to be petty details, compared with their common interests which make for unity in the great plan. Intuition is cultivated by that spirit of devotion which unites us with our innate divinity. It is "the light that lighteth every man," when his nature is open to it — an inner perception of truth which is knowledge itself and a source of power. This 'instinct of the soul' is the spiritual counterpart of the body's force and feeling, and of the mind's strength and intelligence. As the body grows by exercise, and the mind by mental action, so the intuition is cultivated by conscious aspiration. It is as natural, as essential, and as immanent as the physical functions or mental faculties. It is the secret of the great power and

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wisdom which the perfected man, Jesus, showed to his disciples when he promised that they also should do even 'greater things,' through faith in their divine possibilities.

Would not the true spirit of devotion feel this inner power and intuitively know that it was potentially alive in every man and woman? If the Christian world had a living faith in what the Nazarene said of this imbodyed power would not a continual mobilization of moral forces naturally serve as international police? With all our devotion to physical force and intellect we are as blind and helpless today as when Emerson said:

"We think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy. . . .

"We live in a very low state of the world, and pay unwilling tribute to governments founded on force. There is not, among the most religious and instructed men of the most religious and civil nations, a reliance on the moral sentiment, and a sufficient belief in the unity of things, to persuade them that society can be maintained without artificial restraints, as well as the solar system."

What recognition is given to the power of intuition, or to the place of devotion in the daily scheme? How often are the words, even, to be found in current literature? What department of science, of sociology, of industry, of education, or of psychology, recognises the practical value, and immense power of the available moral resources? By every sign of the times, the thought and action in the marvelous chain of events is not linked up with the higher human possibilities. There is no end of devotion to thoughts and to things: but a lack of union with the true self. How shall one know his best interests who does not know his best self?

Intellectually we have outgrown much belittling theology; but with the added knowledge that has dissipated both the old fears and the old faith, our spiritual blindness has grown with our growth. With the general average of education higher than ever, life itself is only a more complex problem. With all our logic, we "see but through a glass darkly." The endless inventions and discoveries have not enriched the inner life with *living* truth, or refreshed the soul with more conscious wisdom. The true mysticism which stirs feebly in our sordid life is interpreted intellectually, or in the terms of some morbid psychic fad. Phenomena-hunting is a popular diversion for many seeking novel adventures. The spirit of evil that is abroad hides its true nature under plausible disguises of religion, science, and hypnotic philosophy. Desire and ambition exploit every field, save that of the inner life where "the power which the disciple shall covet, is that which makes him appear as nothing in the eyes of men."

If intuition is to be infused into modern life in equal ratio to its

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material and mental progress, must not woman cultivate the larger part of the atmosphere of devotion? The most sanguine and painstaking search shows that the fraction of spiritual leaven now at work in the sodden mass of materialism cannot raise it into sustaining bread-of-life for the nations. If this lack is vague, it is no less vital. The unseen spirit of devotion is a penetrating and pervasive influence upon the whole life. It is like the air to the earth which it infolds, protects, and enhances. Earth, devoid of its atmosphere, would lose not only all charm of sunrise-tints and sunset-glory, but all life would perish on its naked surface, scorched by the blinding noonday and frozen by the bitter nights. If the diffused atmosphere of the higher senses was closely in touch with the everyday world, the prevailing delirium of selfishness and suffering and the blight of disease would give way to the peace and strength and joy of natural, wholesome growth.

One of Katherine Tingley's old students deeply impressed by the results of the Râja-Yoga training, said to her: "But how can any thing really be taught to another person? It seems to me it cannot be done." She replied that "the way to teach is to make an atmosphere in which the soul can expand."

That is not as simple as it sounds. The right atmosphere is a breath of the higher life, potent with vital power to arouse the germs of noble growth in the child, as in all human nature. Mere air may either purify or poison the body; and the mental world has its depressing and ennobling thought-currents. But most potent of all is the spiritual atmosphere which unites both deed and thought in the high purpose of perfecting character. The child that is trained to know his own power of radiating sunshine finds his whole nature unfolding in strength and knowledge.

The Râja-Yoga training invokes the finer forces by a living faith in the indwelling essential divinity of the pupil. It is not a method to be put into a book, nor does it lend itself to rules of technique. It is the open secret of cultivating all-round genius by training the whole nature so that it can expand in any given direction. Genius is but a freer and fuller expression of the Knower within, who garners experience, from life to life. The frequent unbalance of spontaneous geniuses indicates one-sided growth in previous lives. But the genius of Râja-Yoga is to overcome the limiting weaknesses and consciously to round out the character by a closer union between the personal and the eternal self. Surely an atmosphere which can do this work — and it is being done — has more value and power than any mental or material equipment.

How much of the atmosphere of practical idealism does the child

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get in the home or the school-room? If the intuition of the mothers alone were at work, the educational problems which baffle both parents and educators could be solved.

The cultivation of the devotional nature would develop an enlightened and enlarged spirit of motherhood, which would overshadow and illumine all error and helplessness. In the homes are the beginnings of all social problems. If the child is started on the right path he will not reach the overcrowded prisons, insane-asylums, the evil resorts, and the reckless or despairing state of the many suicides. If the brooding quality of motherhood were allied consciously to the finest forces in her nature, the young life would be protected from its own wayward impulses by an inheritance of self-control and a constantly invoked spiritual will.

The truth is, the world is so psychologized by materialism and so spiritually benumbed that it is but vaguely aware of its own lack.

In the present age, life is well described as 'pre-eminently un-spiritual and matter-of-fact,' and by all the rules of the game the average women are painfully up-to-date. They have learned the power of organization, so marked in all modern institutions. They have evolved a new sense of sex-solidarity, and a democratic spirit which has broken down old barriers between different classes. Most of the Federated Women's Clubs in this country, through their officered departments, are doing active work in the arts, science, civics, education, child-welfare, legislation, etc. In some conservative communities the local Woman's Club has been the first unifying influence felt by the detached church-circles. Much of the general movement for civic betterment has come from women's individual and organized efforts, which have impressed even politicians with their effectiveness and power as municipal house-keepers. Principles of social science and of domestic economy have been applied practically to social and domestic problems. Were it possible to sum up the total activities of the modern woman one might well ask what more could she wish to do, and what more could be asked of her?

Women are doing their full share of the helpful, practical, honest, reputable, skilful, clever, scientific work in the current world of thought and things. But they are also marked by the prevailing spirit of egoism, of refined selfishness, of unrest, of sophisticated intellectualism, and by the unstable brains and frazzled nerves and lowered vital resistance, which is stamped upon the general life.

Analysis of the essential quality of woman's unusual progress shows it to be primarily material and intellectual rather than spiritual; more logical than illuminative; external rather than esoteric; literal

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rather than prophetic; more utilitarian than idealistic; technical rather than poetic and spontaneous; and selfishly metaphysical rather than more naturally mystical.

Inevitably they have put their weaknesses into their work, though they have also done their full share of the best work that has been done. Nevertheless even though they do not realize it, they have not done *their* best.

They have conclusively answered the arguments belittling their ability and endurance. They have been proved qualified for a prominent place in the world of affairs. Measured by ability, their work is fully up to standard, but in the deeper sense they are vaguely disappointed — and disappointing; dimly unsatisfied — and unsatisfying. Of all this splendid output of humanized energy there has been little transmuting power to link them up with the living ideal they long to be. Unheeded, the soul is silently pleading for more light and peace and freedom,— for a touch of the life that unites it with the unseen reality. Does not the existing lack of idealism rob the coming generation of the best of its inheritance? Already the blasé, sophisticated atmosphere of young life everywhere is no less than appalling to one who reads the future from the present tendencies.

It is not without significance that the messenger chosen to bring the truths of the ancient wisdom to the modern world should have been a woman — H. P. Blavatsky. That she was a great soul, of rare power and compassion, is evident from even a superficial review of her history. Her childhood was marked by an unusually intuitive and sympathetic understanding of nature and of people that could only have been developed by previous experience in other lives. But, however great the previous progress has been, each time the soul returns, it must find itself and its work anew. It seems part of the Plan that the wise who come to help humanity shall review, by personal experience, all the worked-out problems and sufferings, so that their whole natures shall feel keenly the live issues of other flesh and blood.

H. P. Blavatsky spent long years in world-wide travel, visiting many lands, in order to study the different peoples, entering into their feelings, to understand their history, customs, and beliefs. In this strange tuition she acquired a unique fund of first-hand information as a foundation for practical brotherhood-work later. Other travelers have been devoted to study of ethnology and to travel, and have written interesting accounts of alien lands and peoples. H. P. Blavatsky's descriptions, however, have a unique humanistic power to enable the reader to view the foreigner, either civilized or savage, something as he sees himself.

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Moreover, the broad, tolerant spirit of her writings makes one feel more impressed by the similarity underlying human nature in different peoples than by their differences.

The true philosophy of life, as taught by the ancients was no gospel of inaction, either mental or physical. These truths, far from being out of relation to our present needs, are the very antidote for the fever of passionate devotion to the brain-mind and to material advancement. Statistics show that the restless, unsatisfying activity and tension of modern life is exhausting and disastrous to both body and mind. The outgoing energy is not linked with the beneficent power of higher endeavor. Of old the united action of body, mind, and soul was taught. The *Bhagavad-Gītā* says:

"The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. . . .

"The truth is obscured by that which is not true, and therefore all creatures are led astray. But in those for whom knowledge of the true Self has dispersed ignorance, the Supreme as if lighted by the sun is revealed. . . .

"He who, while living in this world and before the liberation of the soul from the body, can resist the impulse arising from desire and anger, is a devotee and blessed."

It sounds strangely paradoxical to say that in the modern woman's amazing work she has fallen short in her duty to humanity because she has not done her full duty to herself. But in failing to find her true Self, she has fallen short in that overshadowing and inspiring quality of racial Motherhood which is rooted in the primeval depths of human nature.

In *The Secret Doctrine*, H. P. Blavatsky outlines the marvelous process of evolution by which the incarnating souls of the infant race slowly descended into the delusive forms of material existence. In the light of her logical explanation of Biblical allegories of creation, it is clearly seen that because the souls became *involved* in matter, it is an essentially spiritual impetus which ever tends to *evolve* upward toward the original state of divinity. In the slow growth of this experience the new humanity was guided and protected by the more advanced souls who had grown wise and compassionate in other worlds. As the *Proverbs* say for Wisdom:

"I was set up from everlasting, from the beginning, or ever the earth was. . . .

"Before the mountains were settled, before the hills was I brought forth. . . .

"Rejoicing in the habitable part of his earth; and my delights were with the sons of men."

In accord with these Bible-hints, the more ancient records quoted in *The Secret Doctrine* add further that under the most perfect of these great souls

". . . all the other less divine Teachers and instructors of mankind became, from the first

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awakening of human consciousness, the guides of early Humanity. It is through these 'Sons of God' that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.

"Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients . . . on any other equally reasonable grounds. . . . It is the pupils of those incarnated Rishis and Devas of the Third Root-Race, who handed their knowledge from one generation to another, to Egypt and Greece. . . ."— I, 208

". . . during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal — though externally human — form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal."

— I, 210

The true spirit of Devotion is the strongest link between the mortal man and his immortality. It is the incarnating soul's memory of its native land, a reunion of the primeval blending of divinity with the virgin matter of a new world. It is the native mysticism ever welling up from unsounded depth of the inner life by which even the savage tries to grasp fleeting glimpses of his own forgotten greatness and to retain them in a personified Deity.

Devotion is that sense of unity with the higher nature, the at-onement of the erring man with his better Self, which is the true atonement. Through this realization of Selfhood, comes a clearer sense of the common divinity which links him with those spiritual guides and teachers who have gone beyond him on the Path, and also links him with love to those whom he would help upon the way. The respect and reverence shown to the Oriental teacher is related to his position as a guide who literally holds the light. The flippant disrespect of a western schoolboy for his teacher would seem veritable sacrilege in the East. The meditative, introspective Aryan has kept alive that faith in the inner life which accords with the ancient teachings of the history of our infant humanity in its search for earthly Wisdom.

Theosophy, as the timely modern presentation of the old Wisdom-Religion, shows that the neglected impulses of devotion spring from the very core and center of man's being. The ancient Rishis of India, whose purity and wisdom were sound arguments for human perfectibility, prepared the Hindû to understand the protecting rôle played by the great

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souls in the early stages of present humanity. In *The Ocean of Theosophy* W. Q. Judge says:

"The Theosophist agrees with Professor Huxley in the assertion that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle, and who take an active part in the government of the natural order of things. Pushing further on by the light of the confidence had in his teachers, the Theosophist adds that such intelligences were once human and came like all of us from other and previous worlds, where as varied experience had been gained as is possible on this one. . . .

"The most intelligent being in the universe, man, has never, then, been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. . . .

"The Elder Brothers of Humanity are men who were perfected in former periods of evolution. These periods of manifestation are unknown to modern evolutionists so far as their number are concerned, though long ago understood by not only the older Hindûs, but also by those great minds and men who instituted and carried on the first pure and undebased form of the Mysteries of Greece. . . .

"In every age and complete national history these men of power and compassion are given different designations. They have been called Initiates, Adepts, Magi, Hierophants, Kings of the East, Wise Men, Brothers, and what not. But in the Sanskrit language there is a word which, being applied to them, at once thoroughly identifies them with humanity. It is Mahâtmâ. This is composed of *Mahâ* great, and *Âtman* soul; so it means great soul, and as all men are souls the distinction of the Mahâtmâ lies in greatness."

When the Nazarene taught "I am the way, the truth, and the life," he referred to the natural result of cultivating the devotional spirit. He was a living example of an embodied soul which, in previous lives, had worked out salvation. His mission was to reanimate the divine spark in others, so that in the light of self-knowledge of good and evil, they also should find the Christos-spirit in the kingdom of heaven within.

H. P. Blavatsky speaks of a hierarchy of Helpers, who, in the misty dawn of creation, were ready to care for the helpless souls that, drowsy as the new-born in the nurse's arms, were lightly wrapped in the earthy matter of Nature's lap. As the human babe seems imbued with a certain rarefied atmosphere of the unseen world, and only slowly becomes aware of its environment, so the ancient teaching shows that the incarnating soul only gradually lost a sense of its former state in the sensations of the 'coats of skin.' Likewise as the child's latent qualities and feelings are not produced, but aroused, by suitable stimuli outside of itself, so nascent humanity was aroused to self-consciousness by the mature 'Sons of Mind.'

This throws a new light on the saying that unless one become as a little child he cannot enter the kingdom of heaven, for the intuitive trust of a child would open the nature to some forgotten essence of his primeval unity. The solidarity of an innocent race with its spiritual elders is the

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basis of a belief in a long-past Golden Age, which inheres in the consciousness of all peoples. From this primeval experience in spiritual leadership has come the instinct of loyalty to rulers, and of faith in the divine right of kings, which no mere line of physical succession could justify or explain. It was from the practical teachings of these early 'Builders' that man learned the true dignity of labor in the perfect work of the lost arts of antiquity. To quote again the words of H. P. Blavatsky:

"It is through these 'Sons of God' that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.

"Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients. . . on any other equally reasonable grounds. . . ."

— *The Secret Doctrine*, I, 208

In this connexion *The Secret Doctrine* explains that natural well-spring of aspiration which from the very beginning of human life has impelled the heart to unite itself with the highest possibilities of the nature. Devotion is no acquired sentiment, nor did it arise in savage minds from fear of unseen Nature-powers. It is the most fundamental racial quality, so that without it the nature is not wholly human. Is there not an all-pervading lack of this essential element in our modern life, to which woman has given herself so freely? Is it not her peculiar privilege and responsibility to link her work with her higher powers and thus enrich the race with more living truth?

The sacredness of motherhood makes woman spiritually responsible for the guidance of the children of men. By the true spirit of devotion which unites her with her best self she may become, from the first, the living link between the creative forces of light and the incoming soul of the child. *The Secret Doctrine* says:

"The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. Hence female deities were more sacred than the male."— I, 5

Katherine Tingley has said:

"What is woman's mission? It is to find Herself: it is the evolution outward of the god within. . . . How many women do you suppose there are who are acquainted with themselves, in the very truest sense? . . . Woman has been slowly losing her way along the ages, beyond a doubt, as has also man. Woman has been deprived of rights which are naturally hers because of her immortal nature. The same may be said of man. The obscurations and stumbling-blocks that woman has found in her path, as also man has, have been many and great, and have brought into woman's life an unrest that few men realize. I believe that men know very little about the inner life of woman: unless man is acquainted with himself, with his essential divinity and his possibilities, how can he judge? And if woman is unacquainted with herself, and in her turn, knows not her essential divinity, how can she understand life or her duty? How can she become the ideal woman that her heart is craving to be?"

WHAT IS KARMA?

RALF LANESDALE

FINALLY, I ask myself, Just what is Karma? The books say Karma is action involving cause and consequence. That implies an actor as well as a field of action. Who is the actor? What is the field of action? Man is the actor; his mind is the field of action; he is both cause and consequence. The life of man is brief, how can he be both cause and consequence? Man reaps, too often where he has not sown; how can there be responsibility if there is no sure continuity of consciousness?

Karma implies that continuity of consciousness; justice requires it. But what is justice? Does it exist outside the sphere of man's imagination? Is Nature just? Justice and mercy, are they not purely human attributes? Is not the reign of Law and Order a strictly human concept, an ideal not endorsed by Nature?

Natural Law is the automatic action of the forces inherent in nature which produce events. Order is regularity in the recurrence of events observed and recorded by man. The reign of law and order in the world is the tribute that man pays to Nature in recognising there the existence of a spiritual power which controls and guides all natural forces in a great rhythm sometimes described as 'the eternal fitness of things,' and which constitutes for man the basis for his concept of justice.

Man's ignorance of natural law coupled with his lack of self-control, makes him the slave of his own lower nature, of which he is potentially the master: for man is a duality, a thinker, and a creator. He is both 'son of God,' and 'son of man.' He is the creator of Karma, and he is bound upon the wheel of his desires by the simple operation of the natural law. He is himself the judge and the accuser, the assessor, and the executioner. He is the candidate for initiation, and he is the initiator.

Thus Karma is impersonal and yet most intimately personal, because the personality of man is the inevitable expression of his impersonal self colored and modified by all the acquired attributes that go to make his character for that particular incarnation.

Karma is not a wayward goddess, for all the foolish gibes that have presented the Good Law in the dishonorable guise of a capricious wanton trading her favors shamelessly without regard to the deserts of those on whom her choice may fall. Nor is it a decree of doom falling from heaven or launched by an angry god.

The law of Karma gives to every man the necessary consequence

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of deeds done in this and in all past lives, no more no less, and that continuously, so that each one of us is at the present moment weaving the 'web of destiny' that shall in future lives bring weal or woe that, when it comes, may seem unmerited.

Thus we may say with truth that Justice rules the world in spite of man's perversion of the laws of Nature; for man's perversity is temporary and cannot permanently destroy the reign of Natural Law, which is as old as Time itself. When man co-operates with Nature his power is god-like; for his mind partakes of the divine. But when he rises in revolt against her law he then becomes merely a revolutionist who, seeking to speed up the wheel of destiny, hastens the sure recurrence of the fate he would avoid; and with the completion of a full revolution of time's wheel finds himself where he stood originally, just like the toiling squirrel in its free-revolving cage who works so hard only to find his wheel still where it was when he crept into it.

But the man who does most heartily co-operate with nature, will soon discover in himself sources of power whose mere existence he had not suspected. For man is the heir of all the ages, and the accumulated Karma of the human race is his inheritance.

At one time we were taught that man was a worm of the earth, that he was born in sin, a child of iniquity foredoomed to an eternity of woe. This morbid view of life was eminently suited to evoke the worst side of the duality that we call man. Indeed, if man were not compounded of some elements divine in origin, it would be hard for him to hold up his head against a wave of pessimism that might overwhelm him utterly.

Now comes Theosophy and offers him its message from the heart of time, a message full of hope, as well as of the liberation of mankind from a doom that has too long oppressed his heart and his imagination. Justice it promises, and mercy in the divine impersonality of the law of Karma, which gives to all their due and offers a vast hope in the perfectibility of man, with comfort to the fallen in the assurance of another chance to profit by experience and rise to realization of forgotten possibilities: and this for all. Karma is Justice absolute and mercy infinite.



“THINK of Theosophy not so much as a body of philosophic or other teaching, but as the highest law of conduct, which is the enacted expression of Divine Love and Compassion.”— *Katherine Tingley*

FAITH AND HOPE

S. W. S.

JUST so far as one is dissatisfied with the accepted life-values of the day, will the unbiassed mind be open and receptive to ideas and ideals hinting at better things.

Life for many of us in these days is not such a beatitude that the intellect and the heart find complete satisfaction therein. On the contrary, there is more questioning than ever as to the why and the whence of the human presence on this planet, and its possible survival after the dissolution of the body, and numerous are the short cuts to perfection offered like wares in the market-place to the credulous. In direction of purpose human life would seem to be in little better case than a ball of string on leaving the hands of a playful monkey.

This condition of chaotic questioning is generally admitted, even by many of the clergy; and all thinking men and women, some with terror, feel the trembling of the foundations of civilized life. That the day of preaching is past must be evident to most, and those who fail to recognise it appear to be lingering in the outer darkness of dogma.

What is needed, what the heart aches for, and the intellect starves for, is a logical, satisfying, explanation of the purpose of the unique being Man on this ball of earth. To say that his origin and his destiny must not be inquired into, is sheer nonsense, and a base form of moral cowardice; it is merely shelving a difficult question. Man has every right to know his origin, his ancestry and his heritage. The origin of his body is well known in the broad facts, why should there be this perpetuated air of mystery about the soul, the man himself?

As long as we remain in ignorance of the broad truths of our being, can it be wondered at that the *raison d'être* of life will ever be inexplicable? Can it be wondered at that the appalling conditions that exist today in a great city into which children will be born and reared, will continue, that the ravage of crime and disease is as ruthless as it is, and that men and women are condemned and executed by their fellows for crimes that in the very nature of their upbringing they lacked the moral stamina and balance to resist?

Let us have done with moral timidity and face life's problems like men and women. Let us dare to face new intellectual horizons beyond the age-old materialistic explanations, which are no explanations at all, but merely excuses for perpetuating a drugged mental outlook. Already most people of intellectual virility have rejected the hell-fire idea, a heaven up in the clouds, and the literal infallibility of the Bible.

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More and more in the West are looking towards the East and accepting the teaching of rebirth.

Times are changing rapidly, old ideas giving place to new. The life-basis of most of us has been so rocked and upheaved during the past decade, that the old values will no longer serve, and unless something be done to justify existence, unless a real purpose in life be discovered, the old edifice of life-values we call modern civilization bids fair to ride tottering to a fall.

But the hopeful aspect of the situation is that a new spirit is abroad. The universal movement, expressing itself in many ways towards *human brotherhood* is a rising tide that cannot be stayed, and with it comes the hope and the promise of enduring peace between men and nations. Let it here be remembered that the name of this Organization is the Universal Brotherhood and Theosophical Society, and that brotherhood has ever been its first concern with humanity. "Unbrotherliness," declares Katherine Tingley, "is the insanity of the age."

There is aspiration in the air side by side with doubt and questioning, and aspiration, we Theosophists believe, will eventually win the day. Therefore, says Theosophy, the first and most vital thing is to look upon oneself and one's neighbor not as the body with bodily senses and desires, but as the soul, and that soul a Divine being illumined by a ray from the eternal Divine Life which is the Source of all life.

This is the pillar of our faith: that we are essentially Divine and as such responsible for our character, our present and our future welfare and happiness, both for what we are now and shall be in the future. The outer form that is seen, the personality, we are familiar with in our friend or our enemy, these are not the real men. They change ever and in a few years will be gone utterly. The real man is within, learning, experiencing, struggling with the phenomena of the body, faced always with two paths and the necessity of making choice between them, between the two forces which play upon his life from birth to death. The personality, loved or hated, is not the man, however much it may appear to be so. The true life of a man is on a nobler scale, inconceivably higher; personality is but a garment worn for one life-time, for his life on earth is a recurring episode for the gaining of experience, the learning of necessary lessons from contact with material substance, in bodies of a similar nature.

Thus to place man on a level with the beasts, to regard him but as an animal, to give him an ape origin, dominating his life with animal instincts, is an abomination which would be ludicrous were it not so disastrous in its effect on the race. Have the supporters of the ape-

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ancestry theory so little imagination that they can see nothing of the God-nature in humanity? Because many live like beasts and see red when aroused, is that sufficient reason for condemning humanity *en bloc* to a degraded destiny? A stream can rise no higher than its source, so too our destiny accords with our origin, which is Divine.

We meet difficulties and trials in our own lives, some of which well-nigh shatter us, yet have we the hope and the inspiration though we be all but unconscious of them that this life is not all; that what seems to us meaningless affliction is the ordered will of the higher influences of Divine Law controlling our lives; that we are no more than meeting the effect of previous wrong-doing in past lives, and have now the full opportunity to mold by our thoughts and actions the character of our future lives.

A godlike creative power is this of ours. The world is as we have made it through past ages of living and thinking, which the stark evidence of the last twelve years has shown to have been mainly misdirected. Each wave of national ill-feeling leaves a deposit on the unseen shore, until an accumulation is silted up that overtopples with its own weight, and a war is precipitated. And so wars will continue to be made until the individual, the ordinary, every-day man in the street, realizes that he embodies a Divine, creative power within himself, with which he can help to recreate the world on lines of sanity, and make safe the future — if he will.

Is it too much to begin now by letting the days be marked by a change of thought towards purer ideals, nobler aspects of life and conduct? Theosophy says it can be done, and we believe it. Therein lies the faith and hope of Theosophy. It is intensely practical and optimistic in its belief in man's ability to take himself in hand and put his own house in order; for nobody can do this for him.

Be assured that those who offer a short and easy road to that end are deluded. There never was a greater heresy than that man can win to self-knowledge and purification without working for it, and that work must be for others, even the study and meditation on the science of Theosophy — for it is a science, the science of living — must be with no other object than to better equip oneself to be of service to others less fitted to bear life's handicap.

Any idea of benefit to oneself as an end in view shuts the door to a real understanding of Nature and her laws, and leads to delusion and chaos of mind, ending in some cases in insanity. Thus it may be realized that the path of the Theosophist is not an easy one, and it is a happy one only to the extent of his service to others, but that happiness is real.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

HELENA PETROVNA BLAVATSKY, the principal founder of the Theosophical Movement in modern times, was very emphatic about a great civilization in India long before the 'historical period' known to Western orientalists, and which was little suspected even by native Indians, with the exception of the few who had good reason to know the facts. One or two Western students ventured to speculate upon such possibilities, but their suggestions were received by the majority with scorn: she quotes the following from Jacolliot's *La Bible dans l'Inde*:

"'Can there be any absurdity in the suggestion that the India of 6000 years ago, brilliant, civilized, overflowing with population, impressed upon Egypt, Persia, Judaea, Greece, and Rome, a stamp as ineffaceable, impressions as profound, as these last have impressed upon us?'"— *Isis Unveiled*, I, 584

She adds:

"We believe that the day is not far off when the opponents of this able and erudite writer will be silenced by the force of irrefutable evidence. And when *facts* shall once have corroborated his theories and assertions, what will the world find? That it is to India, the country less explored and less known than any other, that all the other great nations of the world are indebted for their languages, arts, legislature, and civilization. Its progress, impeded for a few centuries before our era — for, as this writer shows, at the epoch of the great Macedonian conqueror, 'India had already passed the period of her splendor' — was completely stifled in the subsequent ages."— *Isis Unveiled*, I, 585

In her magazine *The Theosophist*, for May 1882, she writes:

"We are approaching the time when the educated Hindûs and Sinhalese will be forced, by the painstaking researches of Europeans into the ancient records and monuments, to do tardy honor to their ancestors, of whose greatness they have now not even a faint conception."

How true this last remark is has just been proved by the recent discoveries in Western India of 'an entirely unknown civilization' provisionally called Indo-Sumerian, as indicating a close cultural connexion between the prehistoric civilizations of the regions of the Indus River and of Sumer, but not implying any identity of race or language.

The newly discovered facts about this very ancient Indian civilization are reported by Sir John Marshall, Director-General of Archaeology in India, and are of the greatest interest, especially to students of Theosophy who rejoice in seeing how H. P. Blavatsky's teachings are one by one being confirmed by modern science — that very science which tried so hard to belittle her claims and deny her knowledge and its source. Sir John Marshall assures us that the researches, even so far as they have

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been carried, prove that a high civilization must have flourished about five thousand years ago "for untold centuries, and that it included Sind, much of the Punjab, Baluchistan, probably Rajputana and even more territory to the eastward."

The site of the five thousand year-old city of Mohenjo-daro in the great alluvial plain of the Indus is being thoroughly excavated, and already the remains of temples, dwelling-houses, stores and streets, have been explored. The houses were large and comfortable and furnished with bathrooms; very well constructed drains led from the houses into the larger sewers in the streets eight feet below the surface.

The report says "the elaborate system of drainage and the character of the smaller antiquities seem to betoken a social condition of the people much in advance of what was then prevailing in Mesopotamia or Egypt" though we are not likely to find a tomb as marvelous as that of Tutankhamen. While the extraordinary development of the drainage system — far in advance of anything in Western Europe until modern times — struck the archaeologists with astonishment, the golden ornaments and the faience and the exquisitely engraved gold seals which could only have been executed by people of marked artistic ability as well as great technical skill are sufficient proofs of the high degree of culture attained by this utterly forgotten civilization. The design and construction of the houses, too, is said to be far superior to anything of the kind in later India. Gold, silver, copper, and probably mercury were in common use; iron has not been found, possibly it has rusted away, for it is difficult to believe it was unknown in view of the fact that contemporary or earlier Hittites and Egyptians were using it.



ANOTHER magnificent temple has lately been discovered in the depths of the forest near Angkor Thom, in Indo-China, and the French School of Excavation in the Far East, which makes the report, claims that other similar buildings are likely to be found north of this one. It contains many inscriptions and is said to date from the fourteenth century. This date may be correct, but H. P. Blavatsky in *Isis Unveiled* (page 567, volume I, *et seq.*) throws considerable doubt upon the general belief that Angkor Thom, Nagkon Wat, and other marvellous remains of the lost civilization of Indo-China, were built so recently or that they are strictly Buddhist in origin.

In speaking of the enormous and richly-carved temples of Nagkon Wat and of Angkor she draws attention to the extraordinary assembly of representations of gods of various periods and from far-distant places,

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such as the man-fish of the Babylonians, Dagon, and the Kabeirian deities of Samothrace. Such things as this, and certain peculiarities in the architecture "imperceptible to the uninitiated scientist," and the "secret language of picture writing" as shown in these immense areas of sculpture, indicate that they were inspired by the wide-world religion taught in the ancient Mysteries, and that their origin must be looked for long before medieval Buddhism. She speaks of an essential resemblance — visible to those who have the key — to the architectural symbolism of Egyptian, Mayan, and other temples built under the same esoteric instruction. The use (or deliberate omission) of the *keystone*, the disposition of the sacred lakes inside the temple precincts, certain mathematical proportions and arrangements of parts show that the same rites were celebrated in all those buildings in which these features can be traced.

The subject is of deep interest, and every new discovery provides additional material for the use of the more intuitive and spiritual scientists of the future.



WE seem on the eve of a striking and sensational scientific confirmation of one of the most important of H. P. Blavatsky's teachings as to the past history of the human race — the actual existence of the lost continent of Atlantis — proof of which will necessarily profoundly modify the popular scientific views on the course of evolution in the direction indicated by Theosophy. A body of investigators has just been formed by the learned French Sorbonne for the purpose of thoroughly investigating the subject by collecting all possible information and publishing reports so that all the researches into possible Atlantean vestiges can be co-ordinated and made easily accessible.

M. Charcot, a well-known French explorer, is at present making soundings in the Atlantic which many believe will provide conclusive evidence of the great inhabited continent whose last islands disappeared about eleven thousand years ago. He will report to the new "Society for Atlantean Studies.'

One of the chief causes for the establishment of this learned body is the remarkable series of discoveries recently made in Central America showing the high civilization of the ancient Mayas. To many, it is impossible to explain their origin without calling in the Atlantean hypothesis. Several members of the French Academy and other leading scientists have joined the new Society, which will be international in character.

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IN regard to the Mayas a report has recently been made to the *New York Times* by Pierre de Klein of a conversation between General Bonilla, Provisional President of Honduras, and his chief of operations, General Lee Christmas, in 1911, on the subject of the unavailing efforts of scientists to decipher the mysterious glyphs of the Mayas. General Christmas said it seemed incredible that the ability to read them has been entirely lost, but he doubted the likelihood of a 'Rosetta Stone' with a bilingual inscription ever being found. He suggested that it would not be impossible to find a few living men who could still read the ancient writings, and to sustain his point he told of an Indian soldier in his command from the mountains of Guatemala, near Huehuetenango, who told him that a neighboring tribe practised strange rites in secret, and that on certain period endings they brought out a large book, made of bull hide, containing written characters, in which things were set down, but which he could not understand.

In connexion with the recent Spinden-Mason expedition which reported traces of the old worship being still extant, and the existence of two mysterious cities — apparently keeping up something of the lost culture — which the explorers were forbidden to approach, it certainly does not seem impossible that General Christmas was right, and that we may be on the eve of extremely interesting and surprising discoveries about the origin of the Mayas and their history.



EVIDENCE of ancient pueblo (town-dwelling) Indian culture was found in San Bernardino Co., California, in June, and probably will be soon made the subject of intensive exploration by the Museum of the American Indian, Heye Foundation, New York. If the unexpected fact is established that early California Indians built houses and lived in settled communities it will indicate, as Mr. G. G. Heye says, "that the earliest pueblo builders lived in a territory where traces of them have never hitherto been found."



NEARLY a year ago, in discussing the alleged discovery of prehistoric drawings of a mammoth and a dinosaur in Hava Supai Canyon, Arizona, by the expedition conducted by Dr. S. Hubbard, of the Oakland Museum, California, a quotation was given in these columns from an Associated Press dispatch saying that prehistoric implements had been discovered one hundred feet deep in sodium sulphate deposits at Camp Verde, not far from the 'dinosaur' pictograph; and the suggestion was

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made that they "corroborated evidence furnished by the pictographs that men existed millions of years ago in the time of the dinosaurs."

Last May, in the same deposit, the 'mummified body of a man' was found, and the question arises: Is this the remains of a man of the dinosaur period, or, as some suggest, "did not the sulphate remain till a relatively late geological period in a fluid or plastic state and make it possible that an ancient Indian and his implements were swallowed by the material as in a quicksand?"

A good deal more, and really unimpeachable evidence, will be required before the mystery of the appearance of the *Indians* in North and South America, and of the antiquity of *man* on this continent (quite another question, notice) can be settled by science, but every scrap of information is of interest and should be carefully weighed, especially in view of the announcement from professors within the scientific camp that there is a strong and indefensible tendency to discourage research tending to prove any great antiquity of man in the New World.

WHO WAS "THE PROFESSOR"?

M. G. M.

WHEN the hopes of the American colonists were at the lowest ebb in the Revolution; when the British occupied New York and New Jersey and one false move would have plunged the colonists into defeat, there was held in Cambridge, Massachusetts, a wonderful meeting, to consider a design for a colonial flag. This took place on December 13, 1775. Those present were Washington, Franklin, Harrison, Lynch, the host and hostess, and "the Professor," who seemed to act as chairman or assumed that position when asked to join the committee. He rose and said:

"Gentlemen and Comrades: This is a most important occasion. Upon what we do at this time, and at the regular sessions of this committee, there may depend much of immediate welfare to the colonists.

"We are now *six* in number (not counting the lady), one not propitious for an enterprise such as this we now have in hand. We cannot cut out one, even though in so doing we should improve the conditions in one respect by making our number *five*, but we must increase our number so we will have *seven*. This increase of our number should be by the introduction of an element that is usually objected to, or worse — ignored, in all national and political affairs. I refer to *woman, the puri-*

WHO WAS "THE PROFESSOR"?

fyng and intuitive element of humanity. Let us therefore invite our hostess to become one of us, and mayhap she will prove a most important factor in solving the important question which we are to consider; for *more depends on our work here and now than appears on the surface*, and for her patriotism, her intelligence, her fidelity and her discretion, you may one and all hold me personally responsible, that is if any of you suppose that any man's indorsement in any way adds to an earnest and good woman's responsibility."

She was admitted, and at the evening session of the committee-meeting "the Professor" again spoke, leading the meeting as follows:

"Comrade-Americans: We are assembled here to devise and suggest the design for a new flag, which will represent the principles and determination of the colonies to unite in demanding and securing justice from the Government to which they still owe allegiance. We are not therefore expected to design or recommend a flag which will represent a new government or an independent nation, but one which simply represents the principle that even kings owe something of justice to their loyal subjects. This is unquestionably true *now*, for the sun of our political aim is very low in the horizon and approaching the winter solstice. But as the sun rises from his grave in Capricorn, mounts toward his resurrection in Aries, and passes onward and upward to his glorious culmination in Cancer, *so will our political sun rise and continue to increase in power, in light and glory; and the exalted Sun of Summer will not have gained his full strength of heat and power in the starry Lion, until our Colonial Sun will be in its glorious exaltation, demanding a place in the governmental firmament alongside of, co-ordinate with, and in no wise subordinate to, any other sun of any other nation upon earth.*" [This prophecy was fulfilled to the letter in time and word.]

"We are now self-acknowledged Colonies—dependencies of Great Britain, to which Government we, as loyal subjects, humbly sue for justice. *We will ere long be a self-declared independent nation*, bestowing upon ourselves the justice for which we now vainly sue. We must therefore design and recommend a flag which will now recognise our loyalty to Great Britain and at the same time announce our earnest and united suit and demand for our rights as British subjects. These demands will, of course, be neglected or denied as heretofore. Our justice-demanding and freedom-loving companions will soon learn that there is no hope for us as British Colonists, and that we can secure the rights we now contend for, only as the loyal and united citizens of a free and independent American nation.

"General Washington here is a British subject, a British soldier,

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and in command of British troops, who are attempting to enforce their rights as loyal subjects of the British Crown. *But General Washington will soon forswear all allegiance to everything foreign; and he will, ere many months, appear before his own people of these Colonies and before the world, as the General commanding the armies of a free and united people, organized into a new and independent nation.* [2nd prophecy.]

“The flag which we now recommend must be one designed and adapted to meet the inevitable and soon-to-be-accomplished change of allegiance. The flag now adopted must be one that will testify our present loyalty as English subjects, and it must be one easily modified, but needing no radical change to make it announce and represent the new nation which is already gestating in the womb of time, and which will come to birth; and that not prematurely, but fully developed and ready for change into independent life before the Sun in its next summer’s strength ripens our next harvest. [3rd prophecy.]

“The field of our flag must therefore be an entirely new one, for two reasons. First, the new field must represent a new nation; and second, be one hitherto unused as a national flag because it will represent an entirely new principle in government — *the equal rights of man as man.* While the field of our flag must be new in the details of its design, it need not be entirely new in its elements. Fortunately there is already in use a flag with which the English Government is familiar and has protected for half a century, the design of which can be extended to suit our purpose admirably — the Union Jack.

“I suggest for your consideration a flag with a field composed of thirteen equally wide, longitudinal, alternate, red and white stripes and with the Union flag of England for a union. Such a flag can readily be explained to the masses as the union flag of the mother-country as the union of our new flag, to announce that the Colonies are loyal to the just and legitimate sovereignty of the British Government.

“The thirteen stripes will be understood to represent the thirteen Colonies, their equal width will typify the equal rank, rights and responsibilities of the Colonies. The union of the stripes in the field of our flag will announce the unity of interests and the co-operative union of efforts which the Colonies recognise and put forth in their common cause. The white stripes will signify that we consider our demands just and reasonable, and that we will seek to secure our rights through statesmanlike means if possible, and the red stripes at the top and bottom will declare first and last and always that we have the determination, the enthusiasm, and the power to use force whenever we deem force necessary. The alternation of the red and white stripes will suggest that our reasons

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for all demands will be intelligent and forcible and that our force in securing our rights will be just and reasonable.

“There are other weightier and eternal reasons for our flag having the field I suggest; but it will be time enough to consider them when in the near future, we, or our successors, are considering a permanent standard for a united and independent nation.”

On June 14, 1777, nearly two years after the adoption of the Colonial flag designed by “the Professor” and a year after the Declaration of Independence, Congress appointed General Washington, Robert Morris, and Colonel John Ross a committee to get a flag designed for the new United States; but this had already been provided for by “the Professor” — substituting in the canton thirteen stars on a blue field representing the new constellation, with the thirteen alternate red and white stripes as before.

Mrs. John Ross, or ‘Betsy Ross,’ was asked to make it as she was one of the first committee that produced the Colonial Flag. Betsy Ross seemed to understand something of the reasons for the occult numbers insisted upon by “the Professor” when designing the flag, and when General Washington made a drawing of the thirteen stars for the new United States flag’s blue field, with six points to a star, Betsy Ross suggested stars of five points instead, and her suggestion carried. Her reasons must have been important, for being a flag-maker she knew that five-pointed stars were much harder to make than six-pointed ones, and for several years she and her assistants made flags for our government.

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T. HENRY, M. A.

IT is common nowadays to find prominent men of science criticizing the credentials or the value of science — going out of their way to do so, we might even say. This of course, as is usually stated, is in marked contrast to the attitude of half a century or less ago; when science was, for this same class of people, the know-all and save-all. Two grounds of criticism are found, but they connect with one another. The efficacy of science as a guide and stay for our footsteps may be called in question; the validity of its philosophical foundations and method may be the object of inquiry. Ever since the very beginning of modern science there have been able critics of its philosophic validity; and we may mention Hume at one end

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of the scale, and near the other end Stallo, whose *Concepts of Modern Physics* is a sort of classic in this field. The same may of course be said for the criticisms of science as a guide in life. The point at present is that today the Opposition is coming into power, and that what the few were saying yesterday is now being said by the many.

A recent specimen of such criticism is to be found in *The World's Work* for March 1926 under the title 'Some Things Science Doesn't Know' and written by Vernon Kellogg, Secretary of the National Research Council. He says that he hears enthusiastic utterances about the all-knowingness and all-mightiness of modern science. He specifies some of its triumphs and rejoices in them. But —

"I sometimes wonder if we do not overlook . . . the fact that some groups of natural phenomena, and especially some very important attributes of life, and particularly of human life, have so far strenuously and successfully resisted the elucidating efforts of scientific men, and hence cannot yet be included in our catalogue of scientifically understood and explained things."

Then he specifies evolution. Science knows much about it, very much, quite a lot. The only thing science does not know about it is the mere fundamentals and essentials. We hope we are fairly representing the writer's remarks; at least we are representing the impression we get from them.

"The big puzzle . . . is the fundamental one of how, of cause, of method. We are less confident today that we know the causal explanation of each of the two co-ordinate major problems of evolution — to wit the origin of species and the adaptation of these species to their environment — than we were fifty or sixty years ago."

But then have we a scientific knowledge of the fundamentals of anything? In order to build up a scientific scheme of nature, we have to assume certain things which we cannot prove — call them postulates or axioms. Is it just to ask a man to prove his axioms? To do so would take him outside his legitimate sphere. Science studies a particular class of phenomena; it traces back one phenomenon to another; but sooner or later the investigation must reach a point where it leads us outside of that class of phenomena altogether. Then we must either extend the sphere of science or else abandon the inquiry to somebody else. What, for instance, are physical forces? It may stave off the difficulty for awhile to define them as the result of other and subtler physical forces; but only for awhile. Ultimately we must admit that physical forces are the manifestation of something which is not physical. Thus we have to admit the necessary existence of a vast field outside the reach of science — unless, as said, we extend the limits of science so as to include it.

This truth has of course been known all along, but it has been ignored. Scientists have been able to fool themselves by confounding

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effects with causes; by saying that the cause of evolution is evolution; by trying to regard natural selection as a causative agent, when it is merely a name for a result. This is exactly the same as saying that a man walks by the power of locomotion, or that a house is built by the force of bricktion. Atoms attract each other, and we say they are impelled by the force of attraction; which explains nothing. Of course it is perfectly valid, when conducting a particular inquiry, to accept certain unexplained things as axioms, and to limit oneself to one's immediate concern. The practical achievements of science show the validity of this.

To use a familiar illustration — we can predict eclipses by the Copernican or the Ptolemaic system of the universe, or by any one of half-a-dozen other systems. So long as a scheme hangs together, it may not matter, for the immediate purpose, whether it touches bottom anywhere. Science might conceivably solve the lesser puzzles about evolution — map out a full plan of what has happened among the plants and animals all along the line. But would it be any nearer knowing the *cause* of evolution? Formerly we were content to wear blinkers on this question; but now we begin to think it matters somewhat. We have grown weary of crowing on our own dunghill, and are willing to allow that there may be other cocks on other dunghills with something worth hearing to crow about.

We will not follow the writer through his criticisms of shortcomings in evolutionary theory; these have been examined by H. P. Blavatsky in *The Secret Doctrine*, by the scientific authorities whom she quotes, and by her students who have digested and commented upon her teachings. The important point is that these things should be so influentially admitted and that so many opponents have now been converted. It is on the question of man that interest settles most.

“The identity, or at least close similarity, of human structure, human physiology, and certain human instincts, with those of lower animals, must be admitted. The evolutionist sees humankind the resultant of the natural processes which have brought into existence the many kinds of animals and plants, yet he sees this humankind reveal certain attributes and capacities the possession of which he does not dare to claim is scientifically explained. At best he may only dare to declare that it *will* be scientifically explained. Well, that is an expression of opinion. Another's opinion may be the opposite.”

We of course welcome this expression of an opinion for which, following our Teacher, H. P. Blavatsky, we have so often contended. There is in Man something entirely distinct from all possible products of organic evolution. The human intelligence, will, conscience, etc., is not derivable from animal faculties. Representative scientific men, it would seem, see no harm in allowing that now. Our author recognises

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too that it is this that really ruffled the Tennessee anti-Darwinists. They may not have known just what was the matter, but they knew something was the matter; and probably, when they tried to tell it, they told the wrong thing. Also they may not have been impeccable themselves. Science and religion, said H. P. Blavatsky, can only be reconciled on condition that both shall cleanse their houses.

How many different lines of evolution are there? Is there likely to be only one? Or is the fabric of creation woven of complicated threads intermingling, crossing, blending? Can the chemist ever, by mixing soils, bring forth the plant, unless the tiny windborne seed chance unseen to alight? Is there not, then, a separate line of evolution for that vital germ? Is it not the blending of those two lines of evolution — that of the mineral Monad with that of the vegetable Monad — which produces the plant? And what of the animal Soul, whose presence causes to appear the kingdom of birds, beasts, and fishes — must not that again be a distinct line of evolution? And when we come to Man — there is not only another gap but a yawning chasm; he is more different from them than they are from each other. The human Monad, that spark of divine intelligence, bred from no clay, no protoplasm, whence is it? Truly a problem beyond the sphere of science, unless science, ceasing to be the study of physical phenomena and the designer of mechanistic explanations, become something more akin to the real meaning of its name — Knowledge.

The writer gives an eloquent picture of man's behavior and how very unbiological it usually is. Man simply will not do the biologically useful thing, and is apt to forget all about his self-interest and that of the species, in order to indulge in works of imagination. In a word, man is just man and not the biological machine he ought to be. Science has enabled a man to —

“travel fifty times as fast, accomplish a hundred times as much work in a day, lift a weight a thousand times as heavy, and make his voice heard ten thousand times as far,” etc.

To which we might add that it has invented one machine to shut a door and another to keep it open, how to guard (?) ourselves against the consequences of dirt by injecting dirt into our veins, and many other conveniences. But —

“It has not enlightened me to any satisfactory degree about my consciousness or my conscience; has not told me why I can compose or play or deeply enjoy music,” etc.

It tells us nothing about immortality, though it can describe the process of physical disintegration.

“The only thing we know now about many things in human life is that they are attributes of human beings and of human beings alone. By such attributes we are really distinguished from other creatures. We are arisen from other creatures [?], but we are different

from them. We are like them in structure and physiology, and share with them certain physiological possessions. But we are different from them in possessing capacities unique with us. And these unique capacities are the greatest things in life. I believe that most scientific men recognise them as such, recognise them as greater than that very great thing, science itself."

He then goes on to say — as Theosophists have so often said — that religion can be as bigoted as science; that the two ought not to be antagonistic but complementary. But this surely means that both are comprehended in a greater knowledge, to which they are both approximations. *Knowledge of Self* includes all.

But there is one important point about the acquisition of knowledge, to which attention should be directed. It should be made contingent on the worthiness of the recipient. Scientific knowledge is instantly broadcasted for the use of everybody, good, bad, or indifferent. The new drug goes into the hands of the doctor to heal, and into those of the criminal to poison. The new force is used by the engineer and the warrior, for construction or destruction; it arms the thug against the police, and the police against the thug. This state of things is probably regarded as the less of two evils; for we can hardly contemplate with satisfaction the existence of an exclusive hierarchy of people cornering scientific knowledge. But with regard to that higher knowledge which comprehends the deeper mysteries of human life and the cosmos, a new law obtains, and we find that *knowledge is dependent on trustworthiness*. Hence the first step on the path of true knowledge is unselfish devotion to duty, and ethics is no longer falsely sundered from the pursuit of knowledge.

There can be no doubt that circumstances will henceforth impel us to pay more attention to the great Science of human life. Many consider that the progress of science, unless counterbalanced by a superior influence, would compass the death of civilization. Hence, the more science discovers, the greater is the need for this counterpoise. But the foundations have been laid for a better order of human society, with better ideals; and coming ages will recognise that it was H. P. Blavatsky whose heroic efforts and self-sacrifice laid those foundations.



"I AM often questioned why Theosophists are so optimistic; why so cheerful and able to meet difficulties in human life so courageously. I answer that it is because they have discovered hope and strength in Theosophy; also because they realize, to a degree at least, that they have sacred duties to carry out, if they are to find happiness; and so, in rendering service to humanity, they touch the well-spring of a better life."— *Katherine Tingley*

THE PARABLE OF THE TARES

HUGH PERCY LEONARD

The kingdom of Heaven may be compared to a man who sowed good seed in his field. But while everybody was asleep, his enemy came and sowed tares among the wheat and then went away. So when the blades of wheat shot up, and came into ear, the tares made their appearance too. On this the owner's servants came to him, and said: "Was it not good seed that you sowed in your field? Where then do the tares in it come from?"

"It must be the work of an enemy," was his reply.

"Would you like us then," they asked, "to go and gather them together?"

"No," said he, "for fear lest while you are doing so, you should root up the wheat as well. Let both grow side by side till harvest time, and then I will send the reapers to gather together the tares first, and tie them in bundles ready for burning; but to bring all the wheat into my barn."— *Matt.*, xiii, 25-30, 'Twentieth Century New Testament'

THAT the manifested universe is held together by the interaction of positive and negative forces is an idea quite familiar to all students of Theosophy. Excitation and restraint, attraction and repulsion, forces of good and forces of evil, are all recognised as necessary factors since it is only by their mutual interplay that all the varied aspects are combined in one coherent whole. But to the prevalent religious thought the idea is somewhat repugnant and savors altogether too much of oriental pantheism. To ascribe the origin of evil to the Great Artificer seems like a blasphemy, and they prefer to regard it as a hostile intrusion into a scheme of harmony that God created perfect.

It was at one time a commonplace of the pulpit that the word God was derived from good, a piece of false etymology that has given solid comfort to very many. This fallacy has been dealt with in a summary fashion by H. P. Blavatsky in her work *The Secret Doctrine*, Vol. I, p. 347:

"The attempt to derive God from the Anglo-Saxon synonym 'good' is an abandoned idea, for in no other language, in all of which the term varies more or less, from the Persian *Khoda* down to the Latin *Deus*, has an instance been found of a name of God being derived from the attribute of *Goodness*."

The term 'God' then for the Theosophist denotes the hidden mystery in which both good and evil have their roots. Behind these two contrasted poles there stands eternally supreme the undivided Unity supporting both. From this concealed and neutral source an endless stream of universes issues forth, they run their appointed course and then dissolve and disappear in the clear deep of primal Unity again. But dissolution is but prelude to a new embodiment where fresh experience is gathered and again the rich resultant essence goes to swell the hoard of memories in the sure storehouse of Eternal Mind. Much has been said of the Absolute as the origin of these successive manifesta-

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tions, but it may be said with equal truth that this prolific source of life is also the heir and beneficiary of its own creations, since it is the final repository to which everything returns. The Absolute is thus from one point of view a treasure-house the wealth of which increases as the ages roll, although we willingly concede that this in no way contravenes the teaching of the mystics that to the consciousness of God all times and ages blend in one Eternal Now.

Evil exists to be resisted and yet we are forced to admit that it is a necessary factor in the general scheme. A curious illustration of the need of the forces of destruction in Nature is found in the methods of the carp-breeders of Germany who deliberately introduce into their fish-ponds a certain number of voracious pike, that by their persecution they may prevent the carp from degenerating under the influence of too easy conditions of life.

The Bible, commonly supposed to support the orthodox view, clearly expresses the Theosophical teaching where we find Satan counted in among the sons of God with his appointed duties to perform (*Job*, ii, 1-7). The church of Laodicea was censured not for being evil, but for standing neutral and failing to take sides in the struggle.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—*Rev.*, iii, 15-16

Isaiah contains a curious passage, very little known, in which Deity is represented as the source of both the opposite poles of the Cosmos. The pantheistic position is stated in the most uncompromising fashion; but because of its extreme 'difficulty' it is one which the average preacher prefers to 'look boldly in the face' while he lightly passes on to the selection of a text more easily handled.

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."—*Isaiah*, xlv, 7

Evil exists to be conquered or at least opposed, and indeed as soldiers in the ranks of the hosts of Light time would hang heavily upon our hands without a foe with whom to engage; but we must not indulge the hope that somehow or other all the evil in the world will one day be disposed of by the efforts of reformers and philanthropic societies and that then we can retire to Jerusalem the Golden and comfortably settle down to the enjoyment of the Saints' Everlasting Rest. No such thing is at all possible, for what is the manifested universe but the age-long battle-field of good and evil?

"It takes all sorts to make a world" says an old proverb and the portable pellet of wisdom has here a very apposite application. The world is a grand moral training-ground in which we may gain in strength

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and insight by means of the various trials and tests to which we are subjected. When under stress of conflict we have reached our proper growth and stature, we are able to assist the processes of evolution and contribute to the grand result by virtue of our individual will raised to the status of a cosmic force by the elimination of personal desire. Hereafter it becomes our splendid destiny to watch and foster the slow unfoldment of the plans of God and climb the road that leads to greater heights as we proceed from strength to strength.

As iron is fashioned into shape between the hammer and the anvil, so we attain our full development by the repeated shock and impact of the endless conflict of the two opposing poles, for as stated in the *Bhagavad-Gîtâ*: "These two Light and Darkness are the world's eternal ways."

If we accept the explanation said to have been given by Jesus (*Matt.*, xiii, 37-43) as authentic, he certainly supports the crude eschatology of popular belief; the end of the world is treated as a sort of final winding-up of the Cosmos, the conflict between the Devil and the 'Son of Man' being decided in favor of the latter. The destruction of the wicked in hell-fire and the triumph of the 'Father' who is here represented as the champion of the righteous is predicted. But it is quite conceivable that this exposition is the work of some pious copyist, which beginning as a marginal note has somehow got itself incorporated in the text. It is certainly at variance with the Sermon on the Mount (*Matt.*, v, 45-48) where the Father in Heaven is portrayed as an impartial power supporting both the pairs of opposites, and sending rain and sunshine on the just and the unjust alike. The very perfection indeed of this unrevealed Father appears to consist in precisely this attitude of complete neutrality towards both the combatants.

From the standpoint of the Esoteric Teaching however the burning of the tares may very well stand for the periodical dissolution of a universe. The tares, *as tares*, no longer exist, their vital force and substance being withdrawn into the laya state there to remain until a new Manvantaric Dawn when the material, reduced to its primal simplicity will be used in the formation of the new Cosmos emerging from Chaos.

The ingathering of the wheat may be taken as a symbol of the preservation of the just and very aptly illustrates a passage in the first chapter of *The Ocean of Theosophy* by W. Q. Judge. He says that the object of these mighty waves of evolution is the production of a new crop of volunteers, the Elder Brothers of the human race, who devote their developed powers and their accumulated wisdom to assist the slow methods of Nature. The ending of a universe, he says, witnesses the destruction of those who are opposed and a ripened harvest of these perfected men.

THE PRINCE WHO BECAME A BEGGAR TO SAVE THE WORLD

The Story of Siddhârtha-Buddha

P. A. M.

II

HERE was rejoicing in the city of Kapilavastu. King Śuddhodana sat in his palace surrounded by his warriors waiting to hear if the child to be born was a prince or a princess. King Śuddhodana had no son to succeed him and he hoped it should be a son that would be born that night. They called the king 'Śuddhodana,' which means 'Pure-Rice,' because he was pure in mind and spotless in goodness.

The Queen's name was Mâyâ — as we should say 'Mary,' if we wished to translate the name into a more western form, and, as the story-tellers used to do, make the tale part of their own western history. They often used to do things like that. If a little nation had no history and wanted to appear important, they would sometimes borrow the story of the glorious times and deeds of an older nation. When the wonderful Empire of Babylonia began to break up, little nations borrowed bits of its ancient and glorious history in order to make their own, just as a little people will build a little temple or city with the bricks of a great one which they have pulled down. So we find little bits of the story of Mâyâ and her son in many countries and many legends, with the names sometimes hardly changed at all. Even in Finland, the great fen-land or lake-country of the north, they had the same story, thousands of years ago, and they called the mother of the world-savior Mary-atta, the same name with a different ending. Some people used to call the Mother of All 'Mary of Magadha,' or something like that. For the kingdom of Kapilavastu where Queen Mâyâ lived was part of the greater kingdom of Magadha.

The expected baby came — and it was a prince in Kapilavastu. Such a little mite it was, with skin like a tender lotus-petal and great dark eyes that looked like the windows of a wonderful world within. He cried, just as other babies do, and his mother Mâyâ comforted and petted him and sang little Indian songs to put him to sleep, songs all about elephants and tigers and lotuses and palm-trees that grow by mountain-lakes, and all the beautiful things she could think of.

But she was very tired and could not do much, so willing nurses

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cared for the little Indian boy. And King Śuddhodana was very proud, for there was a prince to succeed him.

In old India there were four chief classes of people, the priests or Brâhmans, the warriors or Kshatriyas, the merchants or Vaiśyas and Śûdras or servants. Almost all the people were divided into these classes, all except those who had no class at all, for a punishment, or because they had done something to lose it. The Brâhmans were very proud and haughty and when they claimed to be far superior to all the others, the others believed them and gave them the first place. They did this partly because they knew that the Brâhmans knew many things and had a good education, and they feared them. But the Kshatriyas in times of old had been just as good as the Brâhmans; sometimes, long ago, the Brâhmans would go to the Warriors or Kshatriyas in order to learn divine wisdom. For the true Kshatriya is a true warrior who fights and kills, not men, but all the host of evil things that he finds in his own nature and everywhere else. That is what a real warrior is and that is the only battle in the world that ever should be fought, because if every man conquered his own evil nature, there would be no other wars to wage and no time for any other battles.

They told strange fairy-tales of the new-born prince. The first thing he did, so they say, was to take seven deliberate steps without ever learning to walk. And they say he spoke without ever learning a word. And he said, "This birth is the birth of a Buddha"—what the Greeks called a Christ. "After this, I have finished with constantly being born on earth in one body after another. This is the last time I shall be born, just this once, for the sake of saving the world."

Angels sang to herald the birth of the Savior of the world, and from the midst of heaven there descended two streams of pure water, one warm, the other cold, baptizing his head.

In some languages they called this stream descending from heaven in baptism the Eridanus or Jordan — which means the 'Stream Descending.' The Sacred Stream was also called the Ganges in India and the Nile in Egypt. Many other wonderful things were told in their beautiful poetry with which they described the prince's birth.

But the king was a warrior, a Kshatriya, and he wanted the prince to be a soldier too. He did not think of the true Brâhman being a true Kshatriya, a spiritual warrior. They gave the prince the name of Siddhârtha.

And then when Siddhârtha was only a few days old, his beautiful mother Mâyâ, or Mary, died and was born in heaven. But the sadness

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of her passing was mingled with great joy because she had given a warrior-prince to Kapilavastu.

When Prince Siddhârtha was very small there came a very wise old man to the palace. He was called Asita the Saint, and all would have paid him the greatest reverence, but he put them aside, and making obeisance to the little child, made a wonderful prophecy.

“Thou art the Babe who was to come! I see all the marks of the Perfect One who shall come to save the world. Thou wilt preach the Great Law of the Universe, the divine Law. I shall die long before then, but I am content, because I have seen the One who was to come. This child, O King, is like a lotus-flower that blossoms from the seed of all humanity once in a thousand years. Those enchained in the dominions of the five desires, the five senses, those driven along by many sorrows . . . for these has the Bodhisattva been born into the world to open a way of salvation for those who are lost in the dark wilderness of birth and death. He shall be a light to lighten the world. His pure teaching shall be like the full and wide river of the True Law, wherein all creatures may freely drink. And now at last I can depart in peace, for I have seen him with mine old and dying eyes.”

Asita called Siddhârtha a Bodhisattva because it was the last time he would be born before he became a Buddha, a Christ. That is what a Bodhisattva is.

The poets of all times and nations have a strange and beautiful way of writing and speaking; it is called symbolism. They knew that the little lotus-eyed Siddhârtha was to be one of the greatest men that ever lived, certainly greater than any other in history; they wanted to say that Queen Mâyâ's baby-boy was the most precious thing in all the world. Now in India the wisest and gentlest of all animals is an old elephant who has seen two or three hundred birthdays, and nothing is more precious and rare than a white elephant. So when the poets wanted to say that the boy was an old soul that had been born many times in many lands, always gentle and always wise, a rare and precious soul out of the ages, they just said that the son of Queen Mâyâ was a white elephant! Every one who mattered knew perfectly well what they meant, and every one who didn't matter — well, they didn't matter! It was no business of theirs.

Besides, when he came to be the greatest Master of Compassion in the world, listening to every one's sorrows and trying to comfort them, the poets tried to show that no sorrow is every unheard by the Buddha of Compassion and Pity for all Mankind, and they made pictures of him

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with ears as big as those of an elephant. It was a splendid way of saying that he heard every one. Yet many years afterwards there were very learned and very foolish old men — there are lots of learned men who are not wise and lots of wise men who are not learned men — and they said that Prince Siddhârtha never existed at all and that if he did he was only a white elephant, anyway!

Meanwhile little Lotus-eyes began to grow up. The poets wanted to tell how quickly he learnt his lessons when he went to school, just as if he was one of those rare souls — there are some like that — who can remember very quickly and teach their new body and brain all things. I suppose every one remembers, but it is difficult to remember so well and to be able so to teach a new body and brain. And even if you can remember a little, you do not always know you are doing it, so I suppose that is how come people can learn quickly when others are slow. They are remembering their old lessons and the new brain understands them quickly without knowing that they are all old lessons that they learnt when they had another brain.

So this is the story they tell.

The teacher gave Prince Siddhârtha a verse to write from the old Indian Bibles. He expected to find the little boy slowly and laboriously writing 'pothooks and hangers' or something like that. — But then it could hardly have been just like that, because many Indian writings are like a lot of clothes hanging on a clothes-line to dry, and you cannot call that 'pothooks and hangers,' can you?

Then the teacher went on correcting exercises at his desk. I hope he gave every one full marks for the last lesson. Then he came back to see how the new boy was getting on with his copy-book. And his eyes went wide open and his hands were held up in wonder and he opened his mouth to speak and he could hardly say a word. His eyes grew wider and wider until they looked as big as saucers; he was so astonished at what he saw.

Little Siddhârtha had written his verse perfectly. Then he had written it again in Chinese, and Greek, and Persian, and Latin, and Egyptian, and Babylonian, and Assyrian (you know those funny letters that look like hundreds of little wedges), and half a dozen more of the different Indian languages. And every one of them was perfectly written, just as if it were the top-line of a copy-book.

Now the schoolmaster did not know all these languages himself, so he took the exercise away to correct; but there wasn't anything to correct really; it was all perfect and he had to give top-marks for it.

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“I will try him with a little arithmetic,” said the teacher to himself. “There isn’t any boy in all India who knows as much arithmetic as I do.” So he began.

“Now repeat carefully after me,” he said, “while I tell you the numbers up to ten. If you can’t remember, I will tell you again when you stop. Now — *Ek, doa, deen, cha, panch* — One, two, three, four, five —”

(That is one Indian way of counting, and for all I know it was the way he counted. But then it was twenty-five hundred years ago and it might have been some other numbers.)

And little Siddhârtha began to count: “*Ek, doa, deen, cha, panch*—”

Only he didn’t stop at five, but he went on all by himself to ten and twenty and thirty and a hundred and a thousand and a million and a billion and a trillion; he said how many drops of water there are in the sea and how many grains of sand on the shore, how many stars there are in the sky, and how many years a man’s soul will live before all the world goes to sleep and he will no longer need to keep on living in new bodies on the earth; and he told the master how to measure the atoms and how to measure the sun and the stars and the Milky Way. By the time he stopped counting, school was over, and it was time for tea.

“Was there ever such a boy in all the world?” said the teacher.

But the most wonderful thing of all was when Prince Siddhârtha had told him the meaning of all the letters in the alphabet and why they are all in the order we have them. It is because the meanings of them make a wonderful story — the oldest story in the world.

“Was there ever such a boy in all the world?” said the teacher to himself, again. “I think it is time for me to go to school again and take him for my own teacher.”

King Śuddhodana had often heard the prophecy that his son Siddhârtha should be the Lord of the world. He did not want the prince to grow up just a bookworm, or what they call an ascetic, one who gives up everything for the sake of a spiritual life, caring nothing for the world or money or power or anything that most people love to possess. Yet Siddhârtha showed signs that that was just what he would like to do. The prince was always gentle, always thoughtful for others, always thinking how he could help the world to be better than it is.

But King Śuddhodana wanted him to live like a king in honor and glory and splendor and power. The palace at Kāpilavastu was very big, and you could walk for half a day without going outside the walls.

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What did the wise men at the court have to say about it?

“Let the lotus-eyed prince be surrounded by all that a man can desire. And let him live in the palace, never going out by himself or where he can see the misery and poverty and unhappiness of the world, old age, disease, and death. Teach him to ride and to use the bow with swift arrows, teach him to command the elephants that he may use them in war; give him rich food and gay clothes with many jewels; then last of all, O King, seek for him a royal princess for a bride, so that he shall not desire to leave the palace. Let him be like a singing-bird in a gilded cage, and all will be well. He will soon forget his simple ways and his desires to help the people of the world. If you are careful, he will never know that there are poor and unhappy people who need help.”

“Let it be done,” said the king. “The advice is wise.”

So the young Prince Siddhârtha was surrounded by every luxury and had everything a man could want to make him happy. At least they thought so.

But the wise old men had made a mistake. Happiness does not come from having all you want; on the contrary, the happy man is the one who wants least. The happiest man of all wants nothing.

OLD AGE, DISEASE, AND DEATH

It was a beautiful life in the palace. Prince Siddhârtha had all that a young man could wish for — and yet he was not contented. The king had forgotten that happiness is not to be found in having all you want and that the most unhappy people in the world are those who have everything. He did not know what real happiness is.

In the palace they had told Prince Siddhârtha that there were pleasant gardens outside the city. There were flowing fountains and pure refreshing lakes, with every kind of flower and blossoming fruit-trees planted in long rows to give shade in the heat of the Indian day. In that pleasant park are gorgeous birds darting in and out among the trees. On the water are scented lotus-flowers.

Of these and many other beautiful things the singing-girls in the palace sang their songs, and the Prince sighed for the pleasant gardens beyond the city gates.

King Śuddhodana was told of the Prince's longing to visit the gardens. He sent out officers of the court to make the gardens as perfect as the palace and to decorate them like a paradise. They smoothed the roads; all dirt was carefully removed; the streets were cleared of orange-

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peel and mango-skins; old people were made to hide themselves in the houses, sick people and cripples were taken away, and all the poor and sad and unhappy were told they must not be seen on the King's highway when the Prince passed. Prince Siddhârtha had never seen these things and the king thought that if he never saw them he would never know what old age, disease, and death, and sadness are.

Chandaka, the charioteer, stood ready with the royal chariot, all jeweled and gemmed and covered with gold. The four horses shook their long manes with impatience and pride; they were pure white horses, young and beautiful. Over their backs were gold-embroidered cloths from the royal looms.

Now like a lily-bud that opens in the sun, the gates of the palace opened wide and the prince rode forth. He saw the people all in their bright attire and the roads so clean and well-watered and his heart rejoiced at the beauty of it all. All the world seemed young and gay and happy, a world where no evil was.

(To be continued)

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For Members of the Universal Brotherhood and Theosophical Society

KATHERINE TINGLEY'S BIRTHDAY ANNIVERSARY CELEBRATED IN LOMALAND

JULY is a festival month in a double sense for all members of the Universal Brotherhood and Theosophical Society, and particularly for the residents of Lomaland; for in it we celebrate the birthday anniversaries of our present Leader, Katherine Tingley, on July 6th, and of Helena Petrovna Blavatsky, the great Foundress of the original Theosophical Society, on July 31st.

These are especially festival days for the young people of Lomaland, students of the Râja-Yoga School, Academy, and College, and of the Theosophical University, though the older students equally share in their celebration. For many years past it has been customary to celebrate these days by picnics in the beautiful shady grove east of our Leader's headquarters and home.

The program on July 6th began with a general song, 'The Laurels,' in which the 'Quaker poet,' Whittier, immortalized Katherine Tingley's childhood home on the banks of the Merrimac, the words being set to music by our late Comrade, William A. Dunn. Then came a march with flags and the singing of the Lotus songs, 'Brothers We' and 'The Circle Song,' by the

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little folk of the Râja-Yoga School. Even the babies, the Lomaland Tots, took part in the program, everyone of them expressing their loving greetings to "their Fairy Godmother on her birthday." A very pretty ceremony was performed by the Brownitos, a group of the younger boys, who brought with them a seedling plant, afterwards to be planted near their home, to be a living greeting to the Leader when she returns to Lomaland.

Then followed tributes by the Râja-Yoga Tots, the Primary Department, the Junior B girls of the Râja-Yoga Academy, the Junior A girls, and the Senior girls, for each of which there was a representative who read and another who presented flowers. The tributes follow:

The Râja-Yoga Tots — presenting a lotus-flower:

"We give this lotus-flower to Madame Tingley with our Birthday Greetings. We will try to grow like the lotus and reach up to the sunshine of our Higher Natures. Madame Tingley says [All recite]:

"'Climb! Ever keep climbing! The path winds upward — this wonderful path of self-mastery,— but to the unselfish and courageous it is a path of victory and joy.'"

The Primary Department — presenting a bunch of white oleanders:

"In China the oleander has this meaning — 'Rich in sustenance and beauty.' To know such richness one must live unselfishly. Here is the key [All recite]:

"'In every act which partakes of the divine compassion lies concealed the potency of all the spheres. All Nature obeys the command of one whose heart beats constantly for others.'"

The Junior B Girls — presenting a basket of pansies:

"We bring a tribute of happy thoughts. This is a gift we can renew each day of the year. [All]:

"'A pure, strong, unselfish thought, beaming in the mind, lifts the whole being to the heights of Light. From this point can be discerned, to a degree, the sacredness of the moment and the day. To attain, to attain. . . .'"

The Junior A Girls — presenting a basket of heliotrope:

"The heliotrope is an emblem of devotion. May we make it truly our tribute through aspiring towards that which is truest and best. For Katherine Tingley says [All]:

"'Prayer is aspiration, and true aspiration is prayer. The life that is lighted by it is a constant service of devotion, a burning altar flame.'"

The Senior Girls — presenting a basket of roses:

"Flowers have a beautiful symbology, and we students of the Râja-Yoga Academy greet our Leader today through the language of the blossoms that are so dear to her. The rose is emblematic of love, and its age-old message, more beautiful than ever, we give in our Leader's own words [All]:

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“ ‘The golden light is shining; the herald of the morning proclaims the message of love anew; the ripples of the waves on the sea-shore lisp the glad song; the breeze bears it on its bosom; the tints of the flowers convey it; it shines forth from the stars in their sparkling brilliance; the great blue dome above suggests it; the birds warble it forth from every tree; the new-born babe is a complete revelation of it; the eyes of the loved ones passing into the great beyond impart the strength and courage of that great hope, and point to a future day when they shall return again to carry on their work. For hope incarnates from age to age, and where hope dwells, beauty and love abide for ever.

“ ‘The Law is immutable and Love is eternal.’ ”

Next came tributes from the Junior boys and from the William Quan Judge Theosophical Club, the latter consisting of students of the Theosophical University and the Râja-Yoga College:

“To Madame Katherine Tingley:

“Dear Leader: We the Râja-Yoga boys broadcasting from station R. Y. C., Point Loma, to station K. T., Visingsö, Lake Vettern, Sweden, invite you to tune in on our Birthday Salutations.

“On this your day and ours we thank you for the opportunity you have given us of daily contact with those who owe the best they have to your ideals of right living.

“Our gratitude, our love, and our devotion in mighty wave-lengths, cross lands and waters; and we promise you always to send out pure, clean, and happy thoughts, so that no station, however powerful or sensitive to vibrations present or future, shall receive anything but the very noblest from the sacred soil of Lomaland — the essence of your hopes and aspirations.

“Loving Birthday Greetings, from the Junior Boys.”

“To Madame Katherine Tingley on her Birthday:

“Hearty Birthday Greetings!

“In the midst of your triumphal campaign, on the field of victory, surrounded by loyal lieutenants and veteran campaigners from many lands, with the first fruits of conquest about you, we the younger representatives of the Home Guard, salute you!

“Peace hath her victories greater far than war; and where the trophies of the battle are happier hearts, minds made free and more enlightened, lives more purposeful and optimistic — there, surely, the fame of the Conqueror may be declared immortal. For her, the path of glory leads to life everlasting.

“Here, in the Lomaland which it is the privilege of the Home Guard to cherish, your first field was won. Lomaland, the Theosophical Headquarters, is dedicated to Humanity by right of Spiritual Conquest — it is the vindication of the Conqueror.

“When in the campaign now opened, the shock of conflict is greatest; when the beleaguering hosts, with open onslaught, hidden treachery and

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strategy undreamed of, would spread dismay throughout the ranks, then let the Conqueror's vindication be the Conqueror's battle-cry. Rising indomitable against every foe, may you sweep your legions on to new triumphs with the battle-cry: 'LOMALAND AND VICTORY!'

"We stand to serve. [Then all repeated the Club Motto]:

" 'What then, is the royal talisman, the panacea finally? It is Duty — Selflessness. We pledge ourselves to unite in the superb efforts of our Theosophical Pioneers, and to work at all times for Eternal Peace.' "

"Loving Greetings and Respectful Salutations from the Senior Members of the William Quan Judge Theosophical Club."

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The next feature on the program was a Hoop Drill by the Junior Girls; after which came the Dedication of a Birthday-Tree by Professor Kurt Reineman, who spoke on behalf of the students of the Râja-Yoga College, as follows:

"This year, 1926, marks the beginning of a new quarter-century of Katherine Tingley's work in Lomaland. Twenty-five years of pioneering have passed, years of difficult plowing, harrowing, and seed-sowing in the fields of human consciousness. And now the seeds are sprouting and promising young shoots are springing up all over the world, so that our hearts are glad at the thought of the beauty and splendor of the coming harvest.

"In recognition of this momentous turning of the cycle, it has been suggested that on this day, July 6, 1926, the custom be inaugurated of dedicating on each of these happy anniversaries a young tree, born of seed from our own Lomaland forest, to our dearly beloved Leader and Teacher: by the Râja-Yoga Boys one year, and by the Râja-Yoga Girls the next. Each pine, or oak, or cedar (or whatever the little tree may be) is to bear a suitable label, so that those who in the years to come may sit under its branches may always have at hand the record of its dedication. In time our grounds will be dotted with such beautiful living tributes to our Leader. Think what it will mean to these little children who are with us today!

"For the present occasion a fine young seedling Canary Island Pine has been chosen and is ready to be planted. The plan is to place this one on the Lotus Home, and if the Leader approves, the next one is to be planted on the grounds of the Academy. In consideration of the best interests of the little tree, however, which might suffer from too much moving, this branch has been chosen to represent it. As you see, it is one of the beautiful long-needed varieties of pine. We will wish for it that it may take root and thrive, and that, nourished by the loving thoughts of all our great Lomaland Family, it may grow into a stately living monument to the noble life-work of Katherine Tingley."

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THEOSOPHICAL ITEMS OF INTEREST

Speaking for the Woman's International Theosophical League, Dr. Gertrude van Pelt, Vice-President of the League, spoke as follows:

"I speak for the Woman's International Theosophical League — a League objectively small today, but, I believe, on inner planes, already a body of power and magnitude, destined to achieve a work, whose beauty and influence only the awakened imagination can foreshadow.

"In ancient times the women were the guardians of the Temple, and here, in sacred Lomaland, the ancient Temple is being silently rebuilt. Every woman privileged to dwell here, is consciously or unconsciously doing her part to fashion the living edifice. The humblest may lay the strongest stone. None can tell. It is purity of thought, tenacity of purpose, devotion to duty, and activity of the spiritual will, which must hew and sculpture them.

"Our beloved Leader is today in other lands, doing with wisdom and untiring energy, what must be done, to stir the ancient fires; to give the coming Temple that symmetry, which only universality can give.

"And I would that on this her birthday, we might send her a winged messenger, weighted with tidings of our loyalty; our determination to uphold her hands; our resolve to guard in thought, word and deed, the Cause to which she has consecrated her life.

"This is the tribute we, the members of the Woman's International Theosophical League, would offer her today."

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Then came another intermission between speeches, with singing-games by the Râja-Yoga babies and the tots, which gave delight to all; after which Mr. H. T. Patterson, one of the oldest students from the days of our first great Teacher, Helena Petrovna Blavatsky, presenting a laurel-wreath with magnolia blossoms, paid tribute from the Men's International Theosophical League of Humanity, concluding with the words:

"Speaking for the Men's International Theosophical League, I lay on the altar of our affections this rich tribute to Katherine Tingley, our spiritual Teacher."

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Other interesting numbers on the program were the reading by one of the young women students of the Theosophical University of a selection from John Greenleaf Whittier, 'A Mystery,' followed by another reading, of Katherine Tingley's Response to greetings on her birthday in 1920, which was celebrated that year at her New England home, 'The Laurels,' Newburyport, Massachusetts, which was as follows:

"On inner planes this hour is full of the rarest and dearest opportunities for all. You must first learn the value of a moment, then an hour, then a day. Hold to the power of self-mastery and self-development. If you slip over a moment, an hour or a day now, you will have to go back and go

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over the same ground again — even over the victories you have won. This means retrogression and a loss to yourself, to the Work and to the whole of humanity.

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

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

“This day and this celebration is truly a tribute to the Great Teachers, for it was here in the woodlands of dear Laurel Crest that I had my first thought of working for humanity, and my future was made so clear that it was an inspiration.”

Then came songs by the Râja-Yoga Mixed Chorus and by the Râja-Yoga College Male Quartet, the reading of birthday cables and messages, and a picnic lunch, at the close of which the following toast was offered by our beloved Comrade, Talbot Mundy:

“Comrades: I was put down on the list to propose a toast. I think I will begin by proposing — ‘Let us drink it in silence!’ in the name of faith and hope and courage to our three great Leaders, and to the dearest because the nearest of them, Katherine Tingley, that royal woman who has made so many dreams come true. May we too have courage when our time of test comes, and so be worthy of those three royal Leaders.

“And now I may add, I have a particular interest in seeing Katherine Tingley make one more dream come true. She has stated that she expects me in Europe, and I have every confidence in her performing that miracle. I expect to be able to send her a cablegram very soon to announce the date of my departure; but I don’t see how she is going to be able to do it!”

The program ended in the early evening with a general song, ‘Dedication’ (K. Reineman) sung by all present. Save for the absence of the Leader it was one of the happiest and most significant of our Lomaland Birthday Celebrations, for on all the occasions when the Leader has been away from Lomaland, we have never felt her presence so near nor our hearts so close to hers.

For lack of space a description of the celebration of the birthday anniversary of Helena Petrovna Blavatsky will be held over for next issue.

— RECORDER



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

A LETTER FROM KATHERINE TINGLEY

Kungsgården, Visingsö, Sweden. July 27, 1926.

To the Members Resident at the International Theosophical
Headquarters, Point Loma, California.

DEAR COMRADES: Today is one more perfect than most of the days that we have had; it is after a day and a night of heavy rain, which has searched its way into the depths of the earth, and every flower and tree is telling us the joy of the blessing of rain. The farmers had grown sad at their long waiting for it, and the crops throughout the land were threatened with drouth; and it hurt one to think how harsh and hard it would be if the rain failed to come. All over the island one finds in heavy givings the perfume of newly cut hay.

I took a drive yesterday with Mme. Lithander, our new member, in an auto, and went from one end of the island to the other. It was such an unusual treat, and the beauty of the scenery of land and lake, enhanced by the soft gray clouds that floated over the hills of the mainland and made one little picture of the kind to fascinate an artist, and all who love the beautiful. Oh, the charm of the stillness of it all! At such moments one can drink in the deeper meaning of silence.

The island yesterday was crowded with Swedes from all parts of this locality for miles around. They were celebrating the 'Home Festival.' I went with my new friend, Mme. Lithander, in an auto, to about a half mile away among the beautiful pines, where these people had congregated; and there was a wonderful congregation of many voices singing their national air. The speaker who opened the meeting was of the kind who evidently had been living in touch with Nature, and had received some glimpses of the real meanings of life; and everything he said was so applicable. His appearance, his manner, his speech, breathed a charming sincerity. He talked right to the people of what they could do in their simple ways for their

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homes and for their children. He is the Director of the largest and the most successful school for boys in Sweden. To me, a very rare character — about forty-five years of age — and one who is all ready to step into Theosophy; and the delight of these dear people in listening to him, left a spirit of gladness in the whole assembly.

I had no idea that I had so many friends among these dear people. Their salutations to me brought them closer to my hopes for them; Baron von Otter (whose other title is Baron Gyllenswaan) was with me and sat with me. So when I sat down to listen to this interesting-looking speaker above mentioned, I looked around, and it was easy to see that these dear natives were thinking of just what I was, that our enemies had been outwitted and that right had triumphed, and there was a smothered attempt to applaud, which would have been dreadful if it had come while the speaker was talking.

We have had a wonderful week here in the enjoyment of the visit of Mr. and Mrs. Ohlsson, of Finland, both old and active members in Helsingfors. They came all the way from Finland to see us. There was no limit to their expressions of joy and happiness in coming in contact with the workers from Point Loma and some of the other members in Sweden, especially Mrs. Wicander, Miss Sonesson, Miss Månsson, dear Gyllenberg, Mrs. Nyström, Miss Öhman, Mr. and Mrs. Ljungström, and many others.

This morning our Finnish comrades left for Finland by the seven o'clock boat. They took with them little gifts from the members and illuminated greetings from myself and the Swedish members to the members in Finland. Ruth Bogren's beautiful artistry was a part of this interesting affair. Next week we expect Dr. Sirén and wife, he having written how delighted he would be to come for a visit.

This is a wonderful place for one to find oneself, and in the hush of nature to learn of the mightiness of the Great Law, and such a resting-place for the tired mind. Every day adds a new charm to the joy of all. I do so wish that we had the means to transport you all here in one big crowd, that you might know more of what my heart fails to give — of that wonderful new oldness of the time when Per Brahe's soul and life were centered here. The tireless efforts of Miss Månsson our hostess, and of dear Gyllenberg, who work for the good of all, cannot be told.

Our interest for the work at Point Loma brings new aspects and new hopes for results in the advancement of our teachings; and I am counting the days when I shall touch the soil of our dear Lomaland and again clasp hands with you all. It will surely be a happy meeting; and it may fall, I hope, to the lot of every member at Point Loma, to grow as the Work grows, and make an unusual record for genuine progress. The right way is always easiest. In that I have always found a certain quality of contentment.

I rarely have a newspaper from California, but I have the Paris edi-

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tion of the New York *Herald*, and the London *Times*. And I always begin my morning-time, my reading-time, with the hope that out of the alarming danger that menaces our different European countries, some soul may arise to the occasion. Not yet can we be sure that the next year may not bring war and famine and deathly agonies. On this question we Theosophists must arouse ourselves in preparation for the world's new challenge that will soon come to us.

Oh, dear members, may you all be prepared, ever keeping in your minds and hearts that hopeful trust which is the keynote to the progress of our Theosophical efforts!

This week I shall be busy making preparations for our German activities. In so many ways the picture is promising; and there is a goodly number of dear Germans who have placed their trust in the continuation of the Work which dear Judge and Blavatsky labored so courageously for.

My last letter from Colonel Conger was brimful of ideas of how the Work must grow in Germany and Europe; more, he is looking forward with the hopes of a new life in service at dear Point Loma and for all whom he can help. It won't be so long before he will be there if all goes well. He has only one year and about nine months still to serve; he with myself has placed his hopes and plans and efforts with the real life of the Universal Brotherhood and Theosophical Society.

I have been finding considerable comfort in the thought and the knowledge that Sweden has freed itself from the death-penalty. I see an avenue through which Theosophists can work for more progressive lines now that this has been done. And if the gods favor me, I mean to visit a few prisons in this country, and this will give me an opportunity to touch the hearts of some of the newspaper-readers as to the necessity of the heart-doctrine finding a larger field among the shut-ins. We must be patient.

Tomorrow Mrs. Wicander and a few of the others, workers here, and myself, are going to the little town of Gränna, just across the lake, a half-hour's ride by boat; and after taking in some of the beauties of the surrounding country in a restful drive, we shall dine at the home of Baron v. Düben, where he, with his splendid English wife, makes such a lovely host.

Now to the old workers and the new workers at Point Loma, and to the children: — I reach you where no words can find place. We together love the Glorious Work of the ancients; and every time that we meet in thought, we must aim nobly so to do our part that our hours may be filled with joy forevermore.

Affectionately, KATHERINE TINGLEY.

KATHERINE TINGLEY IN EUROPE

CALIFORNIAN VISIT TO WÜRZBURG

[Translation from *Würzburger General Anzeiger*, Würzburg, Germany,
May 17, 1926]

KATHERINE TINGLEY, known in America and also in Germany as the friend and helper of the Germans, will also visit Würzburg during her tour this year. Prominent men will accompany her to Würzburg; among them Gottfried von Purucker, one of her chief Cabinet Officers, a specialist on the philosophy of Theosophy, and Professor of Divinity, Sanskrit, Hebrew and Greek at the Theosophical University, Point Loma, California, of which Katherine Tingley is the Foundress-Directress; Professor Dr. von Purucker is of Bavarian descent of one of the oldest South-German families.

With Katherine Tingley's party there will also arrive the internationally known author, Talbot Mundy, as well as Dr. Rolf Hoffmann, who was called to Point Loma in January, this year, where he is professor of Germanic literature and philosophy.

Katherine Tingley herself is a friend of humanity in word and deed, and the uplift of Germany is one of her chief desires; for years her endeavors have been directed along this line in America. The following furnishes a brief idea of her view of life:

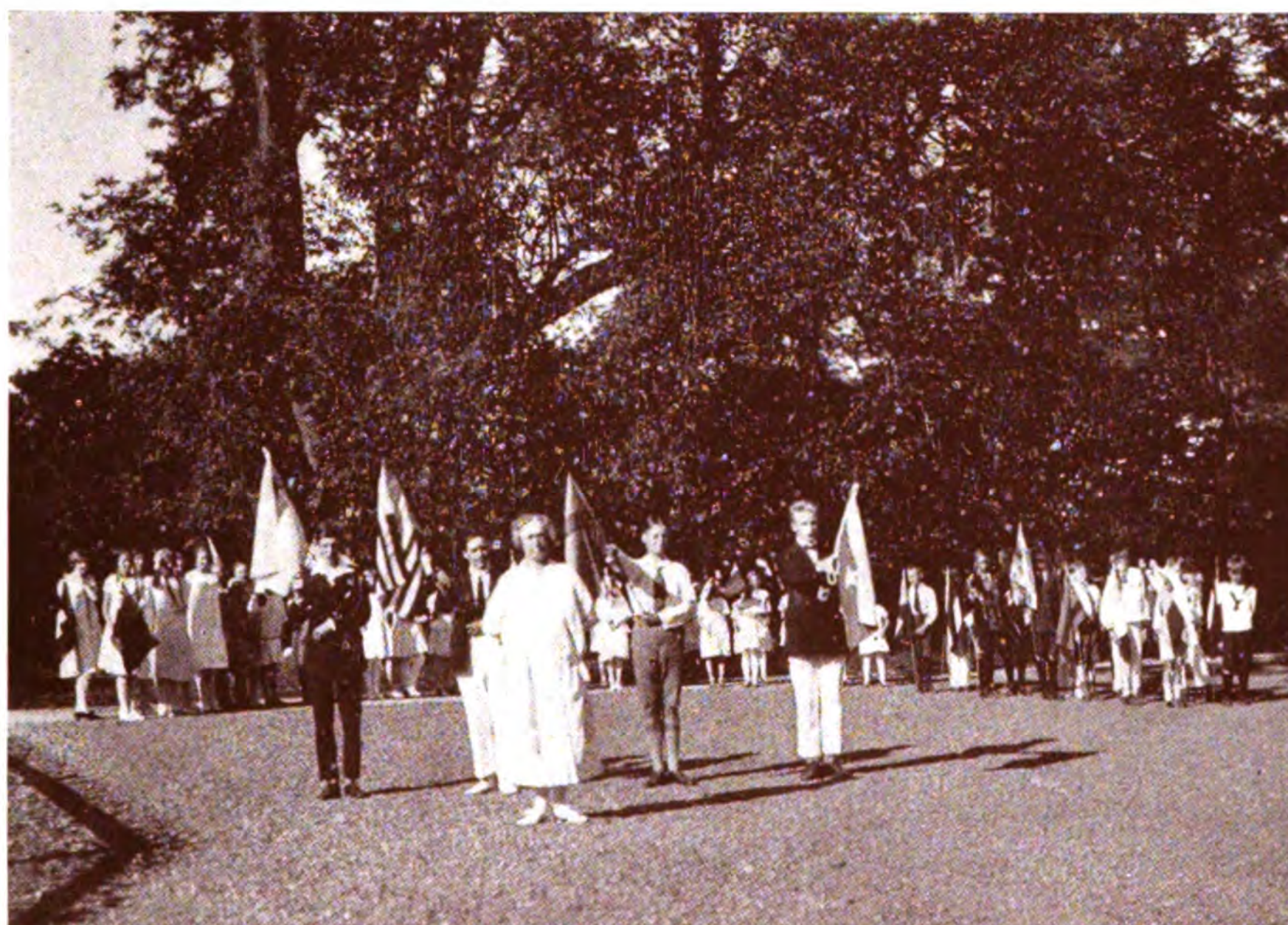
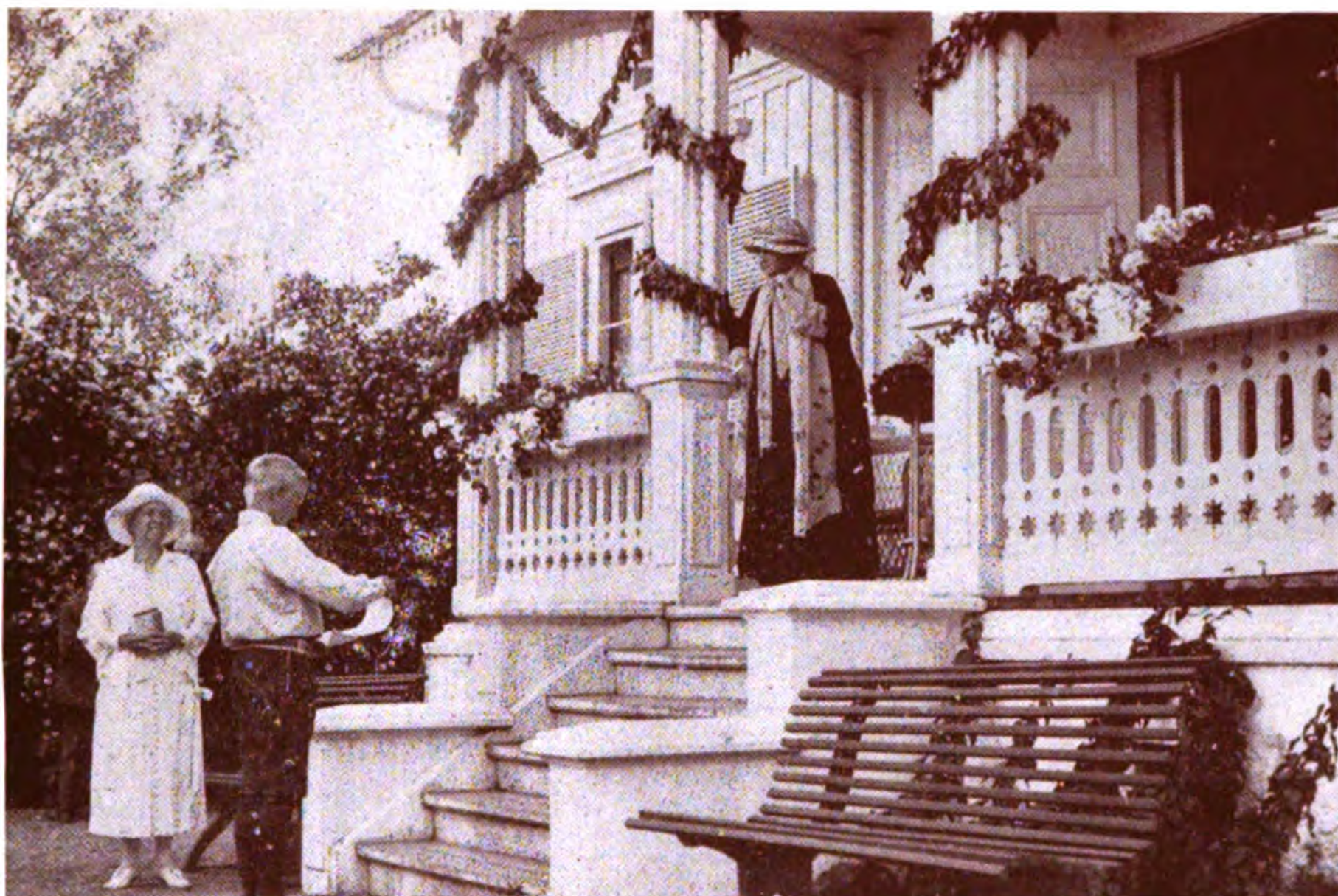
She says that everyone has a right to happiness, to true living. This will be achieved if we select the path of sympathy for the suffering of humanity, convince people by unselfishness that egoism will bring no happiness and war no permanent peace.

The happiness and blessedness that this manner of living has already brought is proven to us by Katherine Tingley in her life-work, the University at Point Loma, not far from Los Angeles, which she built and maintains. There the following institutions are conducted according to her idea: schools for boys and girls, a Greek Theater, a conservatory of music, and a state-licensed university.

This University is attended by students from some twenty-eight different nations. It may be further stated that Point Loma has its own printing-office, and owns manual-training shops and art studios. Here can be found artists, musicians, and authors of renown. Dramatic art is also intensely cultivated there.

Katherine Tingley's view of life appeals to us Germans very much and reminds us in the open-heartedness of her ideas, of what Richard Wagner used as the basis for his productions. Point Loma could be compared with a Gralsburg.

It is to be hoped that this friend and helper of the Germans will find our beautiful historic city on the Main very pleasant, and that she will take with her to her Californian paradise the best impressions from here. H. Z.



Lomaland Photo & Engraving Dept.

CELEBRATION OF KATHERINE TINGLEY'S BIRTHDAY AT VISINGSÖ,
SWEDEN, JULY 6, 1926, BY MEMBERS OF THE UNIVERSAL BROTHER-
HOOD AND THEOSOPHICAL SOCIETY, ISLANDERS, AND TEACHERS
AND PUPILS OF THE RÂJA-YOGA SUMMER-SCHOOL

(ABOVE) A native Visingsö pupil of the Râja-Yoga Summer-School, reading in English a Birthday-Tribute to Katherine Tingley. Miss Anna Sonesson, Principal of the School, in the background.

(BELOW) Some of the pupils of the Râja-Yoga Summer-School assembled in honor of the occasion



Lomaland Photo & Engraving Dept.

AT VISINGSÖ, SWEDEN

(ABOVE) Some of the pupils in their national Swedish folk-costumes, taking part in the Birthday Celebration. The Theosophical Leader is leaning against the pillar. Mrs. A. G. Spalding, Directress of the Children's Lotus Groups or unsectarian Theosophical Sunday-Schools throughout the world, is seated. The gentleman is Professor Gottfried von Purucker, Sub-Editor of *The Theosophical Path* and a member of Katherine Tingley's Cabinet. The lady below is Mrs. Gerda Nyström, one of the devoted members of the Stockholm Center of the Universal Brotherhood and Theosophical Society, who spends her 'vacation' as a teacher at the Râja-Yoga Summer-School.

(BELOW) Another view of some of the teachers and pupils of the Râja-Yoga Summer-School at Visingsö, Sweden, July 6, 1926

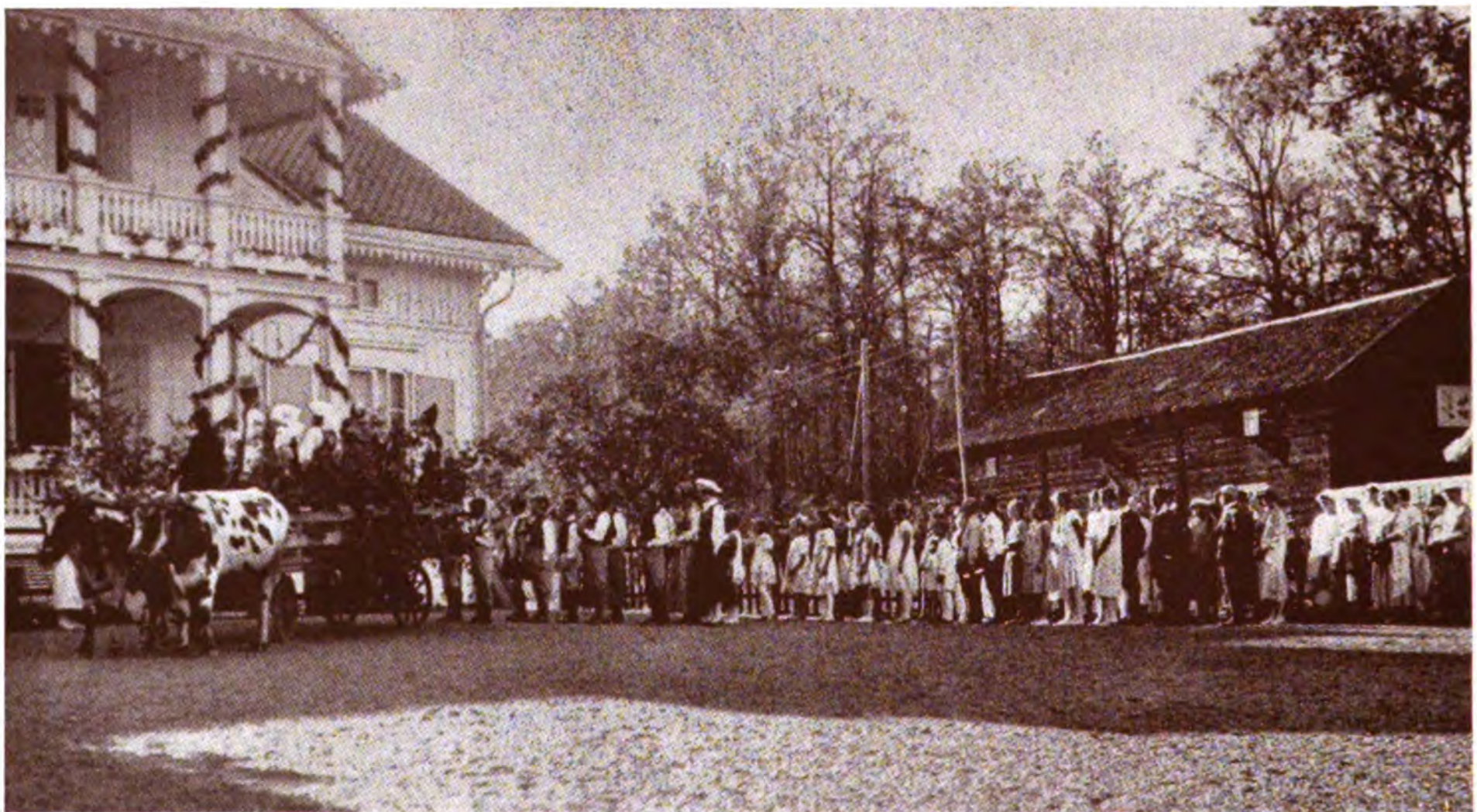
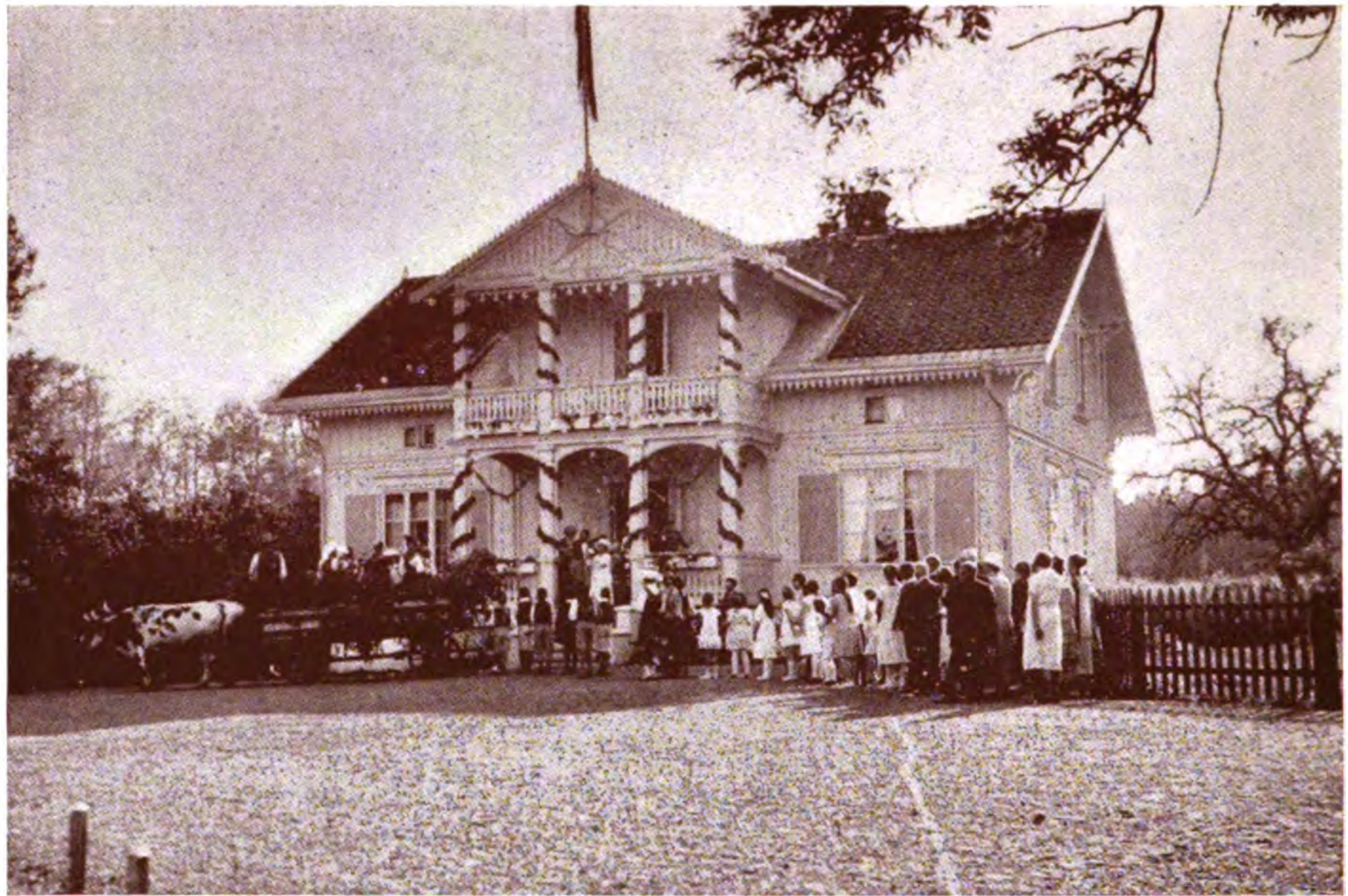


Lomaland Photo & Engraving Dept.

AT VISINGSÖ, SWEDEN

(ABOVE) Singing the national folk-songs of Sweden

(BELOW) Children from many parts of Sweden attending the Râja-Yoga Summer-School at Visingsö this year.



Lomaland Photo & Engraving Dept.

AT VISINGSÖ, SWEDEN

(ABOVE) 'Kungsgården', which serves as Katherine Tingley's Headquarters during her stay at the beautiful and historic island of Visingsö

(BELOW) Another view of the Birthday Celebration

KATHERINE TINGLEY IN BERLIN

AN INTERVIEW WITH THE LEADER OF THE THEOSOPHICAL SOCIETY

[Translation from *Berliner Tageblatt* (the most widely circulated of the German dailies), June 8, 1926]

PPOINT LOMA is one of the most beautiful places in California, and there the International Headquarters of the Theosophical Society is situated. Katherine Tingley for thirty years past has been the acknowledged Head of all Theosophists, and she is continually traveling from one part of the world to another, from one country to others, in order to aid her followers and to spread the doctrines of Theosophy; and now, after the war, she intends to form in Germany new Theosophical Centers, as at present existing in Sweden. In Erlangen, on the 'Burgberg,' she has purchased land in order to create there a new Center for the European Theosophists.

A member of our staff, E. L., called upon Katherine Tingley in order to learn something about her plans. Madame Tingley, who is very lively and energetic, favored E. L. with the following observations:

"I have bought in Erlangen the home-site of the International Academy of Philosophy; and though this property is not very large, it will be extensive enough to begin the work I propose doing, representing the experiences and teachings that I have been promoting for many years. It is my plan to form there, after some time, a European philosophical center, non-political, unsectarian and free from all religious dogmas; where practical ideas and earnest endeavor to ameliorate the needs of all countries will co-operate for the good of humanity as a whole. The work there will be regulated and conducted according to the same principles that have proved themselves so greatly successful at Point Loma. The fundamental truths of the Ancient Wisdom, and their power of giving the key to life's problems, will be taught at Erlangen, in order to aid people to know the real spiritual truth about life and to help them to develop the inner spiritual nature. Philosophy and Religion, as well as the drama and music, will be studied in a new way; and on the Burgberg I intend to build an open-air Greek Theater. In a few years I hope to send out from Erlangen capable teachers, who will spread true Theosophy and make it known all over the world."

THEOSOPHY WANTS TO MAKE THE WORLD HAPPY

[Translation from *Öresunds Posten*, July 2, 1926, by Mr. Lars Eek]

KATHERINE TINGLEY MADE A SPEECH AT GRAND HOTEL LAST NIGHT

EVEN before eight o'clock last night the Stenbock's hall was filled with people interested in listening to the advertised address on 'Some of the Vital Problems of the Day in the Light of Theosophy,' to be given by Mme. Katherine Tingley.

After introducing Mme. Tingley, Dr. Bogren spoke briefly about

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Mme. Tingley's traveling plans. Today (July 2nd) Mme. Tingley leaves by auto for Visingsö, where she intends to stay during July and August, while the summer-school at Visingsö is in session. Thereafter she may possibly return to Hälsingborg and give a lecture in the theater. She will spend the rest of the year in Berlin, and for the purpose of organizing her new center in Germany at Erlangen. In December she will return to America *via* England.

Before Mme. Tingley ascended the platform, which was beautifully decorated with flowers, a musical number was given. Mme. Tingley, speaking extemporaneously as always, addressed herself to non-Theosophists with an explanation of what Theosophy is. As a translation of the speech will be available in print, we shall only give a broad outline of the same. Theosophy wants to make the world happy. Life does not mean joy to most people, but that depends upon our way of living it. To live without knowledge of self, with one's thoughts and interests exclusively on the outer plane makes for limitation, resulting inevitably in the present state of the world. But unselfish, inner, spiritual life, founded upon self-knowledge, gives man an optimistic view of life, extends the vistas of our souls and gives us a more correct conception of the nature of God and man. Only try to live with such a picture of life, and it will at once become altogether changed. This will, of course, take time, but it is only when we have realized that the transformation must come from within, that the glorious future of humanity will come true. Thus life becomes happiness, which is the message of Theosophy.

The short but beautiful speech, full of meaning and significance was enthusiastically interpreted by Mr. Eek, a teacher at Point Loma. Thereupon another musical number was given and the meeting closed with an ancient ceremony, consisting of a few moments silent meditation followed by an invocation to one's divine nature, that one might be united with it and led from darkness to light.

NEWS FROM VISINGSÖ

[Translation from *Jönköpings Läns Tidning*, Jönköping, Sweden, July 10, 1926]

KATHERINE TINGLEY, Leader and Official Head of the Universal Brotherhood and Theosophical Society throughout the World, arrived at Visingsö, Friday, July 2nd, with a staff of workers from the International Theosophical Headquarters, at Point Loma, California. These consisted of Professor G. von Purucker, who holds the chair of Divinity and of Greek, Hebrew, and Sanskrit at the Theosophical University, Point Loma; Dr. Rolf Hoffmann, Professor of Germanic Literature and Philosophy there; Mrs. Elizabeth C. Spalding, Superintendent of the Children's Lotus Groups or unsectarian Theosophical Sunday-Schools throughout the world, and her traveling companion, Miss Ila Beale; Professor Lars Eek, Katherine Tingley's

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Swedish Secretary; and Iverson L. Harris, her Traveling Secretary. The party came directly by automobile from Hälsingborg, where Katherine Tingley held a public meeting on July 1st, after having spent six weeks in Holland and Germany, principally in The Hague and Berlin, carrying on successful Theosophical work.

Next Sunday afternoon Katherine Tingley and perhaps other members of her party will speak at Kungsgården at 2.30 o'clock on the subject: 'True Brotherhood, a Fact in Nature.' Admission is free and all interested in genuine Theosophy are invited to attend.

Last Tuesday was a great day among the Theosophists at Visingsö. It was Katherine Tingley's birthday, and festivities were carried on at intervals from early morning until late in the evening, in which the children of the Râja-Yoga Summer-School took an active part. They are all apparently most enthusiastic over their school, and eager to show their appreciation to its Foundress.

The Recorder learned that telegrams and cablegrams of congratulation, as well as letters and gifts, poured in from all over the world. Personal greetings were sent to Katherine Tingley from the International Headquarters at Point Loma, by every man, woman, and child resident there.

Judging by appearances, there were probably more happiness, good feeling and bright hope concentrated at Kungsgården on this occasion than at any other spot in the whole world. The Theosophists teach that "Life is Joy." An observing Reporter was satisfied that they had found the secret of making it so.

PRISONS ARE SOLD AT AUCTION

WHILE the number of crimes is steadily increasing in the prohibition country, America, where the judges have more to do than they ever have had before, in Great Britain crime is on the wane. During the last twelve years the English prisons have been growing more and more empty. At first the number of wardens was reduced, but by and by the governors found that the prisons were empty. For every five who were released after serving their term there was but one new prisoner. In England they have therefore been obliged to close not fewer than twenty-five prisons, and nowadays the country has only not more than half the number of prisons that it had twelve years ago. Add to that not even those are fully occupied.

The State is still in possession of twenty-one unused prisons and now they are discussing what to do with these edifices. They have tried to sell them at auction, but no purchasers have appeared. Only one prison is sold, but it seems as if the buyer already has repented his purchase, because the building is still empty. Nobody wants to rent any part of it. A short

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time ago when the prison in Brecon, Wales, was to be sold at auction not a single offer was made. The prison authorities themselves made an offer, but it was not higher than £100. It was the only offer at that auction.

— From *Svenska Dagbladet* — a Swedish newspaper

THE ABOLITION OF THE DEATH-PENALTY

[Translated from the *Revista de Filosofia* of Buenos Aires — 1926]

ENRICO FERRI, in his book *Un secolo di omicidii e di suicidii in Europa* ['A Century of Homicides and Suicides in Europe,' published in Italian], draws the following interesting conclusion:

“. . . the very eloquent and decisive fact, that the abolition of the death-penalty not only does not increase the number of serious crimes but does not even impede their decrease. In 1890 Italy did away with capital punishment, which until then had been reserved for the more serious forms of homicide; and during the thirty-five years since then the only crimes that have diminished are precisely these homicides.

“To affirm, in the face of this, that the death-penalty is necessary or even efficacious in preventing the increase of the crime of homicide is to show oneself the victim of a habit of mind and to advance a hypothesis disproved by experience.”

Theosophical University Meteorological Station

Point Loma, California

Summary for July, 1926

TEMPERATURE		SUNSHINE	
Mean highest	71.50	Number hours actual sunshine	204.50
Mean lowest	62.10	Number hours possible	435.00
Mean	66.80	Percentage of possible	47.00
Highest	77.00	Average number hours per day	6.60
Lowest	59.00		
Greatest daily range	13.00	WIND	
PRECIPITATION		Movement in miles	3350.00
Inches	0.00	Average hourly velocity	4.50
Total from July 1, 1926	0.00	Maximum hourly velocity	15.00

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

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

leading the public, and many honest inquirers are hence led away from the original truths of Theosophy.

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

BOOK

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- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*,** by H. P. Blavatsky (4 vols.) per set 12.00
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The Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

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

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

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

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

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

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

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



The Theosophical Path

An International Magazine

Unsectarian
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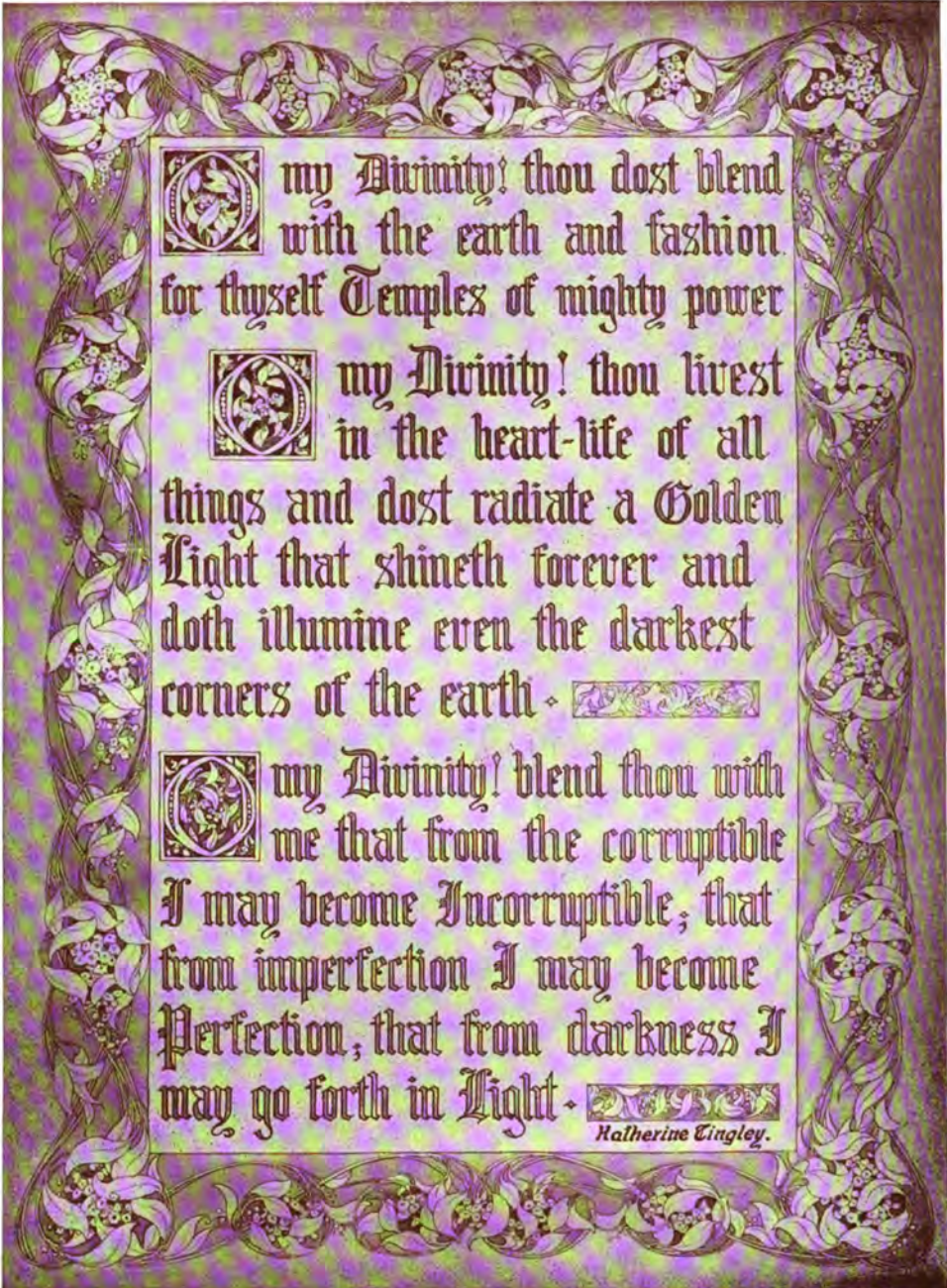


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Edited by Katherine Tingley

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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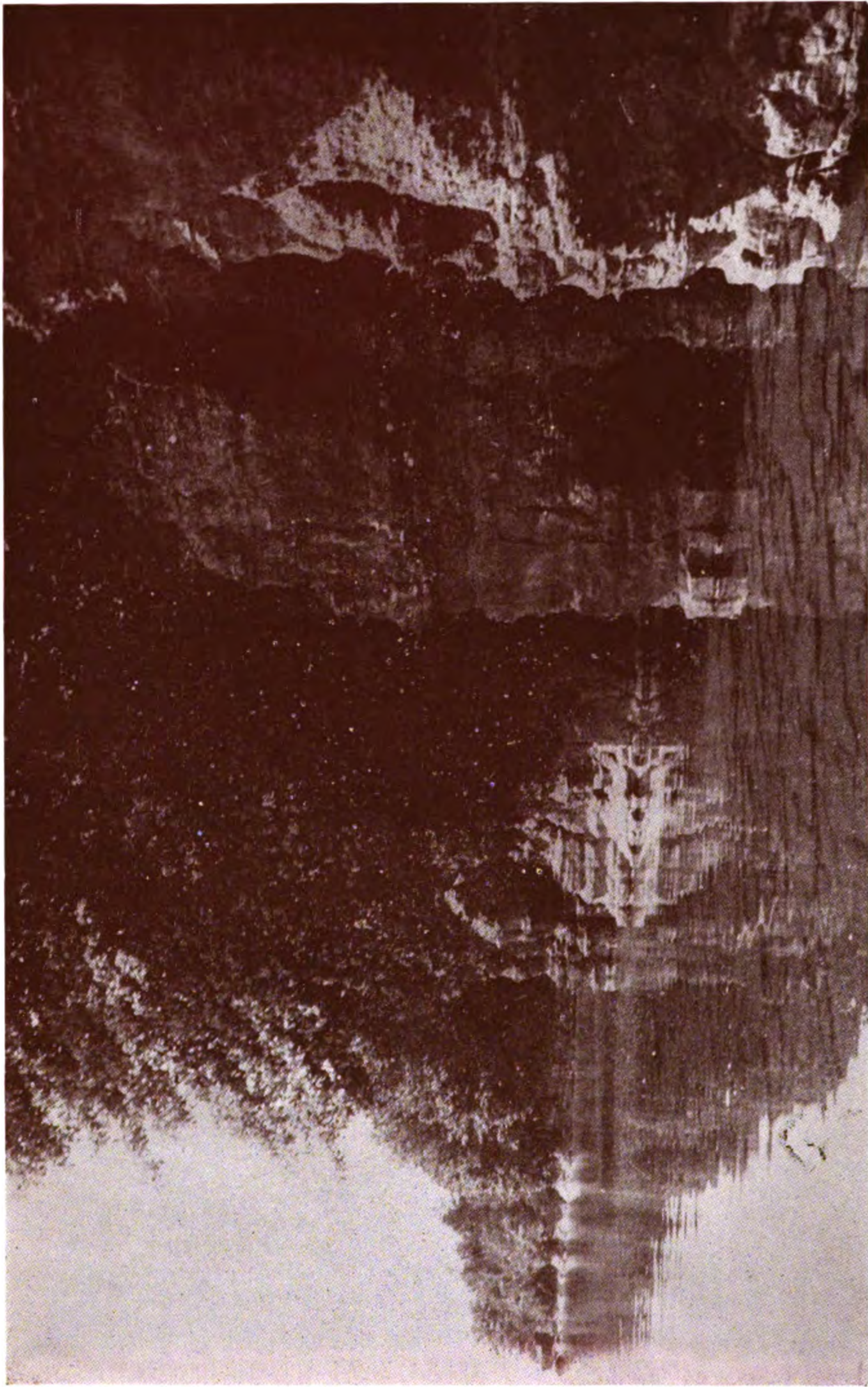
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BEAUTIFUL COVES ON THE SHORE-LINE OF PROPERTY PURCHASED BY KATHERINE TINGLEY
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RÂJA-YOGA SUMMER-SCHOOL, WHICH IS HOLDING ITS THIRD YEAR'S SESSION — 1926.

Regular readers of *The Theosophical Path* will note the similarity in formation to some of the caves along the shore-line
of the International Theosophical Headquarters estate at Point Loma, California.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXXI, NO. 4

OCTOBER 1926

"NEITHER in the air, nor in the midst of the ocean, nor in the depths of the mountains, nor in any part of the vast world, does there exist a place where man can escape from the consequences of his acts."— *Dhammapada*

THEOSOPHY, THE NATURAL RELIGION OF MANKIND

KATHERINE TINGLEY

[Stenographic Report of Extemporaneous Public Address delivered at Kungsgården, Visingsö, Sweden, Sunday afternoon, July 18, 1926]

I — TRUE AND COUNTERFEIT THEOSOPHY

MR. PRESIDENT and Friends: *It is to be supposed that a goodly number of those present are not at all acquainted with the meaning of Theosophy. All through life in the different systems of thought, there have been given the genuine teachings on the one hand, and on the other the counterfeit.*

I assume that you have read in many of the papers throughout your country, and indeed throughout Europe, of "the dreadful Theosophists." But I am very anxious to tell you — in fact, I feel it quite a duty and really a great pleasure to tell you — that we are not of the kind that you read about — the objectionable kind!

We are not fanatics, we are not extremists; we are absolutely practical and believe that our duty is, not to convert the masses whom we meet, but rather to give them information concerning the basic teachings of Theosophy, in case they are interested, so that they may be led to inquire further and receive all the attention necessary.

II — THE ANCIENT WISDOM: UNSECTARIAN, NON-POLITICAL

Generally at my meetings I make an announcement that our Organization is non-political and unsectarian, that it is based on the teachings of the Ancient

THE THEOSOPHICAL PATH

Wisdom, Theosophy. As I have so often said, these teachings were taught thousands and thousands of years ago, before Christ's time, before Christianity was known.

Many people who know nothing about us say: 'How strange that an American woman should come over to Sweden, spend her time and her money and her energy, without recompense, and get her share of abuse, to tell the people of this country something about Theosophy!' Well, it does seem strange, because our Organization is non-political and unsectarian; it adds no fame to a man's reputation who joins the Society, no great honors, no possible opportunity of financial benefit. So naturally people wonder: Well, why? What is this?

I say, it is the true spirit of Brotherhood. It is the quality of Brotherhood that should exist among all nations and in all lands, and which, if it did exist in the truest sense in your country and in all countries, would insure a united, universal effort for eternal peace.

III — PROGRESSIVE MINDS BIGGER THAN DOGMAS

Now, with this incentive, my workers and myself come here, knowing that the Swedish people are progressive, and knowing that throughout the world there are thousands and thousands of progressive men and women who twenty years ago would not have been as considerate of Theosophy as you are now. They would not have listened to lectures on Theosophy. But many of them now, though not yet members of our Society, are of a quality of mind that is bigger than some of the old teachings that have held humanity in the shadows, yea, absolutely in despair for thousands of years!

I may shock you, but I say that the limited time of living only seventy-five or one hundred years, as taught by most modern religionists, does not give you much chance. With the pressure of all that you have upon you in money-making, politics, social life, and all the distractions of external life, you do not have time to realize that man, to find his true position, to find his strength, to find his nobility, to find his manhood, and to receive the knowledge of the inner, higher, more sacred teachings, must believe that he is something more than an animal; he is something more than a being that is created for seventy-seven or one hundred years and then is lost forever! Nay, nay! Verily, I say, Man is eternal, as the Ancient Wisdom teaches.

IV — THE OPTIMISM OF THEOSOPHY

Thinking in this way, one can very easily see that Theosophy, which is Religion itself, is optimistic, that it is full of promise — of promises that can

THEOSOPHY, THE NATURAL RELIGION OF MANKIND

be fulfilled; that it looks upon life as sacred, and not only as sacred, but as beautiful in spite of the shadows of sickness, sorrow, vice, and sin. How easily we can see today that Nature brings home to us, in its silence, the great eternity of things!

We Theosophists accept our teachings as the natural religion of mankind. It is the religion of the world. It is the religion that every man must have before he can fashion his life up to his ideals. Let me ask you: Where do your ideals come from? Where do your hopes come from? Where do your unanswered prayers come from? What is this that steals into your nature sometimes when the shadows are heavy and makes you feel that possibly tomorrow these shadows will be lifted?

That all comes from the spiritual side of man — not the physical body, not just this brain-mind, but from the higher, the inner, the deeper part of man — the very thing that Christ taught you all along the way.

Theosophy, being the natural religion of mankind, brings us a rare optimism. We are able to meet the trials of life and its crises and disappointments much more cheerfully than those who believe they were born in sin, and have only one short earth-life of a hundred years at most.

We feel that it would be an offense to the Divine Spirit to hold that this Supreme Deity is omnipotent, omnipresent, eternal love, and then to leave imprinted on your minds and on your natures and on your future, the ideas of original sin and of the one earth-life.

Our religion is so natural because it comes from the inner part of our own natures — the divine side. It comes as the sun comes in the morning. It comes as the flowers come in the springtime. It comes as love and friendship come to you. It is the evidence of the eternal man.

V — EACH EARTH-LIFE A SCHOOL OF EXPERIENCE

Man is dual in his nature: he is not just a physical body as we see him. He goes through this one earth-life in a physical body just as he goes to school. He goes to school in the winter, and in the summer he takes a vacation. When he goes to sleep at night the body is not dead. And in the truest sense, when the body is tired and worn out and goes to its rest, the soul does not die. The soul is that part of you which makes you love, makes you trust, makes you hope, makes you dream the great dreams of the world. And such dreams are the proof of your spiritual nature.

So, according to the teachings of Theosophy and according to my firm conviction, man has more chances than one for the larger life on this earth.

THE THEOSOPHICAL PATH

To many men, the charm and the benediction of Theosophy is that, no matter how many mistakes you have made in the past, no matter how blinded you have been, no matter how selfish, no matter how you have turned away from the nobility of your own spiritual nature and gone astray, tomorrow is yours if you find the key to the situation, which is the inner knowledge of your own divinity.

As a race, I do not think we give much thought to the subject of life and death. There may be hundreds or even thousands of exceptions, but not the millions yet, who attempt to think about the meaning of life or death until death comes to their loved ones. Then the questions arise and challenge man to give an answer: Whence come we? Whither do we go? What is the meaning of life? Is this all that the great, eternal All-Father, so to speak, intended for us: seventy-seven years on earth, and a hard cold life at that, with the consciousness of the weight of our mistakes, and the belief of many in the damnation of man because of these mistakes?

No wonder humanity is in turmoil! No wonder we have wars! No wonder we have to defend our country with guns and the sacrifice of human souls! No wonder we have all these things, when man has been taught so long of his innate depravity and of his original sin, and that he must, if he is to know anything of the blessings of life and of these spiritual things, depend upon other forces than his own!

VI — MAN FORGES HIS OWN DESTINY

Theosophy teaches us that man is the Conqueror. He can bless his life or he can blaspheme it. He can, if he will, live close to nature, close to his own divinity. He can do his duty cheerfully and bravely and courageously. He can love nature and understand it. Thus he will find the natural religion. Where does he find it? He finds it in his own heart — in the inner chamber of his soul.

With the knowledge of the splendor and grandeur of the natural religion of Theosophy, and of the vastness of human life and the eternity of things, he will have the superb inspiration of realizing that high thoughts bring higher thoughts, that noble acts make nobler acts, and that even small weak men make bigger men, when they find that within themselves lies the secret of spiritual conquest of self.

So this natural religion appeals to the souls of men; it appeals to the heart. It tells you that your intellect never will carry you to peace, never will carry you to glory, and never will carry you to permanent success, even in this life. The intellect must be educated, of course, for it is a part of the great scheme

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of man's existence, but it is only a part, and it perishes when this body dies. But the soul is eternal.

VII — FOLLOW THE SIMPLE TEACHINGS OF CHRIST

Study the teachings of Christ and see what he says of the soul of man. You do not have to get away from the simple, pure, undogmatic teachings of Christianity to know that the spiritual man is the eternal man, that on the other hand, the mortal man is the impermanent.

Let the mothers and fathers make this division for their children; let them convince the children by their daily example and daily teachings, of the appeal made to them by Theosophy to live up to higher standards. Every country needs a higher code of nobility and of morality. There must be a cleaning-out process of humanity.

And believing as we do in evolution, we know we cannot do it all at once. We believe in the process of self-directed evolution, through the pressure of these divine laws which are in the hearts of men.

But in the meantime Theosophy's great message, with its natural religious aspect, is appealing to men and women all over the world, to awaken to the New Time, to the present, to utilize all opportunities of finding the depth and the beauty and the magnificent possibilities there are at hand for the life of man.

It is a broad statement that I make, but I call this an age of negation. For, while one man is pushing ahead and winning his strength of character, determined to do his full, rich, beautiful duty, according to the dictates of his heart, the other man is just half-asleep, because the intellect is strained and the spiritual nature has no chance.

VIII — AN APPEAL FOR THE CHILDREN

In a meeting like this, what I am about to say may not seem fitting, but you mothers and you fathers might find it worth while to give real attention to Theosophy. And if you cannot do it for yourselves, and if you cannot do it for your country, and if you cannot do it for the sake of principle, do it for your children.

For your children are not here, in a sense, by your volition. There is no choice in these things. The children are coming to earth-experience by the thousands, and what have we to offer them? We have some education, some refinement, some achievements; we have great minds and great wealth and all that; but the permanent spiritual attainments are not yet yours.

So, you mothers and fathers, much as you love your children, you can

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agree with me that you cannot tell what will be their tomorrow. The struggle for bread and butter is one of the most cruel afflictions that the human heart has felt. The war has made it terrible. And the curse of the war will hang over us and hold on to us, until we free ourselves from modern religious delusions.

In spite of the shadows, the spiritual man can arise in the strength of his inner nature, with the consciousness of his spirituality, with the determination to make of tomorrow a brighter day, because he lives in the truest sense. Think of these thoughts coming out of the minds of our brilliant men and brilliant scholars! This is what humanity needs to know.

This is far-fetched, until it comes home to you when you have to meet the problem of death and your disappointments that are unbearable. That is when these thoughts come. Think!

So Theosophy is the Natural Religion of Mankind. It is the panacea for all the ills of the world. There is no magic in it. It is to be earned and lived and brought out, before one can know the benefit of it. But if there was nothing else in the world to induce you to see the possibilities of the great secret of these wonderful teachings, it should be to save your children. Let them know, when they are old enough to raise their hands to strike, that there is something more they must do that is worth while. Do not wait until they get to be sixteen or eighteen years of age and then launch them out into the world's life unprepared.

So every day, just as you try to teach them their lessons in right action, just as you give them their bread and butter and their clothing,— so also care for their souls, and let them know that wonderful Nature, outside of all the speech of man, will tell the story of what is demanded of them.

IX — EVERYWHERE WE ARE CHALLENGED

So the challenge is at every turn. It is everywhere. It is right in our hearts. It is in our duties, in our disappointments, in our heartaches.

But we have been for so many years and ages held down with the deathening idea that we were born in sin, that we have lost that quality of courage that man must have, if he is to stand out and declare himself as something more than a brain-mind or a man who lives for just seventy or a hundred years and then vanishes.

What I say is not to annoy you or to disturb you, but it is to interest you, or to challenge you, or to make you question. That is what I have to do. I have no disposition to convert you to Theosophy. But I would have no faith in humanity, if I did not believe in more than one life on earth. I would not know

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the meaning of life. I would not know the meaning of justice, unless I had a conception of the vastness, the superb greatness, of the royal, spiritual, sacred dignity of man, when he is in his right place.

X — LET WOMAN LEAD THE WAY

I have preached for thirty years that when woman finds her place, man will find his. Can you not see the influence of a true woman in her home with her children, in her motherhood, in her wifehood, meeting her responsibility to the whole world's children, instead of living just for the one life, or for the little group of people, or the little church, or the little village, or the little town or city?

I know that every human being is sacred before the Higher Law, and consequently we must treat him as such. We must hold a higher responsibility towards men and women. If they have made mistakes which discourage us, we must look in a higher direction. Hope for them, work for them, and have no censure; for alas! "they know not what they do!"

So this spirit of brotherhood, which is in the philosophy of the Natural Religion, brings a new quality of conviction and a new quality of love. How can you mothers explain your love for your children? The best teachers and the greatest scholars never could give you a satisfactory answer as to what love is. It is developed according to your degree of understanding, according to your conception of what life is, and what man is, and what the soul is.

XI — BLESSINGS MUST BE EARNED

Grasp the idea of an eternal, over-ruling, supreme source of generosity and spiritual gifts, and that we are members of the great human family. What belongs to us can never be ours until we work for it. You may think of the blessings of the world in the material sense, but without this inner knowledge they count for little. Oh! the beauty and the wonder of the development of a man who has glimpsed his own spiritual nature!

You have got to earn what belongs to you. But earning what belongs to you does not imply all the rush, and unrest, and dissatisfaction and disappointments, which we see everywhere along the way. Put all these things behind you, and close the door on them. Remember that you are part of the great universal family; and it is spiritual knowledge you must have — spiritual power to conquer.

With the ideas of universal brotherhood, and the great principles of justice, and honor, and equality, and all these divine beautiful things that belong to us really, but which we do not express, cannot you see that within a few years there may be a possibility that we shall never have another war?

My talk is fragmentary, but my earnestness, and my energy, and my

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disposition to come and speak with you and to entertain you here, should be enough to show you that I am eager to help you. I have been very much in earnest for thirty years in teaching Theosophy, and I expect to be so until I close my eyes on this earth-life.

Dear, beautiful Visingsö of itself, without any philosophy, will ultimately awaken Sweden's children to a consciousness of their spiritual possibilities. But they must throw away their egotism, their self-justification, and their self-importance. They must not only consider the material, ordinary needs of life, but they must find the way through Theosophy to live the true life and thus be fortified against the teachings of false gods. I thank you.

IS THEOSOPHY A RELIGION?

H. P. BLAVATSKY

[Extracts from an article first published in *Lucifer* (London)
November 15, 1888]

“Religion is the best armor that man can have, but it is the worst cloak.”— BUNYAN

IT is no exaggeration to say that there never was — during the present century, at any rate — a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY — whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i. e.*, the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the Theosophical Movement by putting in more or less emphatic protests against Theosophy being referred to as a ‘religion,’ and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a ‘new sect’! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an ‘ism’ or a ‘sect.’

The great majority would be very sorry to be disabused and finally forced to accept the fact that Theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there

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are others, also, many more or less friendly people, who labor sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

What, then, is Theosophy, and how may it be defined in its latest presentation, in this closing portion of the nineteenth century?

Theosophy, we say, is not *a* Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word 'Theosophy' that they have come to be taken by the general public for Theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled 'Theosophy' and be tacitly accepted as 'Theosophical' by nine-tenths of the members of the Theosophical Society, if Theosophy is not a religion? — we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not *a* Religion," by no means excludes the fact that "Theosophy *is* Religion" itself. A Religion in the true and only correct sense, is a bond uniting men together — not a particular set of dogmas and beliefs. Now Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our Theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. . . .

But as to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent blood shed, nor would think of "working for wages" in the One *Universal* religion, the only definition they could subscribe to and accept in full is

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one given by Miller. How truly and Theosophically he describes it, by showing that

". . . true Religion
Is always mild, propitious and humble;
Plays not *the tyrant*, plants *no faith in blood*,
Nor bears destruction on her chariot-wheels;
But stoops to polish, succor and redress,
And *builds her grandeur on the public good.*"

The above is a correct definition of what true Theosophy *is*, or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine Theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society its one Universal Church; the temple of Solomon's wisdom, in building which "there was neither hammer, nor axe, *nor* any tool of iron heard in the house while it was building," (*1 Kings*, vi) for this 'temple' is made by no human hand, nor built in any locality on earth — but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck — from gods and mortals down to animals, the blade of grass and atom — can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the medieval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. . . . And these principles [inculcated in the Sermon on the Mount] are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. . . .

. . . Its doctrines [*i. e.*, of Theosophy], if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead

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letter with which every old religious scripture was cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws — the only *exact* science — it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society and of whatever culture and degree of intellect.

Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal 'coach,' a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religions.

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We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published *Secret Doctrine* will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all Theosophists believe, dates from that period. So-called 'Occultism,' or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge — which no man is able to possess in its fullness — constitutes that which we now call Theosophy or 'divine knowledge.' Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connexion of

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man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual 'Religions' (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology.

Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds — we shall not call them religions — which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye — Mazdeism, Brahmanism, Buddhism as much as Christianity. . . .

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Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both 'RELIGION' and 'SCIENCE,' for Theosophy is the essence of both. It is for the sake and love of the two divine abstractions — *i. e.*, Theosophical religion and science, that its Society has become . . . the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the 'Conflict between Religion and Science' has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that

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the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it — *the light of Truth* — “the life and the light of men.”

But so is the *true* light of Science. . . .

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no Theosophist is capable of doing it justice; the others weak but sincere men. . . . One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first Theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them.

There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggan-nātha to crush them *individually for the good of all*. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stop thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their Theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged.

Now, these results can hardly be perceived, much less heard of amid the din and clamor made by our teeming enemies, and their ready imitators — the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world, *via* its unworthy servants, the ‘Founders,’ if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social ‘respectabilities’ are entered up.

HUMAN PERFECTIBILITY AND UNIVERSAL BROTHERHOOD

A Study in Ideals

H. A. FUSSELL

"All progress in knowledge and power will ultimately result in disaster, unless we make a corresponding progress in spirituality sufficient to control them aright. Through the power we have acquired over the forces of nature, we acquire also in a mysterious way power over our fellow-men. We can enter into no conflict without harming one another socially and materially. The only way to avoid doing so, is to refuse to make use of the power given us over one another, and this is a spiritual act."

— ALBERT SCHWEITZER, *Civilization and Ethics*



THE study of comparative religion is little more than a hundred and fifty years old, and though many in the West are still inclined to identify true religion with Christianity, scholars and thinkers generally are beginning to see that such a limitation is impossible. Christian apologists, unable any longer to ignore the claims of the non-Christian religions, content themselves mainly with the endeavor to prove that Christianity is the most perfect of all the great world religions, for it completes, they maintain, the partial revelation of God's purposes contained in the others, which are but 'guesses at truth.'

Such a contention, to say the least, does justice neither to Christianity nor to the religions with which it is compared; for, in truth, both it and they are but facets of the ancient Wisdom-Religion, from which all the world religions are derived, and which in the distant past was professed and practised by the whole of humanity. Viewed from an impartial standpoint every religious system the world has known has contributed something valuable to human progress and development, and 'underlying them all is one primeval Truth.' It was to prove this that H. P. Blavatsky wrote her great work, *The Secret Doctrine*, first published in 1888. In the Introductory she says that "the Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion."

J. Estlin Carpenter, in *Comparative Religion* (Home University Library), says: "The crudest forms of religion which we actually know, meet us in tribes which have preserved them from an unknown past." These 'crudest forms of religion' are in reality the distorted fragments of sublime systems of truth elaborated in forgotten prehistoric periods of culture. Behind the fetishism and totemism of so-called primitive man

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is something which ethnologists, for the most part, fail to perceive: ideas of a being (or beings), superior to man, of duty, of reward and retribution, and not seldom, as in the case of the Maoris, sublime conceptions of Deity and of man's destiny.

We must not forget that what has been termed 'the religious consciousness' existed long before systems of ritual and dogma were devised. Feeling and intuition are anterior to thought and speech. Man, as man, is inherently divine, "a spark of divinity fallen into matter," and he cannot, even in the earliest stages of evolution, have been entirely oblivious of his divine origin. What the African, or the Polynesian, reverences as his 'God,' however imperfectly conceived, represents for him the cause and end of existence, and as such, is an ideal towards which he may hope to grow.

Deity is not an appanage of 'advanced races' and to be known only by them, but exists alike in all, even the lowest, and "in every atom of the visible as of the invisible Cosmos." This idea of the indwelling Divinity is very beautifully expressed in the *Bhagavad-Gîtâ*, where Krishna says: "In all creatures I am the life. . . . I am the Ego seated in the hearts of all beings. . . . And even those also who worship other gods with a firm faith, involuntarily worship me too, albeit in ignorance."

As H. P. Blavatsky says: "Man is an animal plus a living god within his physical shell." Nascent humanity was not left to grope its way blindly, but Beings from higher spheres, who had evolved ages upon ages before in other worlds and systems of worlds long before our solar system had begun, gave the needed impulse to man's development.

". . . the first feeling it awoke to life was a sense of solidarity, of one-ness with his spiritual creators. . . . so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature. . . ."— *The Secret Doctrine*, I, 210

These two great truths then, namely, that mankind, being of divine origin, is one, and that all true religion is everywhere essentially the same, are correlates. Indeed, neither is possible without the other; for, as H. P. Blavatsky expresses it: "If the root of mankind is *one*, then there must also be *one* truth which finds expression in all the various religions."

As a matter of fact, however, two contradictory ideals divide mankind at the present day. One is the intensification of national and race consciousness and — superiority. Extreme expressions of this feeling of separateness are the slogan, 'Asia for the Asiatics,' and the endeavor by

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some writers on international affairs to persuade the white races to present a united front to the rest of the world in order better to preserve their hegemony and prestige, which have been much weakened since the world war. The other is the ideal of our 'common humanity,' comprising all nations and peoples in an indissoluble unity; its watchword is 'Universal Brotherhood.' There is no need to emphasize which is the nobler and, in the long run, the more practical, of these two opposing ideals.

Now, what is the cause of this feeling of separateness, which is much more acute in the Occident than it is in the Orient, and of the fact that every nation is divided, not merely against all other nations, but even against itself? Let me reply in the words of H. P. Blavatsky:

"First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. . . [And this feeling] can be eradicated by *Theosophy alone*, which demonstrates 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. . . .

"The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and become deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good will."— *The Key to Theosophy*, pp. 42 and 44

Forgotten or ignored during long periods by the majority of mankind, belied alike by nations and individuals, the idea of our common humanity has been stressed again and again by great ethical thinkers and spiritual teachers. In the eighteenth century a galaxy of noble men believed in the perfectibility of human nature, not only in the individual but in the race. Lessing, in his *Education of the Human Race*, emphasizes the fact that the development of humanity is continuous, and that it is accomplished by means of reincarnation. He exclaims:

"Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I bring away so much from a single visit that there is nothing left to repay the trouble of coming back? Is this a reason against it? Or, is the objection based on the ground of my forgetting that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And even that which I must forget *now*, is that necessarily forgotten for ever? Or is it a reason against the hypothesis that so much time would have been lost to me? Lost? — And how much then should I miss? — Is not a whole eternity mine?"

What Lessing puts forward as a hypothesis, Theosophy shows to be a fact. Karma and Reincarnation are the means for man's progress.

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Karma furnishes the reason, and Reincarnation supplies the field for renewed endeavor.

Goethe declared that goodness would be impossible, were not the love of goodness inherent in human nature, and he frequently dwelt on the necessity that each is under of unfolding his own nature in unison with the rest of mankind, as well as with all Being and all Reality. Herder, probably the first great modern thinker to conceive of history as an unbroken chain of cause and effect, in which no force is wasted, believed in the advancement of mankind through individual self-perfection. In his *Letters in aid of the Advancement of Humanity*, he says:

“Since our race must work out its own destiny, none of its members has a right to be idle in this task. Every one must share in the weal or woe of the whole. . . . No one, however, can contribute to the welfare of mankind, who does not make himself what he can and ought to be made. Every one, therefore, must cultivate the seed of humanity on the bed where he himself is planted. We all carry in us an ideal of what we ought to be and are not. The dross which we ought to cast away, the perfection which we ought to attain, we all know. And since we can become what we ought to be only through ourselves and others from whom we receive and whom we affect, our own humanity necessarily becomes one with the humanity of others.”

Leaving now these writers of the eighteenth century, who are characterized, as we have seen, by a genuine love of humanity and moral perfection, we have to go back to the later Stoics, before we find the principles of human perfectibility and universal brotherhood dominant among the thinkers of the time, all of whom interpreted the universe ethically and optimistically. They conceived of Deity as immanent in the world and in the individual, the individual soul being a part of the World-Soul, to which it returned after death. The World-Soul was the source of harmony in the Cosmos, and the source of human solidarity and brotherhood. The principle of conduct was to think and act in harmony with it and to love all men as parts of it.

“All men, if we go back to their origin, have the gods for their fathers. . . . Man belongs to two republics; the one is great and universal, extending as far as the sun shines, and comprises gods and men; the other is the one in which through fate he has been born a citizen.”—SENECA

“Thou bearest a god within thee and knowest it not, O unhappy man! He is in thee, and thou dost not perceive that thou wrongst him with thy impure thoughts and dirty actions.”—EPICTETUS

Marcus Aurelius, both in his life and in his *Meditations* (one of the most widely read books in the world), represents Stoic philosophy at its best. He believed in a living universe, that the world will always renew its youth, and that the life of man is a part of the universal life. In one respect his insight into the truth of things is deeper than St. Paul's. For whereas the latter says that God has “made all of one blood,” thus emphasizing the *physical* identity of mankind, Marcus Aurelius places

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the identity in man's *spiritual* part, "for each man's intelligence is God and has emanated from him." In this he is in remarkable agreement with the teachings of Theosophy, as also when he says that in order to be a good man, one must have a right conception of universal nature as well as of the special constitution of man. This is pure Theosophy, which teaches that man must know himself, his origin and his destiny, if he is to occupy his rightful place in the evolutionary scheme and do what is required of him. Says Marcus Aurelius:

"He who knows not the world-order knows not his own place therein. And he who knows not for what end he exists, knows not himself nor the world. He who fails in either knowledge, cannot so much as say for what he himself exists. . . .

"This is the way of salvation — to look thoroughly into everything and see what it really is, alike in matter and in cause; with your whole heart to do what is just and say what is true; and one thing more, to find life's fruition in heaping good on good so close, that not a chink is left between. . . .

"How goes it with your Inner Self? *that* is everything. All else, in your control or out of it, is dust of the dead and smoke. . . .

"Love mankind, follow the divinity."

Side by side with Stoicism, Neo-Platonism and oriental Mystery-Religions, Christianity was growing in power and influence. Borrowing largely, it gave new values to old ideas, by the differing emphasis it placed on them and by arranging them in a new order. Through causes that cannot be gone into here, Christianity has, all through its history, presented conflicting ideals. Though inculcating love of all men, for all are equally the objects of divine love, the different interpretations of Christian doctrine have been maintained and opposed with a tenacity and hatred and persecution unknown to other religions.

As H. P. Blavatsky points out, the pure teachings of Jesus have been constantly obscured or perverted by theological dogmas, to such an extent even, that the unselfishness and altruism that he taught, has often been little better than "a theoretical subject for pulpit oratory." Then, too, the doctrine of 'original sin,' and the impossibility in which man is to 'will or do anything good *of himself*' taught by certain theologians, have well-nigh rendered ineffectual the ideal of the perfectibility of human nature, and led to pessimism and despair. Nevertheless, the value of the direct contributions of pure Christianity to human life and action cannot be overestimated, and these form part and parcel of Theosophy.

Five hundred years before the appearance of Christianity, there lived in China a philosopher who taught the pure ethics of humanity, the ethics of Jesus. Mo Ti, perhaps one of the noblest souls China has produced, deserves to rank with Lao Tsû, Confucius and Chu Hsi, all of whom believed in the perfectibility of human nature and in universal brotherhood. His system, known as Mohism, has for its basic

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tenet the doctrine of the Will of Heaven, which is 'Love all,' and is therefore pure altruism.

"Every one creates his own destiny by his deeds. But it is Heaven that pronounces sentence. . . .

"Justice has its origin in Heaven. When we love our neighbors we are doing the will of Heaven. The will of Heaven is the standard to which we must conform. . . .

"All wrong-doing is the result of egotism. . . .

"Theft and murder are universally punished; but war, which is theft and murder on a large scale, is considered honorable. . . .

"All the trouble in the world comes from the lack of mutual love. To put an end to dissension, it is only necessary to have recourse to all-uniting love. Why is this not done? Because the learned of the kingdom content themselves with the criticism: 'What you say is very beautiful, but is it practical?' . . ."

It is said that Mencius considered Mo Ti a fanatic. If anyone today were seriously to set about realizing in his daily life the ethics of the 'Sermon on the Mount,' he, too, would be considered by the majority of mankind as a fanatic. Human nature is still unregenerate. Man is slow in learning wisdom. All through history he has had the same problems to face, and he has ever put aside their only solution, which is ethical and spiritual, declaring it to be impractical. Fortunately for us, however, there are signs that not only is the world-consciousness widening and deepening, but that the *world-conscience* is really awakening. More and more men are beginning to realize, thanks to the efforts of our present Leader, Katherine Tingley, that Theosophy, which is the modern presentation of the ancient Wisdom-Religion, contains the solution of all life's problems, for its main object is to "teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity."

Mo Ti was not so much interested in metaphysical questions as in moral and sociological questions, in individual conduct and the relations of states to one another. While admitting that a purely defensive war may be justifiable, he is most emphatic in stating that war brings no advantage, but only harm, to those who engage in it. He says again and again that to love our neighbors is the only way to benefit them and ourselves. It is significant that while Mohism was neglected for long periods in China, its teachings having been declared heretical, it has of late come into honor again, and is now being eagerly studied by many Chinese, Japanese, and European thinkers.

Another and much later Chinese philosopher, Wang Yang-Ming (A. D. 1472-1529) has also come into favor again, both in China and Japan, after having long been neglected. Like Mo Ti, Yang-Ming was interested in the practical side of philosophy, in ethics; for him the conduct of life was of supreme importance. Possessing great administrative ability, he

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held important government offices under the Emperor Cheng Te, and so had first-hand knowledge of the evils from which his country was then suffering. He advocated reforms tending to re-establish the happy times of Yao, Shung and Yü, the golden age of Chinese history, when

"the government schools were devoted to perfecting virtue, and the farmer, the artisan, the merchant, everybody, looked only to the perfecting of character as important, and the people of the Empire all viewed one another as members of one family. . . . The decay of the Three Dynasties was due to extinction of rule by right, and the increase of rule by might. . . . When we consider present conditions, we find that the poison of honor and gain has penetrated the inmost recesses of the mind, and the practice thereof has become second nature."

Wang Yang-Ming wrote many letters, in reply to critics of his philosophy and in response to friends who wished to profit by his wisdom. In one of the latter he says:

"You, Sirs, are my intimate friends. . . . In so far as you lack faith in yourselves you are unable to develop to the utmost your own intuitive faculty. . . . The present condition of the Empire is like that of a man stricken with a severe, chronic illness. Any hope that he who is at death's door may live, rests in you, Sirs. If you are unable to get rid of your own defects, how can you cure the defects of the Empire? Only in subduing your own private and selfish motives, in considering heaven, earth, and all things as one structure . . . will you have been born to some purpose in this great enterprise."

And in another letter he says:

"The great end of learning is nothing else but to seek for the lost mind; let a man first stand in the supremacy of the nobler part of his constitution and the inferior part will not be able to take it from him. . . . Our endeavor must be to remove from the mind that which is not right and to restore its original nature of rightness. . . . Conquer the selfish passions and reinstate reason, and the mind will be freed from its impediments and will function to its full capacity."

We shall see the appropriateness of Yang-Ming's somewhat strange but forceful expression 'the lost mind,' if we remember that the foundation principle of his ethical philosophy is that "the mind by its very nature is the embodiment of heaven-given principles," and that "man originally had no selfishness."

What a contrast! Orthodox Christianity teaches original sin, the innate depravity of the human heart; the Chinese believe that man's nature is essentially divine: Heaven's *Tao* is also earth's *Tao*, and man's salvation consists in living in conformity with it. Chinese thinkers, generally speaking, accept the doctrine of 'emptiness,' which De Groot explains in the following way: "Self-effacement, disinterestedness, unselfishness," these virtues are all comprised in that old Taoist term *emptiness*, which expresses the contrary of the vice of 'being full of one's self.'

That is the great question that confronts mankind at the present

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day: shall we live for ourselves alone, or shall we devote ourselves to the service of others? How much time and thought shall we give to the perfecting of ourselves, to our own personal salvation? The answer is, that it is taking a too superficial view of ethics to consider individual perfection and universal brotherhood as mutually exclusive ideals. Man is only fully man in the society of his fellows, the relationships that exist *nolentes volentes* between all creatures are unescapable, and the ethics of self-perfection consists in entering into *real* relationship with Being, which manifests in all, communicates itself to all, and binds all in one indissoluble whole. "The reason why we can partake of God," says Nettleship, "or why God communicates himself to us, is that it is the nature of all being to communicate itself, and the higher the being the more irresistible is the impulse to do it."

H. P. Blavatsky, through whom the teachings of the ancient Wisdom-Religion were given again to mankind, goes further and deeper and says of Compassion, which is reverence for life as such, that "it is the LAW of laws — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal."

In this short review, which might have been made more complete, did not space forbid, we have seen that the ideals of human perfectibility and universal brotherhood have been held by great teachers the world over. Jesus, the later Stoics, the great German thinkers of the eighteenth century, and many others we might have named, all considered them the basic truths of ethics. But none of them worked out their implications so thoroughly as the Chinese monistic philosophers have done. The latter taught, as has been truly said, "the realization of the ideal of world-perfection through an ethically organized humanity." They believed in the harmony of the universe, and that man was destined to co-operate in the maintenance of this harmony.

The quality of human progress depends upon the nature of the ideals we cherish. Advance in knowledge is not in itself enough. The highest material and intellectual civilization we can conceive of, avails us nothing, unless it serves as the basis of spiritual progress. This truth is being forced home today, for we are beginning to recognise that the wonderful development and enrichment of natural life, of which we are witnesses, is no guarantee of progress in humanity. In fact, conditions are such that it needs the optimistic outlook upon life of the real Theosophist to see, amid the prevailing chaos, that *spirit* will yet transform and transmute present conditions into universal peace and harmony.

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There are three great ideas which should never be lost sight of, says Mr. Judge, the second Leader of the Theosophical Movement:

"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 is 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 great Helpers of Humanity — those who have reached up to what perfection this period of evolution and this solar system will allow — are . . . *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."

THE GREAT QUEST

R. MACHELL



THE Great Quest: the finding of the Self: the search for the mystic shrine: such and as many more, are the names given by various writers to the eternal pilgrimage of the human soul incarnate here on earth. And all these are utterly inadequate to describe the great enterprise on which the human soul embarks when it takes birth upon this earth; and necessarily so because they all suggest the pursuit of an object to be attained, a something visible or tangible to be won by strenuous effort, a prize to be awarded in a competition to a successful candidate; rather than a state of consciousness to be achieved by liberation from a self-imposed delusion.

For the Great Quest is Life itself; and death is the accomplishment of life, its crown of victory.

Too frequently, alas! the life of man is purposeless; and death is looked on as a dire calamity. Could man but understand that he is here by his own free will to learn the lesson of life, to gain experience which only can be gathered here upon this earth; here in a human body which he is free to use or to abuse according to the degree of wisdom he has gained and strength of will he has developed; could he but see that he is not his body nor yet his mind; but that he is a being with a long past

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and an unmeasured future, would he not seek to know the laws of life that life might be a song of joy instead of a brief pilgrimage of woe? Would he not cease to worry at the injustices of fate, knowing, as he then would know, that he is reaping as he has sown? And would he not cease his efforts to escape the lesson offered by a painful experience?

Knowing that the laws of life are but the natural working-out of the inherent nature of things, would he not accept more cheerfully the inevitable consequences of his own past thoughts and deeds — thoughts that have built themselves into his character, and which only he can exorcise?

Such is the attitude of mind of one who has attained a grasp on the fundamental teachings of Theosophy. It is an attitude of reasoned optimism; for the student finds his path enlightened from the first by the assurance of unending opportunities, which will present themselves in future lives if not in this; for he will see that life itself is opportunity, and life is endless for the spiritual pilgrim.

It is a pilgrimage of joy, for what more can man demand of fate than opportunity? And that is his eternally, as soon as he has caught his first faint glimpse of truth and learned that he is not separate from all that lives. This knowledge of the truth may come to him at any moment or in any place, for he, the self eternal, is here and now; not in some other world, to be attained as a reward of death.

It has been said that "without moving from this place the journey may be made." That is to say, this pilgrimage is not a change of place but a change of the interior condition or state of consciousness: the goal to be achieved is an awakening from the dream-state, which we mistake for life, to the realization of truth, which may seem to others as a waking dream or a vision of another world. But the awakened one knows, and is silent.

And how then can this quest be pursued? Are not the religious systems of the world attempts to answer that, or some similar question? In all ages the answer of the Teacher is the same "Thou art the way"; "Find thou but thyself; Thou art I"; "Man know thyself!" "I am the self in the heart of all beings."

Such and so simple are the instructions of the Teachers; but their commentators have written countless volumes in attempts to make clear the mystery of that simplicity; but truth is its own revelation, and an eternal insoluble mystery to the brain-mind of the student who thinks to reach to any revelation by the mere exercise of reason and logic.

What then is the Path? What is the magic talisman? What the

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password that shall conciliate the guardian of the mystic shrine? Theosophy replies, "The magic talisman is Duty."

And what is Duty but the fitness of things? Eternally to do the right thing, at the right time, in the right way. So only can the pilgrim be prepared to recognise the vision of truth when it reveals itself. For Truth is present all the time; the veils that hide it from our understanding are due to ignorance and the delusion of our personal separateness from the one reality.

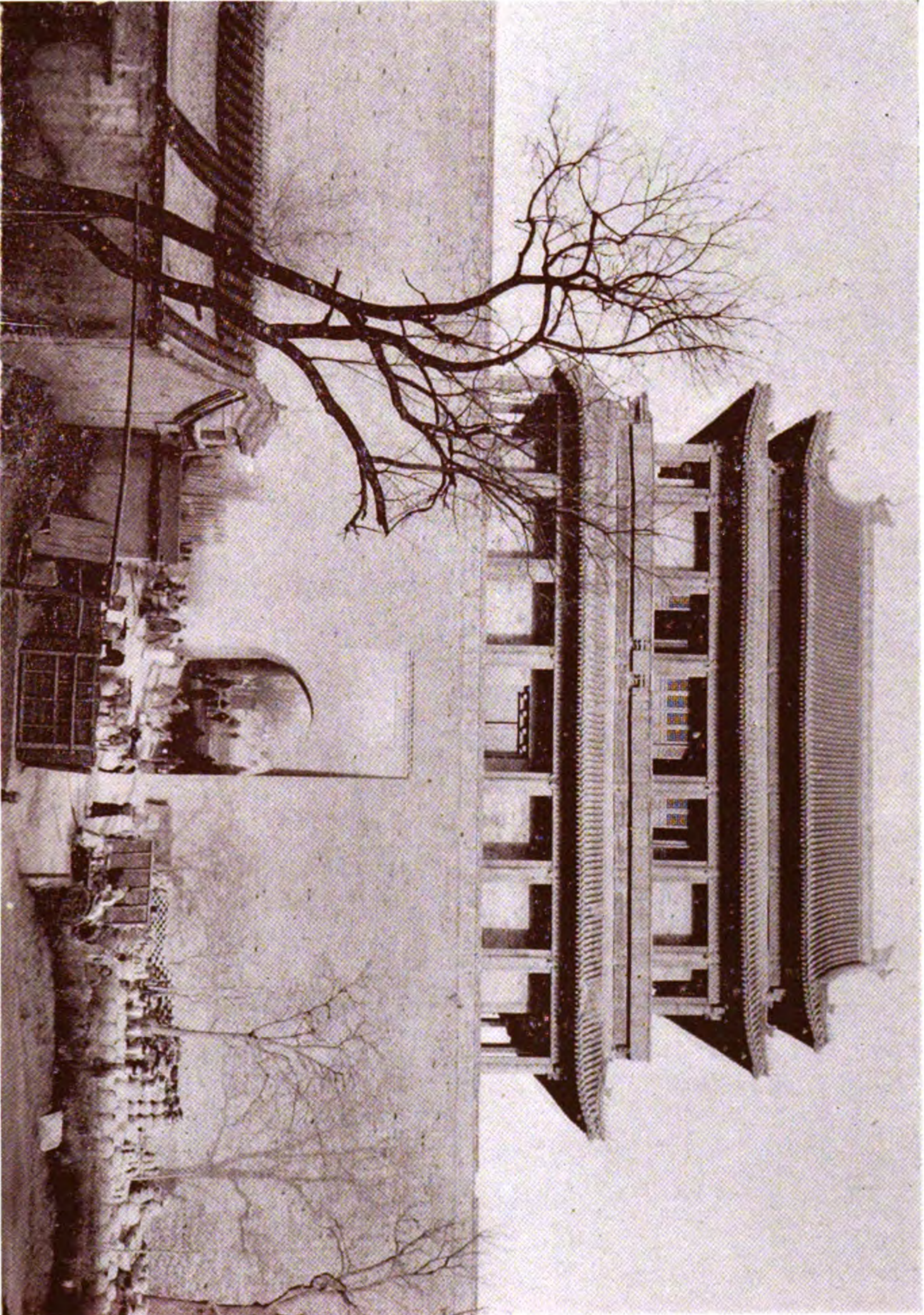
What strange ideas surround that simple word 'Duty'; how cold and cheerless it sounds to the ordinary mind; and all because of false education! How many children learn to hate that word before they have any clear idea of its meaning! And yet most children have an intuitive perception of right as the essential fitness of what is good. They have no need of any pilgrimage to find the magic shrine; they have it in their hearts. It is their life, and in their heart they know that life is joy; and joy is the perception of the fitness of things; it is to feel oneself in harmony with living things, and know that in one's heart the same life flows.

What then is duty but to let the stream of life flow through the heart as a river of joy unhindered by the fear of sin or dread of punishment?

Fear is a dark shadow which can shut out all joy and hope from the heart and can so cloud the mind that no path is visible even when duty clearly points the way. Fear is a veritable 'dweller on the threshold' that paralyses will and blinds the inner eye, so that the path that Duty shows may seem impassable, when the dark shadow Fear has cleft the firm road with phantom chasms, or raised imaginary mountains on a level plain. Fear is a dire magician that must be exorcised ere the path of Duty can be clearly seen.

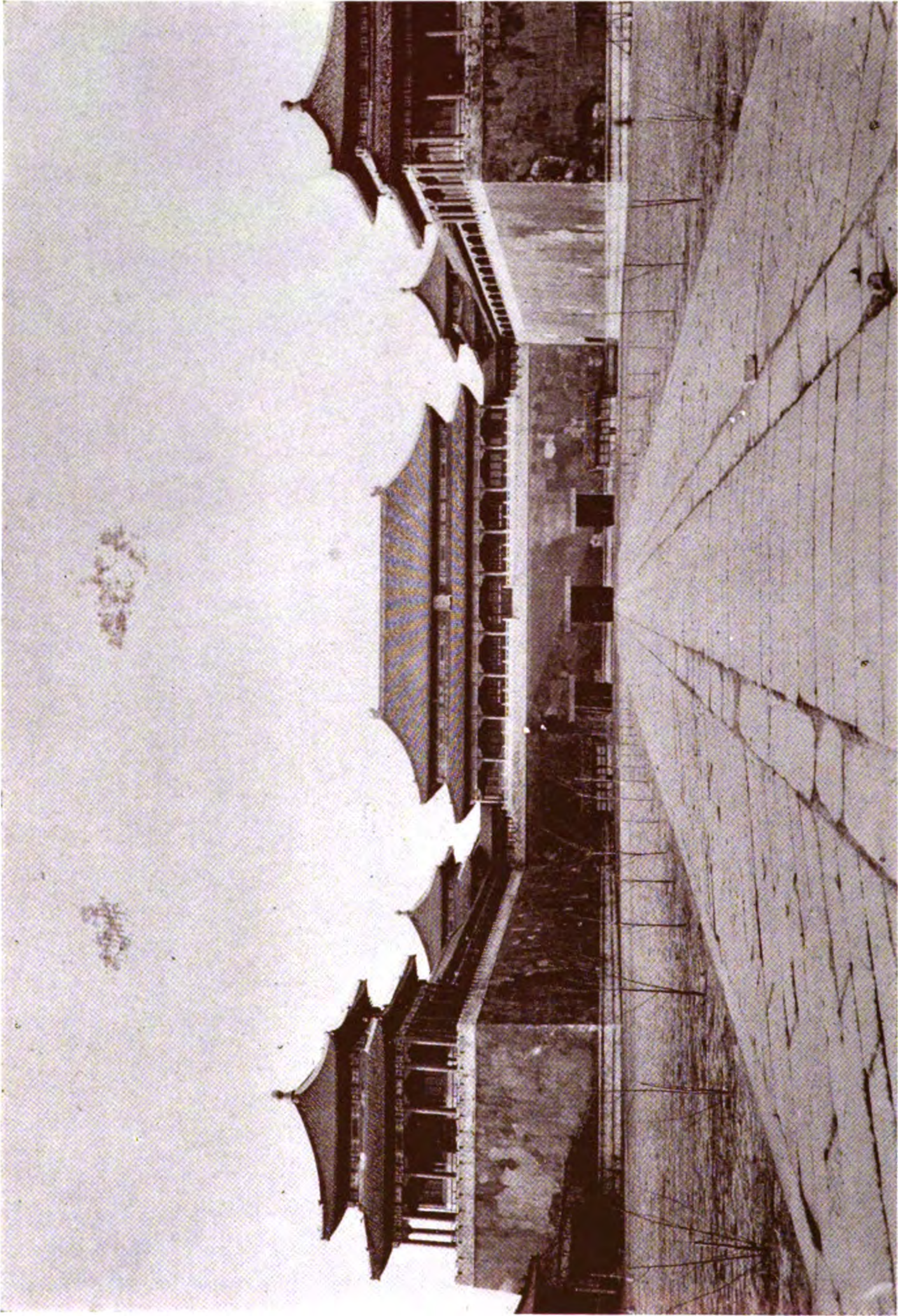
The teacher who plants fear in the mind of a child is guilty of a crime against the soul of the pupil. And the politician who plants fear of any other nation in the public mind is guilty of the same crime on a larger scale. Fear is a most potent cause of war and those who foster it are the worst kind of patriots.

Our Teacher, Katherine Tingley, at the starting of her Râja-Yoga School gave her pupils for a motto the declaration "Life is Joy!" And to all students of Theosophy she has insisted on the fact that Duty is the path of least resistance if rightly understood and rightly practised. And so the secret of the mystic quest is Duty first, and last, and all the time, and thus the Path of Duty and the Path of Joy are one.



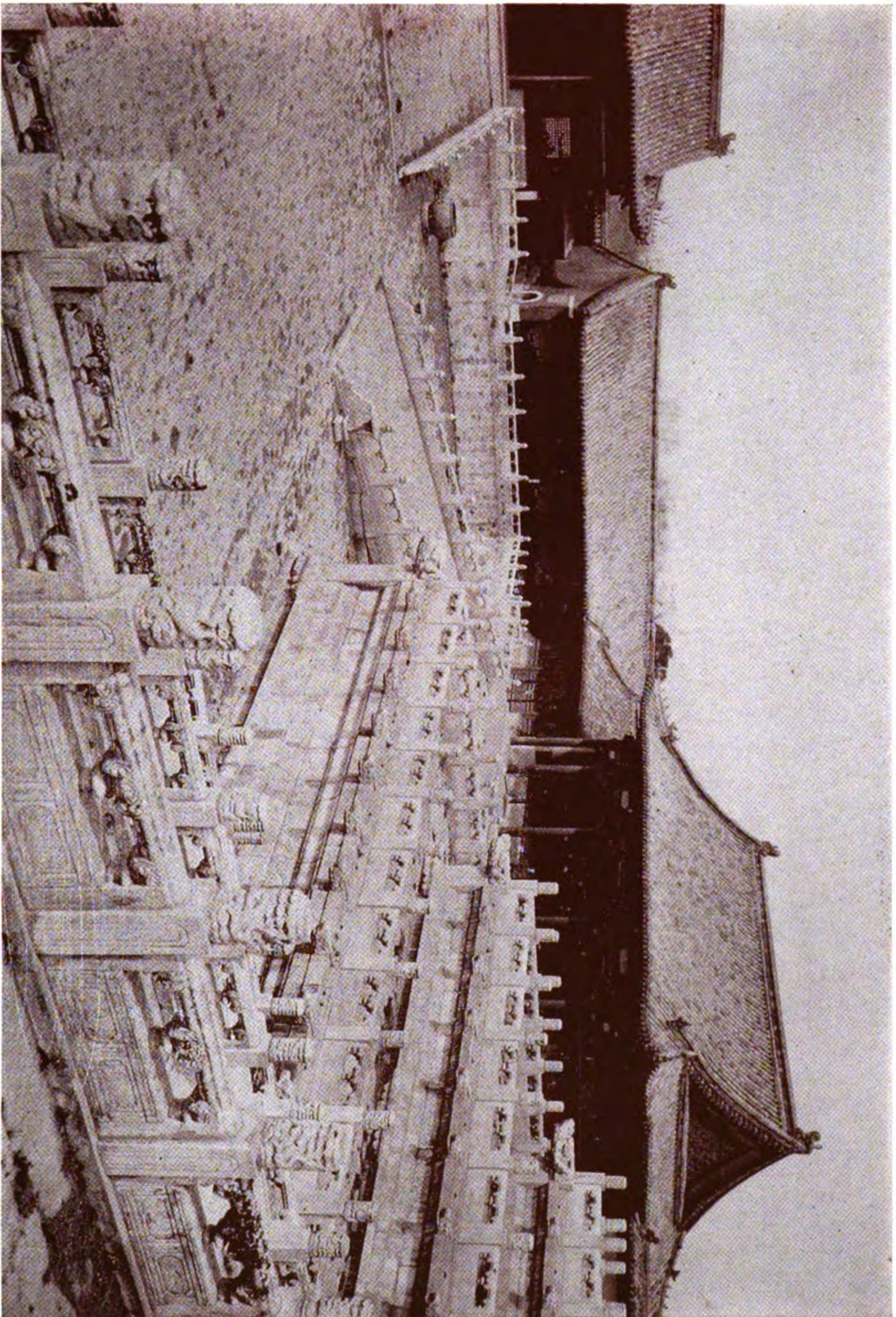
THE INNER TOWER OF THE PING TZA MEN GATE, PEKING

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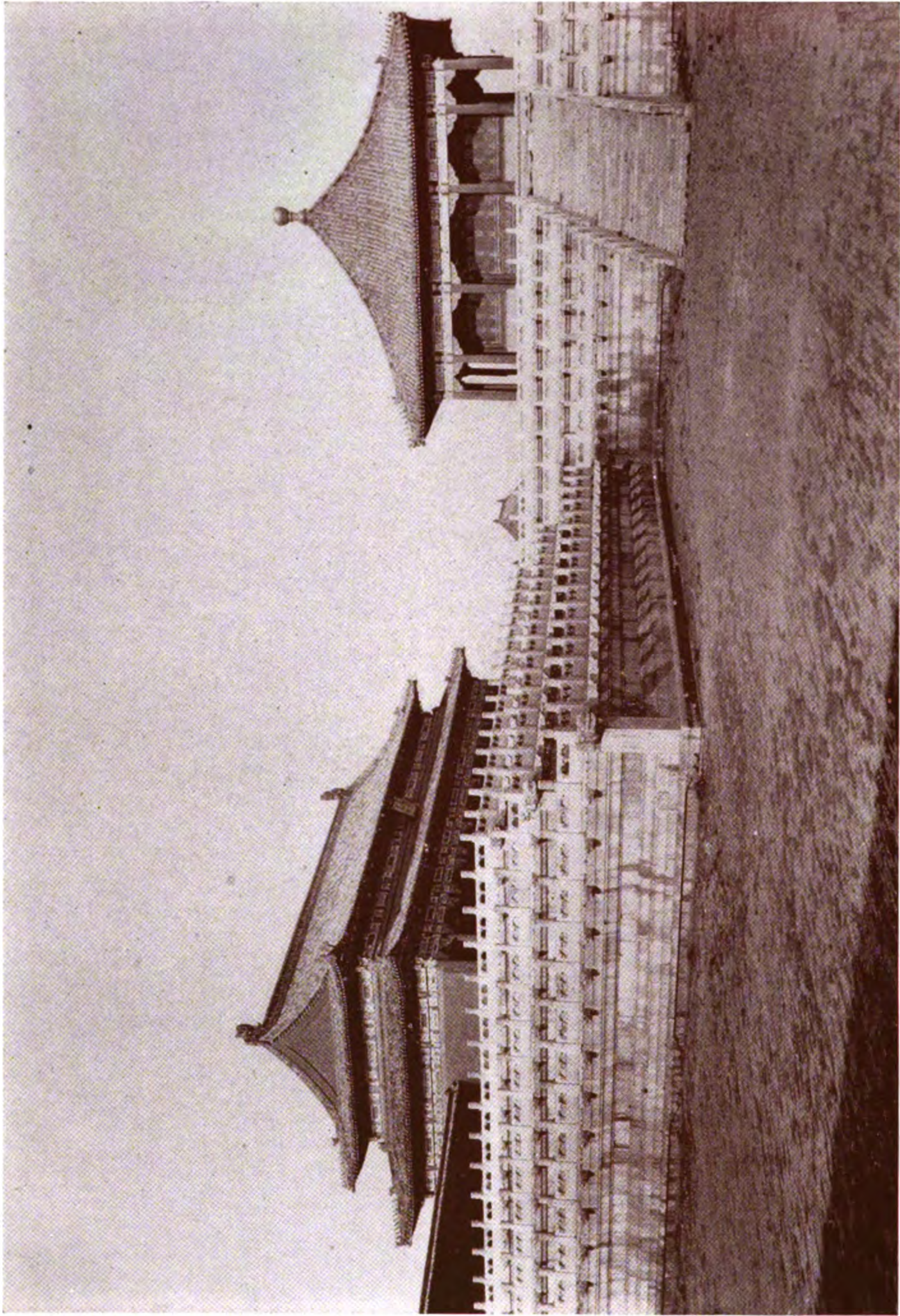
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THE WU AN MEN GATE, BEING THE MAIN INNER GATE IN THE IMPERIAL PALACE
PEKING, CHINA



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THE THREE-STORIED TERRACE IN FRONT OF THE 'TAI HO TIEN,' THE MAIN HALL
IN THE IMPERIAL PALACE, PEKING



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TAI HO TIEN AND CHUNG HO TIEN, TWO OF THE MAIN HALLS IN THE
IMPERIAL PALACE AT PEKING

WHAT IS OCCULTISM?

H. T. EDGE, M. A.



OCCULTISM is a word which has been much used in connexion with Theosophy; but it has to be used with considerable caution, on account of the misleading meanings which are often attached to it.

Occultism, in its true sense, is the very opposite of all selfishness: in fact, it implies the overcoming of all the selfishness in our nature. For it is the art of attaining *spiritual* powers and developing *spiritual* faculties: a thing which cannot be done as long as any selfishness remains. That this is the sense attached to the word by all true Theosophists is proved by a reference to the writings of H. P. Blavatsky, whose insistence on the point was most emphatic and unceasing. Her successors, W. Q. Judge and Katherine Tingley, have been equally insistent, as a reference to their writings will prove.

It is of course absurd at this time of day to deny that certain latent faculties of the psychic nature can be developed into activity, and that the carnal nature of man can be intensified by certain methods. But it goes without saying that, as long as the selfish impulse remains unsubdued, these powers can be nothing else than obstacles in the path to wisdom and happiness. For it is selfishness that is man's great deluder, the source of all his woe, his most cruel tyrant; and it would little help his true interests to add weapons to its armory. It was never this that H. P. Blavatsky came to teach. Hers was a message of help and hope to a world struggling in the meshes of selfishness, unbrotherliness, and unfaith in the spiritual. The spiritual powers to which she pointed the way were those that raise man above his personality and make him a beneficent power in the world.

In the utterances of all persons and parties who exploit the name of Theosophy and its teachings for purposes other than those of the original Society, we can readily recognise the appeal to desire, ambition, vanity, idle curiosity, and other weaknesses of our frail lower nature. This is the touchstone that distinguishes such spurious coteries from the original Universal Brotherhood and Theosophical Society, founded by H. P. Blavatsky, and now under the Leadership of Katherine Tingley.

It is well that we should never forget that there is such a thing as Occultism, and that there are in man Spiritual powers which can and should be cultivated; for this is what H. P. Blavatsky came to teach.

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It is humanity's great hope. It is admitted on all hands that the salvation of humanity depends on man himself, for he cannot be saved by programs or by the momentum of circumstances. Neither can man be governed, in the last analysis, by any power but his own. It is obvious therefore that it is to the Spiritual nature of man that we must look for help, whether in our individual life or in the life of our race.

If an effort to gain powers does not spring from the heart, it will only arouse latent psychic and *kamic* (desire) forces in our nature, and thus raise great and perhaps wellnigh insuperable obstacles in the way of our happiness and wellbeing. Thus you will find that all our literature insists on the prime importance of cultivating the unselfish side of one's nature. There may be some who will say, in a carping spirit, that this amounts to mere philanthropy and goody-goodness. Nothing of the sort! There is plenty of teaching in Occultism available, but it is indispensable that the necessary preliminary conditions should be observed. Anyone can be taught when he is ready to learn. To attempt to teach him in advance of that time would be either futile or to his detriment.

And who will teach him, or how is he to be taught? it may be asked. Knowledge comes from the source of Wisdom which we all have within us, and which becomes available in proportion as we purify our nature so that the light from within can illumine the mind. The Path to Wisdom and Self-Knowledge stands ever open to those willing and able to tread it. Moreover there have always existed those who have trodden this path before us, and whose help may reach us, though we are quite unaware of it.

In regarding Occultism, people usually make a certain mistake which they habitually make in regard to many other matters: they place it up in the clouds — detach it from ordinary life. This is a fault which our religious training has inculcated in us. We have had it ingrained into us that the world is one thing, and God another; that *our* life is sinful and material, but there is another and better life beyond the grave; that Jesus is the *only* son of God, and we dare not presume to reach his state, in spite of his own teachings to the contrary. In a word, we tend to look at Occultism as something exotic and *supernatural*; as though this present life of ours were complete, and Occultism were something superadded on the top of it.

But the more one gains in experience, the more is the conviction forced on one that Occultism is something very intimate and simple, and that it is simply the art of living. It is learning how to overcome certain obstacles in my own nature, which have been holding me back all the time; and when these are removed, I shall find myself in a new realm

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of freedom. I shall have achieved a new self-realization, and shall have found out what I wanted to know without running about after people to instruct me. I shall feel that knowledge will come to me just as fast as I am able to deal with it.

Occultism is an affair of the Heart, rather than of the head. The contrast between head-learning and Soul-Wisdom is often drawn by the Teachers. Head-learning can drive a man to misery, and civilization to destruction. It is Soul-Wisdom, Heart-Knowledge, that is wanted all the time.

Far be it from us to deny the possibility of higher powers in man. People are attracted by that idea, and rightly. But it always needs to be said that any powers, however showy, if based on selfishness, no matter in how disguised a form that selfishness may be, will be a curse to the possessor. As long as there remains in me any unconquered weakness, the possession of psychic powers will only add new and powerful temptations to which I shall probably succumb. The possession of powers must surely be a great responsibility. May I be shielded from it until I am able to bear it!

We always find, in reading about the ancient Mysteries, or about any matter connected with Occultism or initiation, that the aspirant has to achieve great victories in self-conquest before he can safely accept such responsibilities.

Purity is another great thing needed today; and purity is one of the watchwords of genuine Theosophy and of Occultism. Many people have had painful experience of the way in which psychism (miscalled 'occultism'), and even the sacred name of Theosophy itself, can be associated with very questionable teachings. There can be nothing in Occultism which in the slightest degree impairs the natural normal healthy relationships between people; and any strange doctrines which teach otherwise are self-condemned by that very fact. We find this point very strongly emphasized in the utterances and writings of Katherine Tingley upon marriage, parenthood, and the home-life.

Occultism is identified with *health*. It is easy to see that much of the unrest and strange theories of today are due simply to an unhealthy condition of the physique. It is proverbial that a sound mind needs a sound body. We hear of strange remedies proposed for the cure of disordered propensities; remedies that would be worse than the disease. But such problems would disappear altogether if we could only prevent the neurotic and unbalanced conditions that engender them. The healthiest and most natural feelings of humanity are sure to take a morbid form if they supervene upon a constitution that has been weakened or im-

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paired, so that the nerves are out of control. Occultism thus implies healthy and balanced development. What is the alternative? People unable to control the ordinary forces of their nature, and yet seeking to develop other and much stronger forces. This is unequal and disordered development, and the result is easy to see.

And so it is perfectly definite and well understood what Theosophy stands for. It offers mankind what they truly need, what their Souls ask for; but it will never compromise with human weaknesses or flatter vanity and selfish desire. People misguided enough to want this latter must go elsewhere, and heaven help them! Theosophy will remain true to its trust, that of upholding Occultism in the right sense of the word, the duty of pointing out the path to true Wisdom and Freedom.

RECENT SCIENTIFIC ADMISSIONS REGARDING EVOLUTION

H. TRAVERS, M. A.



WE have frequently had occasion to comment on the very great change which has come over the scientific attitude of mind in recent years, but new occasions are continually provided for us by the articles in current literature, so that in recurring to the subject we are merely keeping up with current topics. Scientific thinkers have moved to a point from which they can criticize the ideas of the past as though their eyes had been new opened and a great revelation had been made.

We note an article in the *Scientific Monthly* for July, on 'The Convergence of Evolution and Fundamentalism,' by Professor G. T. W. Patrick of the University of Iowa. He seeks to show that these opposing views have actually little or no ground for their antagonism, the strife being rather one between conflicting prejudices.

The article further illustrates the fact that any inquiry, scientific or otherwise, which keeps steadfast to the desire of ascertaining the truth, must eventually clear itself of its errors and fall in line with other branches of inquiry conducted with the same impartial spirit. We find here, as in other utterances of the same kind, that the distinction is insisted on between what is mere speculation and what is undisputed fact; a distinction which was strongly emphasized by H. P. Blavatsky in her criticisms of science written forty years ago.

The writer dwells chiefly on the salient point of dispute between

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evolutionists and fundamentalists — whether organized forms of life were produced by some process of derivation or by special creation; and especially with regard to that greatest of them all, Man. And he shows, as has so often been shown before, that a mere physical examination, and a mere reasoning upon physical lines, can never reveal to us the actual connecting-link between the successive forms in a graduated scale of beings. We see before us a multitude of creatures, which we can arrange in a series according to their likeness to one another. We can theorize that they have been derived from one another by some natural process. But, when we come to carefully look into our minds, we have to confess that the *process* by which one form may be supposed to have passed into another escapes our knowledge; and that, while there must be an *agent* conducting this process, we have no idea who or what this agent may be.

This of course leaves ample room for the introduction of the almighty finger into the machinery; and that finger need no longer be represented as an interfering power, miraculously modifying an existing process; for it seems that without the almighty finger the machinery would not run at all.

Darwin suggested that the change from one species to another, and the gradual production of better types, might be explained by the natural selection of those forms best adapted to survive; or, in other words, it was the sorting-out of *chance variations*, by which some survived and others perished, that accounts for the existing facts. But he admitted that he was at a loss to account for the emergence of those chance variations. That is, he needed a start: give him his chance variations, and he would undertake to do the rest. The only place where he failed was at the start, but that failure was decisive.

So here is a point where what is demanded is really 'special creation'; and it is stated that Lloyd Morgan, in his book on *Emergent Evolution*, does actually speak of the organizing agency as simply 'God.'

The writer, in reviewing the present status of evolution, says that the fact of evolution has become more evident; but, as regards the process, perplexities have multiplied; and even the fitness of the word evolution is questioned. Biologists are concerning themselves less with the theory than with the patient study of facts in genetics. The word evolution implies the unfolding of something already existing, but in latency, in the germ. But this would mean that the original simple type contains within itself the whole of what is afterwards to come out of it. But this notion is not entertained by the evolutionists, who on the contrary represent the process as one of accretion or addition or

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synthesis. The process is 'epigenetic,' and the writer thinks it might have been better to speak of epigenesis than of evolution. The words evolution and *Entwicklung*, though thus inadequate, have however become fixed; the French *transformisme* is happier. Thus what has been called evolution is really an upbuilding process.

"Evolution is a history of new forms and functions. Every new form is a plus — a new creation. . . . Organic evolution is essentially constructive and creative."

Thus an architect is required. We refer back to Lamarck's idea that it was *desire* and *effort* (on the part of the organism) which determines the direction of evolution. Though, as just said, biologists are not speculating so much on the *theory* of evolution, yet when they do speculate,

"It is interesting to notice the new terms which they are using. We hear much of creative evolution, not always in the strict Bergsonian sense. We hear of 'emergent evolution.' We hear evolution described as 'a struggle for freedom,' or as a process in 'self-expression.' We hear of animate nature as being the work of 'an artist with inexhaustible imaginative resources, with extraordinary mastery of materials.' We hear of the material fabric of nature as being 'alert' rather than 'inert.' We hear of 'the grand strategy of evolution.' We even hear of evolution as a process of achievement, in which life and mind and moral conduct and social organization and science and art are values which have been won."

Thus we see that scientific men everywhere are recognising the inadequacy of nineteenth century scientific philosophy. In order to explain the phenomena on any plane, we must go back to some plane beyond it. What we see with our bodily senses is a series of disconnected atoms, between which we cannot find the bridge. It may be atoms in a so-called 'inorganic' physical structure, or it may be various forms of plants or animals. And just as we cannot explain how one particle acts on another, unless we carry our investigations (or at least our speculations) beyond the plane of physical matter, so we cannot discern the connexion between one species and the one likeliest to it. Physics gives us a stationary universe: nothing moving. Into this universe at every point and at every instant come mysterious 'forces' which set it in motion. A Darwin may arrange the whole animal kingdom into a graduated series, and speculate that one form was derived from the one next below it. It is easy to conceive the process loosely and as a whole; where we break down is when we try to discern the first tiny step in the process. Without the inspiring touch of some ultra-physical power — call it what we will — nothing can move.

Those seeking to explain nature by physical conceptions alone have too often put effects in the place of causes. Natural selection is a name for an effect, but has often been spoken of as though it were a cause. Force is, in physics, an effect, being measured by the product of mass

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and acceleration. It cannot logically be made to take the place of the real ultraphysical *vis viva* which is active in the physical world.

“Briefly, then, the meaning of evolution is that it is a creative process, something new appearing at every step of the developmental history.

“Every form is a plus — a new creation.”

Regarding *mind*, the following statement will be useful to quote against some other scientific writers more dogmatic and less reasonable. It will mollify the feelings of some of the opponents of evolution.

“It is repugnant to the special creationists to suppose that the mind of man has been evolved from animal behavior. But we see now that mind according to the evolutionists is not something evolved *out of* animal behavior. Mind is in no way potential in such behavior. When it comes it is something new. Even according to the obsolescent Darwinian theory of small variations, every variation is a novelty, and somewhere in the history of mental development an all-wise observer would be obliged to say, ‘This is no longer animal instinct, it is mind.’ ”

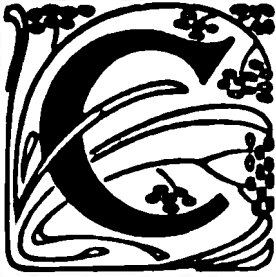
What is said here and elsewhere about the small variation theory applies with greater force to the ‘mutation’ theory, mutations being variations of a larger and suddener degree. The variations ‘just appear’; they ‘just grewed.’ It is just as true (in this writer’s view of evolution), according to the evolutionists as according to the fundamentalists, that man was created “a little lower than the angels.”

There is much more in this article which we might quote; but limits must be observed and we forbear. What does it all amount to? That, to the true man of science, every branch of investigation is a reverent study of the workings of a supreme intelligence, whose presence is more intimately felt the more intimately we study his works. But it would be the height of crudity to suppose that such a deific power is without the ministry of other powers, of endless orders and grades, the agents of wisdom and creative power acting each in its appropriate sphere.

Just as there are infinite gradations and variations of living creatures in the visible world; so, in the invisible realms beyond, there must be an infinitude of intelligent powers. We ourselves are living conscious beings in a universe of living conscious beings; and however important and interesting it be to investigate the origin of man, there remains the all-important duty and necessity — how to act in the present in which we find ourselves. Here stand I now, verily a God in the midst of a universe, endowed with creative powers of will and imagination and love and aspiration. Whatever credo may drop from my lips, nothing can absolve me from using well these powers with which I am endowed.

CIVILIZATION AND BARBARISM

RALF LANESDALE

IVILIZATION and barbarism appear at first sight to be naturally and inevitably opposed to one another; but since the war events have led many thinking people to wonder if there is really as wide a gulf between them as is popularly believed; while some are cynically inclined to ask if there is anything in the life and conduct of the so-called civilized nations to justify their claim to superiority over some of those contemptuously called barbarians.

On the other hand it will be as stoutly maintained that civilization is as far removed from barbarism as is light from darkness. And that may well be so, for there is no clear dividing-line between such pairs of opposites anywhere in nature, where all is relative and the most obvious extremes not only meet but blend and interpenetrate.

Day and night are not more sharply contrasted than are civilization and barbarism; yet the daylight and the dark melt in the twilight, which seems to part them from each other, so that none may say with certainty that such a moment of twilight belongs to the day that is past, and not to the night that is coming on.

Is not this age a period of evolutionary twilight, in which the darkness of barbarism still lingers and is but made more evident by the flicker of the artificial substitute for daylight wherewith we must at times content ourselves? And what if our civilization be no better than a candle in comparison with the great source of natural daylight, it may serve to mitigate the darkness of the night. It is perhaps the best available expedient but should not be mistaken for true civilization. And what may that be? Is not all civilization artificial? No: but the genuine article is a state of spiritual enlightenment that is beyond the comprehension of the general run of present-day humanity.

It has been said we live in a shadow-world where all is unreal and nothing is permanent, and it is generally assumed that while barbarism is the natural state for primitive humanity civilization is right and proper for those races which are more highly evolved or have outgrown the state of barbarism. But on the other hand it may well be maintained that the savage races are not primitive, but decadent, and that primeval man was civilized in a higher sense of the word, being more spiritually enlightened.

Tradition tells of a golden age when glorious beings walked the

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earth as gods, and men claimed kinship with them, looking to them for guidance and instruction in all arts and sciences as well as in the higher art, the art of life, which we call civilization. May it not be that we are the decadent descendants of those glorious ancestors and all our boasted civilization no better than a graduated barbarism?

To solve the problem of our origin and destiny we must revive the ancient knowledge of man's constitution and relation to the other dwellers on this earth. Then we may understand the sacred writings in a new way, and when we read of gods forsaking their abodes of bliss to walk the earth as men, as spiritual teachers, or as elder brothers of the human race; and when we ask where are they now, those bright ones, we may marvel at the answer, "Thou art That." For truly man is divine originally, and the spirit in man is immortal, passing from life to life, from body to body. So there is a god in man, and that divine one is the Self. That divine Self is the source of true civilization. It is the true teacher.

But if there is a god in man, a Higher Self, there also is a demon self, the genius of barbarism that perverts the wisdom of the godlike one and substitutes an intellectual barbarism in place of the true civilization. This is the lower self, the voice of all the senses and the passional elements that constitute the human personality as distinct from the spiritual individuality or true Self.

Between these diverse powers humanity continually vacillates mistaking an emotion for an intuition and driven by every breath of passion from one extreme to another of barbarism and perverted instinct. And yet, through all the struggle and chaotic conflict we call life, we still may trace a certain continuity, the semblance of a purpose that suggests the guiding hand of some creative principle. But this principle is no outside influence; it inheres in human consciousness, and is in fact the spiritual Self of man. Within humanity, the complex mystery, lies enshrined the Divine Soul, the god in man.

For man is purposeful, and the high purpose of his life is to attain to full self-consciousness. That lofty goal is not attained by any act of grace performed by an external god in answer to the supplication of some humble devotee; nor is it automatically accomplished under pressure of a blind necessity. Each step achieved in human evolution is the result of will and effort guided by deliberate choice. Man stands eternally confronted with a 'parting of the ways'; for him the 'moment of choice' is all eternity, and life one never-ending opportunity; for his evolution is purposive, although the purpose may escape his immediate understanding, because his attention is unduly occupied with purely personal

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affairs and temporary interests. These temporary, personal interests are the expression of the barbarian self, who looks with jealousy upon his divine counterpart, the godlike 'Augoeides,' the Higher Self: and the barbarian self is also purposive, or rather he is fiercely instinctual, although he calls his gross passions natural impulses to be religiously obeyed.

But the divine desire for self-consciousness, which turns away in scorn from such barbaric self-indulgence, finds natural expression in the noble doctrine of Brotherhood; for the Self it seeks to know is transcendental and purely spiritual. And these eternally conflicting principles dispute for the supremacy upon the field of human consciousness producing both civilization and primordial barbarism, and that chaotic compound that we find in every civilized community.

In presence of the contradictory results of our attempts to civilize the savages, as well as in face of the questionable success of our own experiments in sociology, it would require a bolder man than I to glorify the one or to denounce the other. This thing we know: that we are in face of a choice between two paths, and as we choose such will the future be for those who follow us and for us too when we return to reap where we sowed.

HOW CAN WE KNOW GOD?

T. HENRY, M. A.

OFTEN it has been truly remarked that there is no such thing as a real practical atheist; as every man, whatever theoretical views he may profess, does actually believe that there is plan, order, and purpose back of life and the universe; and governs his conduct accordingly. The opposite of this belief is quite untenable, and if it could be seriously held would result in a despair that would render life unlivable. An atheist is simply one who has rejected ordinary ideas about the deity; but he still believes in something which he perhaps calls the 'order of nature.' He believes in 'law.' He studies the operations of law and trusts in it; and it is evidently true, as has often been said, that this informal religion is common to every man, governing our conduct and making the professed atheist as decent a citizen as the professed minister of religion.

We can but accept facts and try to understand them. We are conscious of our own intelligence, and we are also conscious of its limitations. We are thus able and obliged to conceive of higher intelligences — hence the notion of God or Gods. We cannot communicate our own know-

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ledge to the animals, however strong may be the desire on both sides for such a communication. It is logical to infer that intelligences of a higher order than our own cannot communicate their knowledge to us. Our idea of deity may be as inadequate as an animal's idea of a man. However, we are obliged to believe in the existence of ordering intelligence in the universe, superior to our own, whatever we may call it, whether God or the Laws of Nature.

There is nothing better for a man to do than to seek self-knowledge — the dictum of all true philosophies and their teachers. It is evident that our conception of God changes with the degree of our self-knowledge. Some ideas of God are very crude, others much more refined, according to the culture of the man who entertains them. There is obviously no particular limit to this process of refining and enlarging the notion of Deity. Hence our present conception thereof must be insufficient. It is a frequent remark that man makes God in his (man's) own image; and it has been said that a camel's God would have four legs and a hump. It is thus that we find Deities endowed with human frailties.

For people living in a primitive state, God is the protector, the provider of sun and rain, of crops and meat, perhaps the giver of victory over enemies. He may be a tribal God or a family God or a personal God. For many people today, God is the procurer of temporal benefits or of a self-satisfied peaceful condition of mind. Thus we see various aspects of human nature reflected in our notions of the Deity; but the greatest God of all is the God who represents our best ideals of duty, universal love, and self-sacrifice.

We find God as a great Father, who has some of the attributes of an earthly father, but not others. As a famous orator has justly remarked: "What father would not desire his son to be as good and powerful as himself?" Yet most people who look upon God as their father would consider it impious presumption to dare aspire toward such an equality. Judging however by the teachings of Jesus, all men have within them the power for such aspiration, and it is their urgent duty to cultivate it. Without quoting isolated texts, and giving them special meanings (which is not a good way of supporting a case), we can safely refer to the general sense of Jesus's teachings as showing that he urged men to cultivate their spiritual nature and become like unto the Father.

Thus, instead of the idea of God as a sort of absolute monarch, desirous of keeping his children in perpetual subjection, and jealous of emulation, we get the idea of a real Father, desiring the progress of his sons; and we have made a great step forward.

The great doctrine common to all religions in their purity is that

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in every man there is incarnate a spark or reflexion of Deity, which is usually called the 'Son.' It is by the Son that man approaches the Father. This teaching is found in the Gospel records; but it is by no means original with Jesus or with Christianity. For it is a fundamental teaching of the ancient Mysteries. This is the true conception of man's nature. The ordinary doctrine of evolution, whatever it may establish about man's body, can never explain by its methods the origin of that spark of intelligence which makes man what he is and distinguishes him from all other beings. It is stated in religions that man derived this intelligence from a divine source; but not enough is made out of this fact. Man, having such an intelligence, is expected to use it.

At this point it becomes necessary to distinguish between the higher and lower nature of man; otherwise it might be thought that the doctrine teaches that man should assert his personality. But it is explained in Theosophy that the personality is the voice of the lower self; whereas the Higher Self is called the Individuality; and it is the latter that man should assert. The Individuality, as thus defined, is the center of all the spiritual aspirations, and is devoid of selfishness.

Some people will say that we have taken away God altogether and substituted for him man. But what we have been trying to do is to take away the little unworthy ideas of Deity and point the way to a worthier conception. And as long as we confine ourselves to mere argument and words there will always be fruitless controversy; but the difficulty vanishes when we come to the practical question — the question of conduct. Every man knows the difference between right and wrong, selfishness and unselfishness, truth and falsehood, courage and cowardice, etc. And whatever his theoretical professions he can and ought to choose the right side in his conduct. And whoever follows this path purifies his faculties and sets out on the path to knowledge. True knowledge consists rather in knowing what to do than in having any fixed theories.

There is abroad today much disposition to trust in the guidance of human instincts; but never was it more important that we should distinguish between those instincts which are destructive and those which are sound. And for this it is necessary that we study human nature in the light shed upon its mysteries by the Theosophical teachings.



“WHEREVER the heart rules, spirituality is, for the heart is the seat of the soul.”— *Katherine Tingley*

THE LIVING TRUTH

LYDIA ROSS, M. D.

"The living doctrine becomes an entity, through the mystic power of the human soul."— W. Q. JUDGE

"Theosophy is above all the power to uplift. If mankind but understood and lived it, the whole human race would be freed, a solid foundation of mental and spiritual freedom would be established and present menacing and terrible conditions would disappear. So great would be the joy of life under Theosophy, applied and lived, that those partaking of its beneficence could efface from their memories even the mistakes of the past, and could go forward fearlessly and filled with hope."— KATHERINE TINGLEY



WHEN the Galilean Master said, "I am the way, the truth and the life," he voiced the living truth. His daily life showed the philosophy of his teachings in practical action. Like all true Teachers, he illustrated, in person, the running text of his teachings.

The most specious reasoning cannot dispose of an idea which is alive in human form. Hence the convincing power of example. The protest that a thing cannot be done falls flat in the presence of one who is doing it. Example is a type of practical occultism, more potent than oratory or logic. We little dream how much the steady influence of what we are, outweighs that of what we say and do.

"Nor knowest thou what argument
Thy life to thy neighbor's creed has lent."

In Katherine Tingley's late book, *The Gods Await*, she relates her interview with H. P. Blavatsky's Teacher, in India. As an instance of the living truth of Theosophy, he pointed out a young Hindû plowing nearby, with a brace of oxen. The plowman was one of the Teacher's lay pupils. It seems the oxen were most unmanageable with others, but with him they were always perfectly docile. They obeyed the chela, who, without anxiety or effort of will to control them, followed blithely along the furrows. The dumb things felt their driver's atmosphere of buoyant content and purity of thought, which he carried everywhere. When he went on pilgrimages, he walked faster and farther in a day than the others, and usually arrived neither footsore nor weary. He was "so filled with the joy of the spiritual life," the Teacher said, that it actually lightened his body, — a hint of wholesome mysticism for us all.

Now, these restless oxen, wholly beyond any philosophical argu-

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ment, were responding to the influence of the living truth in their driver's philosophy of serene content. Surely, his 'atmosphere' must have affected, in some degree, every one he met, and they, in turn, must have spread its ripples in each of their circles of contact. As he moved along, everywhere serenely and buoyantly positive, he would strike more or less magnetic response from the negative majority who are burdened with confusing doubts and fears and uncertainty. In his simple acceptance of and devotion to the duty in hand, he was an incarnating spiritual power in human form. He was living in the soul sense of true being, here and now,— quite a different idea from the gloomy theological appeals to the fears of 'miserable sinners'!

One of the outstanding questions of today is the prevalent lack of interest in religious matters. Many earnest minds are justly concerned with the loss of reverence and devotional spirit which marked earlier generations, who stood for narrower creeds and less liberty of thought than we now have. Not that we lack religious equipment of any kind. Organized religion commands the resources of modern money, architecture, science, art, learning,— every tangible thing for perfect stage-setting of devotion. Yet the play, as presented, fails to draw the restless, seeking multitude, who adventure vainly in quest of the satisfying reality. Is the play lacking in modern appeal? Or does the cast, in pulpit and pews, emanate too little of that intangible spiritual atmosphere which magnetically attracts the seeker to inner realities? Perhaps the plowman and his oxen could do some missionary work among western pagans.

Though there is nothing new under the sun, yet every sunrise does unveil a new dawn. Today is ever born richer for yesterday's experience, and so is more pregnant with future meaning. Likewise, there is no new philosophy which, so far as it is true, is not based upon the age-old principles revealed by the divine instructors of infant humanity, in the Golden Age. Yet the ancient truth, which ever remained on earth in minds and hearts of saints and sages, on palm-leaf and in printed books, dawns anew upon every nature that awakens to its light.

Emerson's transcendental works were original only in his phrasing of old Oriental philosophy. He interpreted the teachings of the *Bhagavad-Gîtâ* in the literal tongue familiar to western liberal thought. As a timely intellectual mystic, he revealed a broader and brighter horizon to minds awakening from narrow creeds. And in the literary field he sowed seeds of the Theosophic heart-doctrine. He did his work because he had prepared for the duties of his day in his yesterdays of past lives. Like any other soul, he took up the lines of earth-life where he last laid them down.

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For there are no breaks in the progressive unfolding of nature or of human nature.

Many will feel that their influence is *nil*, compared with that of the sage of Concord: they are not in his class. Not so; for in the human democracy of endeavor, all have equal chance to make good, before the karmic law. It may have been easier and pleasanter for Emerson to live in peace, and put his liberating message into words, than for obscure legions who slowly grope their onward way through suffering, ignorance, sordid temptation and despair. There are inner gains in selfhood, whereof "the race is not to the swift, nor the battle to the strong." Outwardly, one may barely escape disaster, or ever seem to live and die defeated, yet he may have won some point of self-conquest that crowned the struggling efforts of many previous lives. He may have made a superb output of spiritual will in simply doing justice to his duty. Mayhap some patient, obscure, uncouth, unloved natures are the more enriched because the karmic law holds no outer lure to turn them from the inner reality of true being. The confident soul may even choose heavy handicaps for a life or so, to test its strength and courage.

The outer conditions of seeming or doing are no measure of the inner progress of the real self. It is the *quality* of one's life that counts for one's self and that influences others. So that he who keeps on trying, cannot be a failure. For he is striking a steady keynote of courage and will-power, so that others feel the help of the living truth that there *is* an innate power that refuses to surrender. What most persons need is a working philosophy of life. So that he whose life is a good working model of what is needed, is broadcasting uncounted values of help and comfort into the world's common atmosphere.

As one heroic warrior's example can turn a rout into a rally, so in the battle of life, one courageous soul's continued efforts can inspire others to win victories of self-conquest; for the soul-self can meet and cope with every condition, if the living truth of its existence is put into action. "Nothing is great, nothing is small in the divine economy," in the eyes of the higher law. So, seemingly trivial events and obscure and humdrum conditions may be as essential in the soul's destiny as positions and events that receive a world's spot-light and broadcasting.

What is that quality of living truth which makes real sympathy radiate courage and comfort? It is so vital, when genuine, that the mere presence of the sympathetic one is more helpful than tenderest words and thoughtful care from another. Is it not because the afflicted one feels that he is understood by one who, keeping step with him in the shadows, yet sees where the present path leads up into sunshine again?

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Yet sympathetic natures have not all suffered greatly in this life; or else have met great sorrow with a fearless calm that robbed it of its keenest pangs. That is like grasping a nettle firmly enough to overcome its sting. But knowledge of how to do this does not come with first stinging touches of suffering. Compassionate ones must have met suffering and sorrow again and again in past lives, until pain verily awakened the innate power equal to pain and the destruction of pain. For the logical purpose of repeated earth-lives is to conserve our endless rounds of hurts and happiness into knowledge of the selfhood which is the reality on both sides of death.

Katherine Tingley is often asked about the rules for teaching her Râja-Yoga system of education. But the secret is no question of technique. Rather it is living truth in thought and action. She has no formula for putting things into the child's mind; instead, she aims to give the newly-embodied soul its rightful chance to come forth in natural expression. Which does not mean that the child is given free rein to his every passing impulse,— as some modern systems interpret 'expression.'

The basis of Râja-Yoga is a living belief that the real child of destiny is a divinity incarnating in an animal body. This belief in the teacher challenges him to constantly upbuild his own character, by invoking his better side and controlling his lower nature. The result is a training in self-knowledge which intuitively feels and sees finer shadings of right and wrong than mere intellect detects. Meantime the quality of the teacher's efforts radiates out into the atmosphere the child breathes, in school, at play, awake and asleep. All the time, his higher nature is appealed to by surroundings of beauty, fearless joy, harmony and helpful purpose, and he is trained to see that wrong things bring him suffering.

The result is, that he soon grasps the profoundly simple fact of human duality, not as a theory, but because it accords with his own conflicting impulses, which make him feel now like a nice child and then again like a naughty one. And as happiness comes when at his best, he soon moves on lines of self-conquest, as naturally as a young animal strikes out to swim when he is thrown into water.

In Katherine Tingley's prison work, the same appeal is made to the dormant better self of the criminal. He, too, is a child of destiny, but, lacking self-knowledge, has made his mistakes, as all others have done, since time began. Not rarely, when he is given the clue of human duality, he sees himself in a new light. He begins to understand the evil impulses which he followed to his own undoing, as well as the scourging of his conscience, whose presence he denied even to himself. Now that the law has stripped him of outside resources and of liberty, he is desperate

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enough, often, to seek for some anchorage within. Many a prisoner, some under sentence of death, has grasped the sublimely simple teachings of Theosophy, and made of them living truth in building for 'another chance' in this or the next life.

So all along the line, any man can be a growing exponent of the science of life and the art of living. He can become a miracle of living truth, as he embodies it in his eating and drinking, breathing, speaking, working, thinking, and loving. It is the Great Adventure in human progress, the splendid competition which makes individual gains a benefit to all.

A CANON ON EVOLUTION

H. T. EDGE, M. A.



THE clash between religion and science must result in the elimination of whatever is wrong in either of them, and the survival of those essential truths which are common to both. But what survives will not be a mere residue; for the interaction of science and religion will have yielded valuable elements which were found in neither of them when working alone. In reality it is the immortal spirit of man, working now under one form, now under another, but always towards truth and light, which produces this beneficent result.

The more intelligent of the clergy realize that the findings of science, with regard to the organic kingdoms of nature, cannot be puffed away with an indignant breath; and, what is more, they are finding courage to state openly what many of them must long have felt privately.

If asked to state in a word the essence of this change which is coming over religion, we would say that it consists in a recognition that divine revelation is a continuous process, not made once for all at some past epoch, but going on all the time. God is still revealing himself, say the clergy today; and the scientific doctrine of evolution is one of his ways of teaching us.

There meets our eye some extracts from a recent essay by the aged Canon James M. Wilson, of Worcester, in the (London) *Guardian*, in which he declares that the idea of evolution is helping —

"to put before ordinary folk the scheme of life and creation in a somewhat new light. We men are seen as able, and called on, to co-operate in the great divine work."

"To the Evolutionist Christian the conviction that 'in the beginning' there must

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have been Reason, Mind, Purpose, Personality, the Logos — in a word, God — and that He is shown in Jesus Christ as in none other, but in some degree in all men, is the supreme inspiring message of the Gospel.”

Those words, ‘In some degree in all men,’ mark a notable and welcome broadening of view. Formerly it was said that Jesus alone was the human manifestation of God. Theosophists have always declared that every man is essentially a manifestation of God, through the ‘Son,’ which is man’s Higher Self, and the intermediary between the Divine and the animal natures in that compound being man; and further that Jesus himself in the Gospels teaches this very doctrine. Now here we have this claim partially admitted; partially, because qualified by the phrase, ‘in some degree.’

But individual men differ very much in the extent to which the divine spirit may be said to be manifest in them; and it would seem too daring to attempt to set a limit to that extent. Moreover it is necessary to recognise the equal claims of religions other than the Christian, which also have their Saviors or special representatives of the divine-human manifestation. Mithraism, that Oriental religion which was so influential and widespread under the Roman Empire, and came within an ace of supplanting Christianity as the future religion of the west, attributed to Mithra the same attributes as the Christians attribute to their Christ. He was the intermediary between the divine and the human, the Savior, the Way by which man can achieve immortality, the radiant one, the fount of all harmony and strength for mankind.

Thus, if we are to allow one Savior, we must allow many; and, further, we can only regard these Saviors as differing from ordinary men in the fact that they were further advanced in their evolution — an evolution, however, which is the destiny of us all. Nevertheless, as said, the utterances of this enlightened divine, are surely a great landmark; and it is step by step that we climb. Many people, not yet ready to accept the broader truths of Theosophy, will now find courage to step out of a narrow sphere into one of greater spaciousness, that will be the anteroom for yet further advance in time to come.

The Canon compares the present crisis with that of the Reformation; but designates it by the word ‘Transformation.’ The Reformation was concerned chiefly with the consistency of doctrine with Scripture; the Transformation is concerned rather with conduct and with the co-ordination of religious and scientific truth. In his summing-up he says:

“The transformed theology in brief seems to be this. God has made known to our generation, through Science, the immeasurable scale of creation in space and time and number and energy and intricacy and resource. Through the idea of Evolution, He now presents to

A CANON ON EVOLUTION

us this marvelous creation, not as a finished work, but as a drama still being acted, in which we are playing a unique part."

As regards the connexion between evolution and Christianity, we read that

"The greatest event in human history took place when Jesus of Nazareth, the true Son of God, showed us the ideal nature and purpose of man, as manifesting the Spirit of God and creating His Kingdom on earth. . . . The idea of Evolution — a process by which through long ages past God has out of humble origin created man — leads us up to Jesus Christ."

Jesus was undoubtedly a great Teacher; but there have been many; nor is there anything in Christianity which has not been taught before. We need to take a far wider view of the world's history and to accomplish a larger synthesis than merely putting together the gospel of Christianity and the modern scientific views on evolution.

There emerges the fact that the teachers of religion have been constrained to adapt their teachings to the growing intelligence of man; and we feel that the real source of knowledge and of Religion itself is in the spiritual nature of man.

So far we have been considering statements of a loose and general kind. But it is rather a sweeping gesture to commit oneself wholesale to whatever may be understood under the word 'evolution.' When we come down to details our troubles will begin. It is for this reason that we invite the attention of those interested in the subject to the commentaries of H. P. Blavatsky on the modern scientific theories of evolution, as also to certain writings of her students in which her teachings are expounded and epitomized. It will be found that Theosophy can point the way to the essential truths in both religion and science; not by asking people to accept assertions and dogmas, but by calling their attention to certain truths which had perhaps escaped them before, and which their judgment will approve.

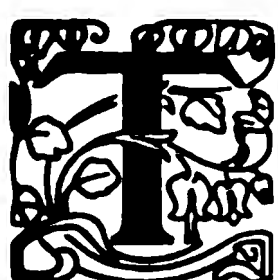
Theosophy stands on a broader platform than do the ministers of any particular religion; and in these times of such earnest inquiry, no one can afford to neglect so good an opportunity of enlightenment.



"IN each man dwell two creatures: one blind and carnal, and the other seeing and spiritual. The seeing, the spiritual part of man we call conscience. What is then the conscience? It is *the voice of that one spiritual being that dwells in all of us.*"— *Count Tolstoy*

SOME IMPRESSIONS OF LEONARDO DA VINCI AS PAINTER

ANNA REUTERSWÄRD



THE study of Leonardo da Vinci's life and works is like going again and again to a museum and looking at the different pictures, and each time seeing some new beauty, some different aspect, doors opening on new vistas.

The first picture by Leonardo that I ever saw was a Madonna and child — Madonna Litta — in The Hermitage in St. Petersburg, now Leningrad. The Virgin is sitting with the Child in her lap. The background is a lovely landscape, seen through a window. Never was sky a more beautiful blue, and it gives the right relief to the young mother's figure and sweet expression. Motherhood here is lifted to its right place, sacred, dignified — surely a shrine in every noble man's heart.

In the Louvre at Paris are several pictures attributed to Leonardo. The one that is without question genuine, is the canvas on which 'Mona Lisa' is painted. When I looked at it, I saw in my mind Leonardo's studio, with the subdued, mild light, which he thought was so becoming and softening to the human face.

The Master is walking around, arranging the easel and the chair for the expected model. The musicians are playing softly. Everything is ready. Suddenly the Master's face brightens. He hears light footsteps, and after a moment Mona Lisa Gioconda enters with her duenna. For three years Mona Lisa came in this way to pose as a model to Leonardo, who always tried to make the sittings as pleasant as possible for her. With lovely music and wonderful stories he entertained Mona Lisa, and he studied every emotion that passed through her. Although they never met alone, they knew that they loved each other. When the picture was finished and they parted, both felt that at some time they should meet again, when circumstances in life were different for them.

Mona Lisa died a few months afterwards and Leonardo never parted from her precious image, which he tried to make more and more perfect. Mona Lisa smiles that indescribable smile which seems to understand everything. She has the same smile in her eyes — or is it Leonardo's smile that radiates through her whole face, full of wisdom, patience, and love?

Certainly it is a picture of a soul, and light radiates from it like

IMPRESSIONS OF LEONARDO DA VINCI AS PAINTER

a halo. Leonardo's voice is heard through centuries: "Perfect love is Wisdom's daughter."

Another picture in the Louvre attributed to Leonardo is, 'Sainte Anne, la Vierge et l'Enfant.' It is especially the head of Saint Anne that is fascinating. The Virgin sits in her mother's lap and is stretching out her arms for her child, who is playing with a lamb. The background is a landscape. Anne looks down on the Virgin and the Child with a smile and an expression of sweetness and love, which I wonder if any painter has surpassed him in rendering.

Other painters may have had a broad mind and a mystical thought-life, but few have had the skill, the knowledge of anatomy, of geometry, drawing, and of construction, and the color-sense that Leonardo had, which made him able to reveal nature's secrets and show us the beautiful, the good, and the true in the spiritual life as he saw it and lived it.

In every picture by Leonardo there is a lesson. In his 'Lucrezia Crivelli,' also called 'La Ferronnière,' he shows us the image of a beautiful woman dressed with refined taste and elegance, but the expression in her face is haughty and cold. Her soul-life is not developed and she cannot reflect anything of Leonardo's spirituality. But his hand and skill have created a masterpiece which commands our admiration, though it does not touch the heart.

The difference can be clearly seen when we compare it with 'Mona Lisa.' Both are masterpieces — the one is a picture of a beautiful woman and the other of a beautiful soul. All Leonardo's pictures are interesting studies in the handling of light and shadow. Look for instance at the subtil shadows from the eyelashes and eyebrows in the face of Mona Lisa!

In some of his pictures, Leonardo places his figures — or only the heads of the models — against a dark background and lets light pour forth from two different directions over their faces and bodies. Look at 'La Vierge aux rochers' and 'La Vierge aux balances,' both in the Louvre; 'Saint Jérôme' in the Vatican and 'La Madonna Litta' in The Hermitage among others. The darker colors vibrate life and light, just as when the sun's rays move the air when penetrating shadows.

At Milan, in the monastery 'Sainte-Marie-des Grâces,' Leonardo painted on a wall his famous 'La Cène.' The Master tried many different ways of painting *al fresco*, but already during his lifetime the moisture partly spoilt this painting and it is with sorrow that one now stands before the remnants of the composition. A guard sits in the room, that is restored to dignity and beauty. But it has not always been so. In wartime the place was used as a stable, and once a door was cut through

THE THEOSOPHICAL PATH


the middle of the painting, leaving imperfect some of the figures. But one sees still the structure, drawn by the masterhand and also the disciples' different characters — the work of deep knowledge of human nature. Leonardo has used the triangle as an invisible frame to hold his creation and he has placed Christ's admirable, beautiful head at the apex.

I am thinking about what some of Leonardo's pupils at times said, that he laid too much stress on geometry in composition and in dividing his paintings according to its rules. But is not the whole Universe held together by form and measure and number? A picture without firm construction, without spine, seems to me like a floating cloud, a vision — maybe as beautiful as a dream and in that way having its mission to fill,— but not complete, not built up with perfect knowledge of soul and mind.

The Italian sun shines bright as I at last stand in an open place in Milan in the middle of which is erected a big statue representing Leonardo da Vinci. At the corners of the square enclosure reserved for the monument are statues of the four most prominent of Leonardo's pupils. The Master stands like a pillar of power and light — a true expression of his noble life. His soul and mind revealed secrets centuries ahead of his time. Are not his words a prophecy: "We shall have wings"?

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

 HE dispute as to the origin of the American Indians still goes on, and so far nothing decisive has been proved, though there is a good deal in favor of an Asiatic derivation for at least some tribes. It has been generally believed that indications of pre-historic relationship between Asia and America are not found in language, but in certain legends, the svastika, certain physical characters, similar types of weapons, etc., but now comes Dr. Edward Sapir, a Canadian anthropologist on the faculty of the University of Chicago, who claims that a comparison of the primitive Chinese, Siamese, and Tibetan languages, which are closely allied, shows that the same peculiarities of phonetics, vocabulary, and grammatical structure exist on both sides of the Pacific. He says:

"It is probable that the migration of the Asiatics speaking primitive Chinese or Tibetan took place long ago and that these immigrants settled or moved over the mountains and plains, some remaining in Northwestern Canada to become the Tlingits, others moving

NEWS FROM THE ARCHAEOLOGICAL FIELD

out to Queen Charlotte Islands off the west coast to form the Hida group, and others penetrating the deserts of the southwest."

A few months ago a stone figure, resembling a Buddha, was found at Tizapan, in the Mexican State of Jalisco; it is now being studied in the Mexican National Museum. This, and other Central American sculptures of Chinese type, do not necessarily support the theory of the Asiatic origin of the Indians, but tend to strengthen the belief, based on certain oriental legends, that Chinese Buddhist missionaries reached the shores of America at no very early period and strongly affected the art of the Mayas. The distinguished anthropologist, Dr. W. H. Holmes says:

"The problem to be solved is whether or no these exceptional features which appear in Toltec and Maya art are due to the intrusion of Asiatic elements in comparatively recent centuries. . . . In general contour the face strongly contrasts with that of the average Indian, the features lacking all the boldness and virility of the tribes of today. At the same time there is in the smooth, roundish, placid face, the small mouth, the tilted eyes, a decided suggestion of the features of the Orient and especially of the placid countenance so characteristic of the sculptured image of Buddha. . . .

"To one at all conversant with the architecture of the East Indies these Central American ruins have a familiar look not readily explained except on the theory of relationship in origin. . . . In the pose of the figures the parallelism is truly remarkable, and that this parallelism should arise in two centers of culture (and two only) among totally isolated peoples occupying opposite sides of the globe, challenges belief."

One of the greatest difficulties in accepting the Buddhist theory is the absence of any representations of the Wheel. No trace of this most important Buddhist symbol, the Wheel of the Law, is found; and, so far as research has shown, the very principle of the wheel was utterly unknown in North and Central America (and supposedly in South America) until the coming of the white man. If barbarous Asiatics had come over thousands of years ago, before the invention of the wheel — whenever that may have been, who knows? — this would be no difficulty, but to think that Buddhists from the great civilizations of India or China should have impressed their ideas so forcibly as the 'Buddhist' theory implies without introducing and popularizing the wheel, seems incredible.

It has been suggested that the wheel was known and used in ancient America, perhaps to a very limited degree, and that we have simply not discovered the records. If man existed here a hundred thousand years ago or so, before the disappearance of the horse, it might well be that wheeled vehicles were in use at that time. It is hard to understand, however, that if the wheel had been introduced by Buddhist missionaries, who are supposed by some to have brought the Chinese facial type and oriental 'yoga position' as shown on some of the monuments, there should be no trace of it.

But, in considering the value of evidence from antiquity — *and*

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especially the import of the absence of evidence — great caution is necessary, for in so many cases during the last century of intensive research apparently established conclusions have been completely upset by new discoveries. Troy, Crete, and the Spanish Palaeolithic cave-pictures, come to mind immediately, but quite recently there have been many significant revelations, such as the great color picture at Corinth, the prehistoric cities of high culture in very ancient India, the highly ingenious calendar of the Mayas, and many others which have been discussed in THE THEOSOPHICAL PATH.

The latest surprise has been the discovery of the remains of two horses in Egypt, mummified with the same care that was given to the sacred bulls, cats, etc. No such mummies had ever been found, and it was not even suspected that the Egyptians preserved the horse, yet those animals had been lying in their tomb for more than three thousand years!

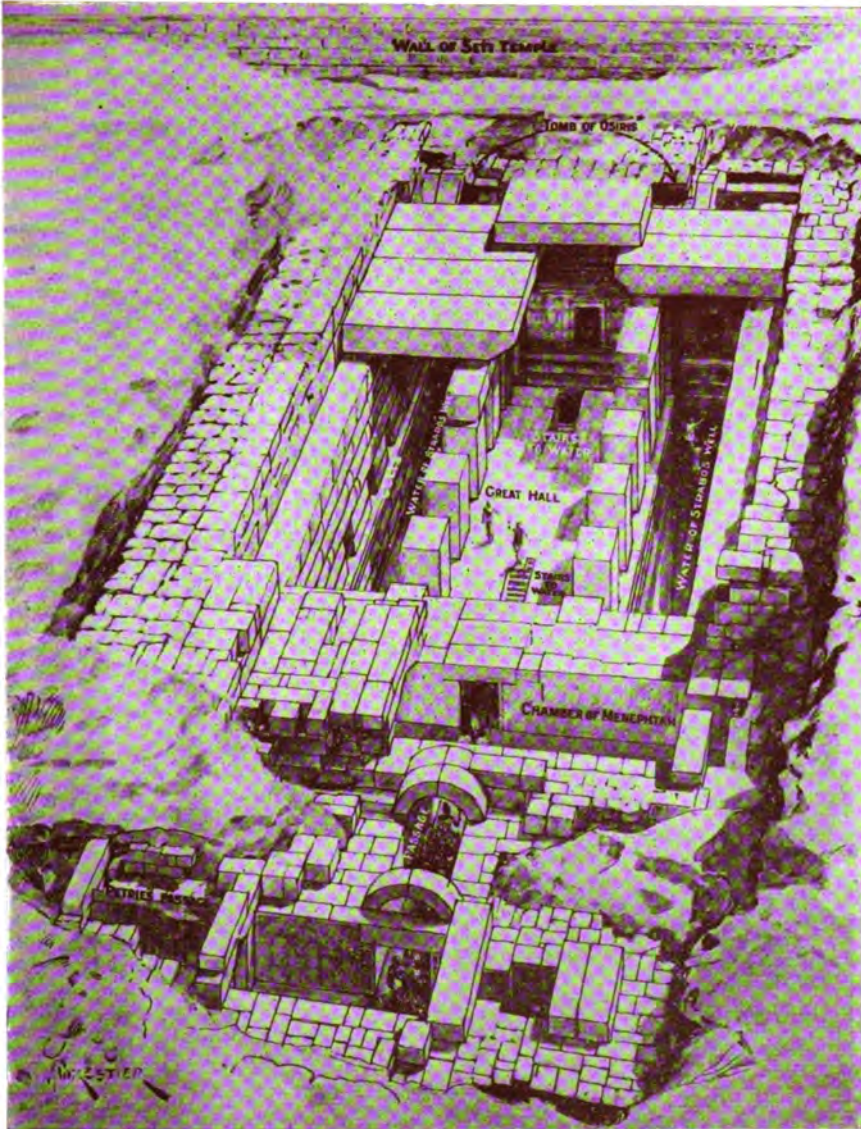
The Buddhists may have been in Central America less than two thousand years ago and they may have said nothing about the wheel, but stronger proof than anything yet advanced is necessary before the difficulties can be overcome.

There is an account in the great Chinese Encyclopaedia, vol. 231, referred to by Dr. C. E. Chapman in his *History of California* (Macmillan, 1921) which speaks of the mysterious kingdom of Fu Sang, 'the land of the century-plant.' The Buddhist monk Hwui Shan described his route from that country to China in the year 499 A. D., and many think his description agrees well with a journey by way of Japan, the Aleutian Islands, Alaska, and California to Mexico.

There are other Chinese records which give some color to the possibility that Buddhist travelers had reached Central America about the same time. Chinese coins found in British Columbia and regarded as being 3000 years old, provide another unsolved puzzle.

Dr. G. Elliot Smith's theory that the Egyptians set out from the Nile Valley not earlier than 900 B. C. on a great cultural migration and finally reached Mexico and Peru, would explain certain religious and social habits and beliefs but hardly the Buddha-faces and attitudes, and it does not solve the great obstacle provided by the absence of the wheel in America, for the Egyptians were perfectly familiar with wheeled chariots and the potter's wheel ages before 900 B. C.

While it is no doubt true that many cultural ideas and forms have been carried from one country to another, the teaching of Theosophy is very definitely that the chief reason why we find so many strange resemblances in religions and traditions in places thousands of miles apart is that there was once a comprehensive and unified body of teaching



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THE SO-CALLED 'OSIREION' OR 'STRABO'S WELL' AT ABYDOS,
EGYPT, NOW CONSIDERED TO BE THE CENOTAPH OF
KING SETI I. DIAGRAMMATIC RECONSTRUCTION

The part marked 'Tomb of Osiris' is probably the empty tomb of Seti I, while the central hall represents the 'Primeval Island' within the 'Primeval Waters.'



Lomaland Photo & Engraving Dept.

ONE OF THE CELLS OF THE GUARDIAN GENII IN THE OUTER WALLS ABOVE THE CANAL SURROUNDING THE CENTRAL HALL IN THE CENOTAPH OF SETI I AT ABYDOS, EGYPT, SHOWING THE GREAT BLOCKS OF MASONRY AND THE LEDGE ABOUT TWELVE FEET ABOVE THE WATER



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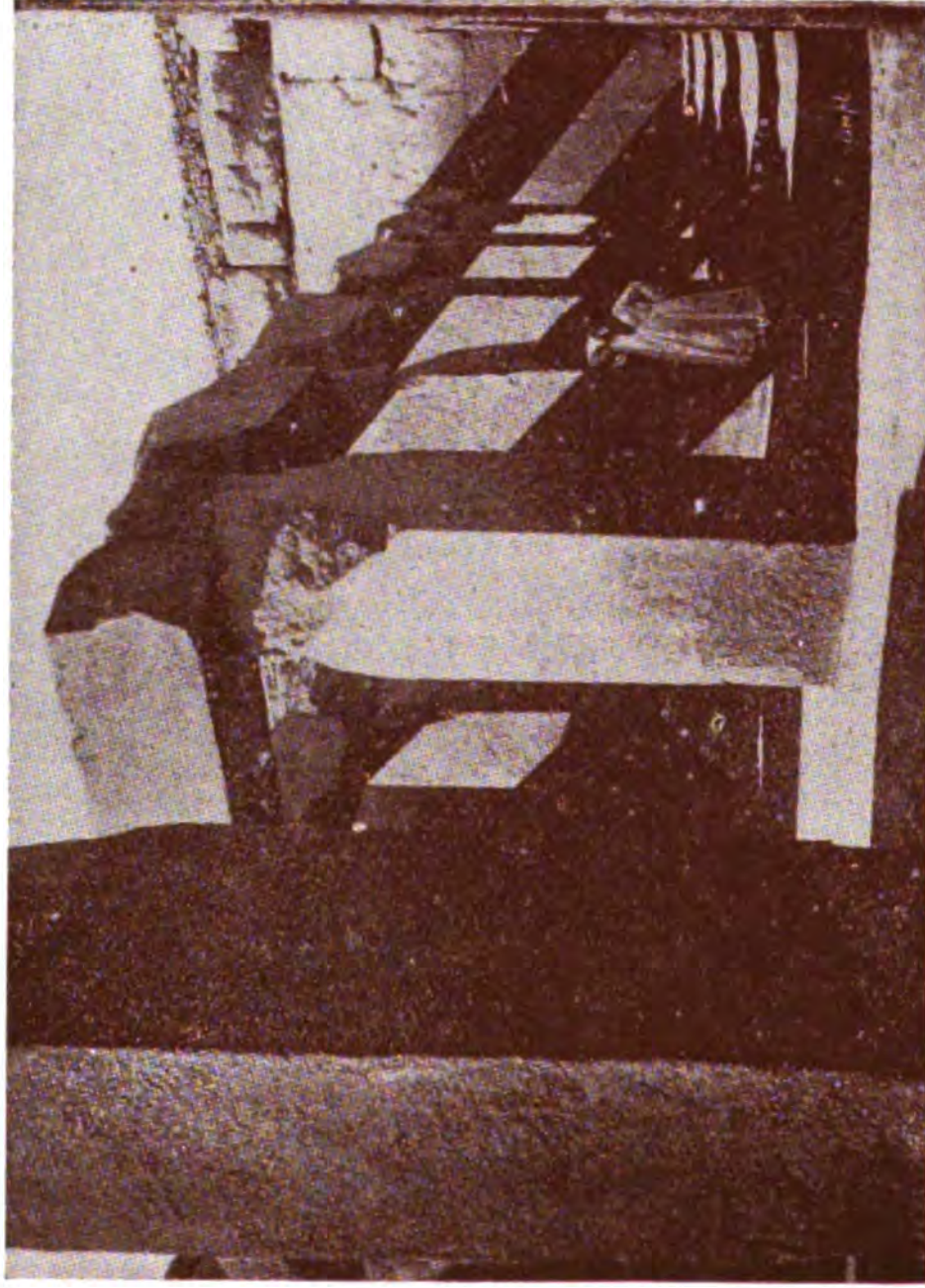
THE VALLEY OF THE TOMBS OF THE KINGS, NEAR THEBES, EGYPT, ONCE CONTAINING
THE SARCOPHAGUS OF KING SETI I IN THE FAMOUS 'BELZONI' TOMB

Ancient Egyptian priests removed the mummy to a place of greater safety at Deir-el-Bahari, but it was found
in 1881 and is now in the Museum at Cairo



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KING SETI I AS A YOUTH



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**THE TEMPLE OF THE SPHINX, NEAR THE
GREAT PYRAMID, GHIZEH**

NEWS FROM THE ARCHAEOLOGICAL FIELD

about man's true place in nature based upon knowledge and not speculation.

The initiated teachers, who possessed this wisdom, gave the people all they could understand through forms suitable to their different stages of intelligence. In the course of time, according to the inevitable law of cyclic rise and fall, these teachings became more and more materialized, until now they can only be seen in distorted form and with difficulty in the dark mirrors of ancient religious myths, and rapidly-disappearing ceremonies and customs. They have become a concealed or 'Secret Doctrine,' some of whose fundamental tenets H. P. Blavatsky was commissioned by its present Custodians to bring forward again in her great work of that name, because this Ancient Wisdom-Religion is the only substantial foundation upon which a real brotherhood of man can be raised.

THE ISLAND HALL AT ABYDOS, EGYPT, THE SO-CALLED OSIREION

THE study of antiquities found last season at Abydos, sacred to Osiris, and recently exhibited in London, has, it is claimed, solved the mystery of the so-called Osireion at Abydos, one of the most extraordinary of all the relics of Egyptian greatness. This subterranean structure, the only one of its kind known, lies forty feet below the surface of the desert and close to the famous Temple of Seti the first, one of the great Pharaohs. The central part of the main hall, built of immense red and gray granite blocks, is surrounded by a canal about ten feet wide containing water enclosed within steep walls of unadorned sandstone. Stairways descend from each end of the central island down to the water, but there is no bridge for crossing. Seventeen curious cells face inwards towards the canal, and are said to have been provided for the guardian spirits of this weird place.

This mysterious underground building was discovered about twenty-three years ago, by Professor Flinders Petrie and Miss M. Murray, and partially explored, but the war delayed the excavations necessary to solve the problem of its use and its builder. Its striking resemblance in some ways to the so-called Temple of the Sphinx near the Great Pyramid of Ghizeh, gave rise to the belief that it was of very great age — possibly contemporaneous with the Temple of the Sphinx,— and was a prehistoric monument erected to preserve and conceal the head of Osiris which was said to be buried at Abydos. No other building in Egypt resembles the enigmatical Temple of the Sphinx, which is built of immense blocks of granite splendidly worked, but no vestige of decoration or inscription has been found in it — a unique feature for an Egyptian temple. In plan it is a cross. The cyclopean building at Abydos

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contains many carvings and the new evidence seems to prove that it is far younger than the singular temple at Ghizeh.

For some time many Egyptologists have come to hold the view that Osiris was probably a living man, afterwards deified, which is in harmony with the teachings of H. P. Blavatsky, given out long ago. If so, it seemed not unlikely that his mummy, or perhaps the head only, would be found at Abydos, and probably in this so-called Osireion, or 'Strabo's Well.'

The Egypt Exploration Society, under whose auspices the recent excavation has been conducted by Mr. Henri Frankfort, declares, however, that it is not the tomb or even the sanctuary of Osiris, but is actually a kind of Cenotaph of Seti first, the builder of the great temple nearby (1313-1292 B. C.) and second king of the famous 19th Dynasty. His mummified body was originally entombed in the famous 'Belzoni Tomb' in the Valley of the Kings at Thebes in a magnificent sarcophagus (now in the Soane Museum, London), but it was removed, apparently in the 21st Dynasty, with the mummies of many other great Pharaohs to a secret chamber in the hills at Deir-el-Bahari, for protection against robbers. This well-concealed hiding-place remained inviolate until 1881 when it was found and the royal remains transferred to Cairo.

The Cenotaph at Abydos — the Empty Tomb of Seti first — is supposed to have been constructed to maintain a close connexion for him — through appropriate ritual, no doubt — with the sacred spot where the head of Osiris was buried, according to tradition. From the earliest periods Abydos was a favorite burial-place for Egyptians.

The main feature of the Cenotaph of Seti first is not, however, the great chamber at one end of the building which may be dedicated to him, but the unique central Island Hall with its colossal eight-foot square pillars, which is now declared to be an expression in monumental form of one of the leading features of the Egyptian philosophy in which the Primeval Hill as an Island, surrounded by the Primeval Waters of Space in the 'Underworld,' played important parts, and were connected with esoteric teachings about Osiris. It is believed, then, that for the first time a building has been found depicting in some way the Underworld — or perhaps better, the Inner-world.


Students of Theosophy may find in H. P. Blavatsky's works references to Osiris and the Waters of Space and the Underworld which contain clues to some interpretations of these mysteries, but the ancient Egyptian initiates knew well how to conceal, while apparently revealing, teachings which can only be understood by those who are inwardly duly and truly prepared, a rule which without doubt prevails today.

THE ESOTERIC CHARACTER OF THE GOSPELS

H. P. BLAVATSKY

[Extract from an article first published in *Lucifer* (London), Nov. 1887]

“. . . Tell us, when shall these things be? And what shall be the sign of *thy presence*, and of the consummation of the age?”¹ asked the Disciples of the MASTER, on the Mount of Olives.

 HE reply given by the ‘Man of Sorrows,’ the *Chrêstos*, on his trial, but also on his way to triumph, as *Christos*, or Christ,² is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . said unto them:

“Take heed that *no man* lead you astray. For many shall come in my name saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail. . . . Many false prophets shall arise, and shall lead many astray. . . . then shall the end come. . . . when ye see the abomination of desolation which was spoken through Daniel. . . . Then if any man shall say unto you, *Lo, here is the Christ*, or there; believe him not. . . . If they shall say unto you, Behold, he is in the wilderness, go not forth; behold, he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the *presence* of the Son of Man,” etc.

Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text: (a) ‘the coming of Christ,’ means *the presence of CHRISTOS* in a regenerated world, and not at all the actual coming in body of ‘Christ’ Jesus; (b) this Christ is to be sought neither in the wilderness nor ‘in the inner chambers,’ nor in the sanctuary of any temple or church built by man; for Christ — the true esoteric SAVIOR — *is no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the ‘sepulchre’ of his sinful flesh; he who has the strength to roll back *the stone of matter*

1. *Matthew*, xxiv, 3, *et seq.* The sentences italicized are those which stand corrected in the New Testament after the recent revision in 1881 of the version of 1611; which version is full of errors, voluntary and involuntary. The word ‘presence’ for ‘coming’ and ‘the consummation of the age’ now standing for ‘the end of the world,’ have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

2. He who will not ponder over and master the great difference between the meaning of the two Greek words *χρηστός* and *χριστός* must remain blind forever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead letter of the texts, the very Dead-Sea fruit of *lip-Christianity*.

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from the door of his own *inner* sanctuary, he *has the risen Christ in him.*³ The 'Son of Man' is no child of the bond-woman — *flesh*, but verily of the free-woman — *Spirit*,⁴ the child of man's own deeds, and the fruit of his own spiritual labor.

On the other hand, at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have 'famines' — another name for destitute pauperism, and the famished multitudes of the proletariat — been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years? Millenarians and Adventists of robust faith may go on saying that "the coming of (the carnalized) Christ" is near at hand, and prepare themselves for "the end of the world." Theosophists — at any rate, some of them — who understand the hidden meaning of the universally expected Avatāras, Messiahs, Sosioshes, and Christs — know that it is no 'end of the world,' but 'the consummation of the age,' *i. e.*, the close of a cycle, which is now fast approaching.⁵ . . .

Many and many a time the warning about the 'false Christs' and prophets who shall lead people astray has been interpreted by charitable Christians, the worshipers of the dead letter of their scripture, as applying to mystics generally, and Theosophists most especially. The recent work by Mr. Pember, *Earth's Earliest Ages*, is a proof of it. Nevertheless, it seems very evident that the words in Matthew's Gospel and others can hardly apply to Theosophists. For these were never found saying that Christ is 'Here' or 'There,' in wilderness or city, and least

3. For ye are the temple ("sanctuary" in the *revised* N. T.) of the living God. *2 Cor.*, vi, 16.

4. Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. *Sophia* of the Gnostics, and the third Sefhira *Binah* (the *female* Jehovah of the Kabalists), are feminine principles — "Divine-Spirit," or *Ruach*. "*Achath Ruach Elohim Chiim.*" "One is *She*, the Spirit of the Elohim of Life," is said in *Sepher Yezirah*.

5. There are several remarkable cycles that come to a close at the end of this century. First the 5000 years of the *Kali-yuga* cycle; again, the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or 'Fish-man' *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B. C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

6. The earliest Christian author, Justin Martyr, calls, in his first *Apology*, his co-religionists *Chrestians*, *χρηστιανοί* — not Christians.

CLAIMING TO BE JESUS

of all in the 'inner chamber' behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialize and thus degrade that which is the purest and grandest ideal — the symbol of symbols — namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said: "I am the Chirst"; for those born in the West feel themselves, so far, only *Chrêstians*,⁶ however much they may strive to become *Christians* in Spirit. . . . Can the prophetic insight of him who uttered this remarkable warning be doubted by anyone who sees the numerous 'false prophets' and pseudo-apostles (*of Christ*) now roaming over the world? . . .

CLAIMING TO BE JESUS

WILLIAM BREHON (WILLIAM QUAN JUDGE)

[From *The Path*, Vol. X, No. 7, October 1895]

IN one of the letters written by [one of the Teachers] it is said the world (including doubtless East and West) is still superstitious. That this is true can hardly be denied, and in America the appearance of many who claim to be Jesus and who thus gain followers, shows how foolish and superstitious people yet are.

A man named Teed appeared in New York and is now in some western city, who said he was Jesus. He had a theory of our living inside a hollow globe. He induced a wealthy woman to give much money, and still has followers in his present place.

In Cincinnati a Mrs. Martin declared herself to be the Christ, and immortal. She gathered believers. But unfortunately in the summer of this year she died. Her coterie refused to believe in her demise and kept her body until mortification compelled a burial.

Out in New Mexico, in 1895, a German named Schlatter rises on the scene and at last says he is the Christ. He is one who takes no money, eats but little, and it is said he cures many of their diseases. At any rate great excitement arose about him and hundreds came to be cured. He then went to Denver, a larger city, and is still there posing as Jesus and claiming that his cures constitute the proof. And there are others scattered about; those cited are merely examples.

The posing of these claimants is due to partial insanity and to vanity. They do not like to pretend to be anything less than God. But

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their having followers shows how far superstitious and gullible other people are. Theosophists will doubtless laugh at both. But are we so free from the same defect? Has that folly exhibited itself or not among us, though perhaps under a different name? What of that 'superstition' which sees in every dark-skinned Hindû either an Adept or a teacher, or at least a high disciple of some Yogi through whom occult favors may be had? Why it is known that this nonsense went so far in one case that the adorer devoted large sums of money to the crafty young fellow who posed as "just a little less than a Mahâtma." We are not quite clear of the beam we have seen in the eyes of others.

A safe rule will be that those who say they are Jesus or the equivalent of Christ, are not so, and instead of either following them or looking about for wonderful beings we will follow the ancient saying: "Man, know thyself!"

THEOSOPHY AND SOME OF THE VITAL PROBLEMS OF THE DAY

KATHERINE TINGLEY

[The following extract from an address given in Isis Theater, San Diego, February 28, 1915, in connexion with the two preceding articles, is also peculiarly applicable today]

WHAT THEOSOPHY IS AND WHAT IT IS NOT

IT occurs to me that there are many strangers here tonight, who would be interested to know, not only what Theosophy is, but what it is *not*. Theosophy is not superstition, it is not blind faith; it is not speculation; it is not the product of the brain-mind of man; and it is not miraculous — it is scientific philosophy and religion.

Theosophy, while accepting and teaching the age-old doctrine of periodic descents or incarnations of Rays of the Divine, also sets forth very clearly the danger, both spiritual and social, of blindly following the teachings or beliefs of people who advance claims to divinity either for themselves or others. While of course, each such incarnation, or Avatâra of a Ray of the Divine, necessarily must have a human body to appear among men and teach them, no mere claims or representations of being such an incarnation have any value whatever. History both

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past and present is full of false Christs, false prophets, and of deluded and deluding teachers.

THE CHRISTOS SPIRIT IS WITHIN YOU

Theosophy teaches that the Christos Spirit is in every man, that he who seeks to resurrect this Christ Spirit within himself, that he who crucifies his own earthly passions, has strength to roll back the stone of matter from the door of his own inner sanctuary. Thus he finds the Christos that was buried in the sepulcher of his desires, risen within himself.

'The Coming of Christ' means the manifested presence of the Christos Spirit in every man, in *all* men.

If men had the knowledge now that was taught in the early days, long preceding the time of Jesus, they would be in a better position to understand the meaning of Jesus Christ's teachings and of the Theosophical teaching of the essential divinity of mankind. They would better understand the inner meaning of the Sermon on the Mount, and would be better able to meet the confusing problems of our day. But alas! the world's children have lost their way. There are of course some few who discern the light more or less dimly, but as a body we have strayed afar.

One of these problems lies before us Americans, for our present position as a nation in relation to other nations, is a question that demands our closest attention and our greatest effort for the common good.

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H. TRAVERS, M. A.



IN the (London) *Times Literary Supplement* for March 18 is a notice of Dr. A. N. Whitehead's new book, *Science and the Modern World*; and we take this notice as text for the following remarks.

One thing we gather is that science is really a religion, for it is founded on faith in a deity. This deity is called the 'Order of Nature.' This belief is regarded by Dr. Whitehead as an assumption; it does not seem to form part of the instinctive mental habits of Asia. It comes, he thinks, from our own local medieval insistence on a personal, rational

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and energetic God. Such a God must have constructed an orderly methodical universe; science still retains the idea of an orderly universe, even though it may have given up the creator. Thus science rests 'not on reason but on faith.'

Science claims to be inductive, and to reason from observed facts; but philosophers have often pointed out that the fundamental conceptions of science are assumptions, which cannot be observed or demonstrated: time, space, matter, energy, etc. Thus an artificial system, or imaginary scheme of the universe, has been constructed. It has enabled much to be discovered in the way of practical achievement, but it does not conduct us to a knowledge of the vital truths of life. We have become so habituated to this picture of the universe that it is hard to see how artificial it is, and that an indefinite number of alternative schemes might be devised.

It has become apparent today that this scheme needs total revision and will no longer suffice, even for the purposes of science itself, much less for the needs of the thinking man whose interests are wider than those of mere science. The notion of atoms as being points having a definite location in space gives us two abstractions — space and the atom — to neither of which a definite meaning can be attached. Nor is there any means of explaining or even of imagining how action can be communicated across the space from one particle to another. We can achieve a great deal by making this assumption about particles in space; but it has proved insufficient to the average individual in search of saving truth. We are feeling more and more every day that a wider and better founded philosophy is required to help the world through its present crisis.

But, more than this, science has lately found that, even for its own special requirements, its former assumptions are inadequate. It has discovered many facts in nature which can in no way be explained in accordance with the familiar mechanism of nature. It is in the position of having 'bitten off more than it can chew' — shall we say? And so Dr. Whitehead has been trying his hand at suggesting new assumptions and a new scheme — a new scaffolding, as it were, to hold together the facts discovered and relate them logically to one another. In order to reason scientifically, we must of course abstract. The important point is to avoid mistaking our abstractions for entities, to remember that they are abstractions; and there follows the question of selecting the most suitable set of abstractions. So far we have got along fairly well on a scheme of particles in space; but both the space and the particles are assumptions, and so is the nexus between them — how can we explain the action of one particle on another? So here we have a Trinity at

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the root of science, three mutually independent deities, inseparable, inscrutable.

Of course we cannot get to the very bottom of things: it is necessary to assume something in order to think at all. And for practical purposes we must make such assumptions as that the earth is standing still: a navigator would not sail his ship according to the map and motions of the solar system. In science it is thought to be advisable that certain things once assumed to be fixed should now be regarded as variable in relation to something else which is regarded as fixed. This is the so-called doctrine of relativity. Such a change can be achieved mathematically before it can be conceived in our imagination. Evidently the road to truth lies in the direction of studying and developing our own faculties. What we call the universe is but the picture we make in our minds; change our minds, and the picture changes too. The postulates of science, such as space and dimension, have no meaning in the interpretation of our mental and emotional life. Hence the scientific universe is quite a special affair, and there is another universe pertaining to our mental and emotional life. The word 'Nature' is a group-name for a collection of observations and ideas about the external sensory world, as it appears to us. The word 'God' stands for another group of ideas, including wisdom, power, goodness, etc. We can but study ourselves, and so we get back to the old injunction, "Man, know *thyself!*"

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R. MACHELL

IT is often said that history makes pessimists, for the study of history compels us to admit that the essential character of human beings has not shown sufficient signs of general improvement during the few thousands of years included in the period covered by history to justify the claim of progress made by civilization. Neither the claim nor its repudiation can be definitely proven for lack of evidence as to the condition of humanity in prehistoric times.

Archaeology may prove that there were human beings on the earth in ancient times who lived in a state of barbarism: but this is no evidence that there was no state of civilization coexisting with that barbarism, just as there is today. Archaeology reveals the fall of great civilizations, but the rise of barbarous peoples into civilization unaided

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by superior intelligences, is a matter of theory. On the contrary we are forced to admit that the earliest periods of great historic civilizations are often the richest and the most highly developed. And the traditions of all the known races point to a divine origin for the national culture and religion; the theory of ascent from a degraded ancestor was evolved in the brain of a latter-day product of modern civilization.

We cannot insist too strongly upon the fact that the evolution of civilization from barbarism within historic times is a theory resting upon no known fact nor upon recorded tradition, all of which seems to point the other way, that is to a divine origin with revelation by a more highly evolved member of a higher race followed by instructors who voluntarily sacrifice their own further progress by coming among the people of the new race as their teachers and law-givers.

And the traditions speak of that as the golden age of the race when the people knew their teachers and obeyed them lovingly. Then when the new civilization was fairly started the teachers withdrew and the people began to speak of them as gods and worship them; and so came a new religion to the world; and so came culture and civilization; and so the teachings crystallized into a system of law, and gradually ceased to be practised as the rule of life, and passed into tradition. It would seem that in all lands and in all ages tradition points to a preceding age as the source and origin of civilization and culture. Nowhere do we find evidence of a civilization self-evolved from barbarism unaided by teachers who revived the memories of antecedent culture.

Where then does progress come in? Is all our culture but a repetition of past experience?

It is sometimes said that life on earth is a school through which the human soul must pass, just as the students pass through the curriculum of school or college progressing from primal ignorance to full knowledge. But the various classes remain unchanged, only the scholars make progress as they pass from class to class until they finally leave college and proceed to put into practice what they have learned by study of the writings of former learned men. Thus there is progress in the school made by the individual students while passing through the various classes. But there is also progress of the school as the advancing scope of human knowledge compels the colleges to extend their curriculum and to expand the range of study for the students. This progress may be slow and almost imperceptible to a casual observer, but it is measurable so long as the life of the nation is healthy and has not passed its prime.

With the spread of education the sum-total of human learning may

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increase, and this raising of the standard of learning may indicate progress for the people; but men of genius seem to be independent of the general standards, and cannot be said to progress in this way. They seem to arrive at knowledge by interior perception of truth and their function is to act as teachers to the people. Yet they too are learners making progress in new studies.

Some colleges have endured for centuries apparently unchanged; indeed it is a common experience for those who late in life revisit their former school to feel as if nothing had changed; there are the same buildings, the same professors, the same students, coming and going, making the same old jokes, playing the same old games, which are as fresh and as exciting as in former times. And yet the change is there. The boys and girls of former days are the parents of today: for them there has been progress. And may it not be so too with the world we live in and the rest we know not of?

Humanity has been on earth for millions of years and seems to have hardly at all changed its chief characteristics. The cave-man of the archaeologists is with us today. The savages of the stone age still linger on the earth in spite of all our boasted civilization.

What, one naturally asks, is this? If man has been evolving on this earth for all these ages and has been progressing all the time, how is it that his essential characteristics are unchanged? I think the answer to that question is suggested by the analogy of the students in the college who have finished their term, and have to leave school and enter the real school of experience that we call Life. Those who have made the most of their opportunities are qualified to take positions for which the ordinary man is quite unfitted. They are so far progressed and so highly developed as to appear almost divinely wise. It requires but a slight effort of imagination to accept as true the tradition which tells of the great heroes and divine saviors of the race passing on to higher spheres of existence. We know that there are countless worlds floating in space, and who can say how many of them are inhabited or by what race of beings they are peopled?

May it not be that souls are bound by Karma to reincarnate on earth only until the lessons that may be learned here are all learned or the opportunity to learn is exhausted? And as the school-boys must some day leave college and enter on a wider field of experience, so too the long series of incarnations karmically allotted to student-souls on earth must have its limit, and the 'pilgrim soul' must pass to other spheres on which experiences may be gained that were impossible on earth.

So it may well happen that humanity is all the time progressing

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and yet the people on the earth today may act and think in much the same way as did their predecessors of a million years ago. Time is a great deluder, and a million years may pass in a flash. Of the supreme spirit it was said "A thousand years in thy sight are but as yesterday."

Karma is no bar to progress, nor are they alternatives. There is no clash between karmic recurrence of events and evolution.

ARE YOU FULLY CONSCIOUS?

MAGISTER ARTIUM



MAN is not yet fully conscious." These words occur in *The Ocean of Theosophy*, by W. Q. Judge, chapter viii. This is the reason, says the author, why life has so many mysteries. The religious idea has usually been that man can never solve these mysteries in this life; and this has led people to undervalue their own nature and to seek help and guidance in some external fount of wisdom. It has even been declared that to desire to know is impious and presumptuous. Doctrinaires have always been upset when any man has dared to use his own intelligence in the study of external nature or of human nature; and they have tried to suppress the man and his works; history furnishes well-known instances of this, and the tendency still exists, among doctrinaires of all kinds, whether religious, scientific, or otherwise.

Surely it follows from the doctrine of evolution that there must be higher steps of attainment before man in the future; hence that his present status is not the culminating point. This quite agrees with the statement quoted above, that man is not yet *fully conscious*.

The real Man is the Higher Triad, *Âtmâ*, *Buddhi*, and *Manas*, which lives throughout the cycles of time, incarnating periodically. The evolution of man is accomplished through many successive re-incarnations. The Higher Triad is not yet fully incarnate in this race. This trinity —

"use and occupy the body by means of the entrance of *Manas*, the lowest of the three, and the other two shine upon it from above, constituting the God in Heaven."

This *Manas*, which means Mind, or the Thinker, is the link between the Divine and terrestrial natures of man. It is the possession of this that makes the vast difference between man and the animals.

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It is the self-conscious I-am-I, which makes man introspective and able to take a calculated choice. This faculty can never be 'evolved' from the mind of animals. From what has been quoted we understand that the highest attributes of man are not yet fully manifest in the standard type of present humanity, but can only be faintly and occasionally transmitted through the Manas, the mind-principle; but that, at a future stage of evolution, they will become fully manifest and man will become as a God.

There is a quotation made by H. P. Blavatsky in the preface to *Isis Unveiled*, from Philip James Bailey's poem 'Festus,' to the effect that the human heart has not yet fully uttered itself. This occurs to one as appropriate to what has just been said. And furthermore it is interesting because it suggests that reason is not the only source of knowledge — perhaps not even the best source. There may be a wisdom of the heart which is inexpressible in terms of reason and logic. It is possibly by means of this wisdom that we can solve those enigmas of death and bereavement and remorse and eternal love, which defy the searchings of the mere intellect. Dimly conscious as we are of the existence of some such deeper knowledge within us, we are consoled, feeling that in some way all is right, or will be made right, though we cannot see how.

Some people may have found that, when tortured with perplexities, anxieties, and regrets, a determined silencing of the turmoil of self-reproductive thought will permit a little of this deeper wisdom to infuse itself, bringing a mysterious relief, the cause of which is not known until later. I think that many of us must be able to think of many different ways in which the evidence of a wisdom that surpasses the understanding makes itself felt, often inspiring beneficent action. All this is a foreshadowing of what lies in store for man in the future; a future which, however distant for man in the mass, may be nearer for any given individual.

The first step towards attainment is to feel convinced that there is something to attain. And this first step is a very important step. There must be many barriers which existed only because we had not that conviction, and which will therefore be at once removed when we have it. Before we presume to say what is in us, and what is not, let us ask ourselves how much time have we so far given to the search.

And now, what sort of knowledge is this to be, that we shall become the heirs of? More intellectual knowledge? Cleverer brains? An ability to discover new explosives? A mass of learning about forces and powers and principles? Very likely such knowledge will come incidentally — as a heavy responsibility, rather than a perquisite — but

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God forbid that this should be all or even chief. There are other kinds of knowledge much more badly needed. What about the knowledge of how to treat each other, for instance? There is a story of some children who saw the little birds in the nest opening their mouths, and thought they must be thirsty, and poured water over them from a garden water-pot. This is something like the form which our good intentions too often take when we try to help each other.

Neither good intentions nor intellect nor a combination of the two suffice, as far as one can judge from experience, to show us the best way to treat each other. We do not even know each other's minds and hearts; and, even if we did, there would still be the problem of how to act on that knowledge. Hence, if this twofold problem is solvable, it must be by means of an agency beyond the present resources of the average individual. Here therefore is where there is room for a superior wisdom and a superior power of acting; and we may well presume that it is with such questions as this that the wisdom to come will deal.

It will be apparent from what has been said that distinction is drawn between the heart and the emotions; for we said that the wisdom of the heart might succeed where the emotions (or good intentions) fail. So it seems necessary to call attention to the loose way in which the word 'heart' is used. One can point to certain figures of speech which connect emotion with other centers than the cardiac: thus the Bible says that Joseph's bowels did yearn upon his brother; and we have the phrases, 'being in the right kidney,' 'white-livered,' 'a fit of the spleen,' and such-like. This illustrates the undoubted fact that emotions are of different orders, and, in the main, of two different orders, which might be called higher and lower. We know for instance that what is called the heart may seriously injure the object of its feelings, by indulging his weaknesses when it ought to call out his power of self-conquest. This cannot be what we are to understand by the heart-wisdom that surpasseth the understanding.

Instead of quarreling about evolution and religion, we should avail ourselves of all possible sources of knowledge. Evolution, properly understood, and not taken in a narrow materialistic sense, can help us very greatly. It can help to convince us of the fact that we have these deeper sources of knowledge latent within us, able to be called forth. This will remove pessimism and doubt; for we shall see that the laws governing our life are not inscrutable. What appears to be chance is only laws that we do not yet comprehend, but which we may understand later on. Surely we find here one explanation of what is meant by saying that Theosophy gives us a purpose in life. For here is a new and vast

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field of exploration opening before us — the mysteries of our own and other people's natures. Avoiding capricious and unstable emotions, and the delusions of the ungoverned imagination, we can look within for the wisdom that is gentle and impersonal, free from desires and all such disturbances.

We can learn to 'incarnate a little more fully' — to bring down somewhat more of our real Self into manifestation; instead of living in the mere husk of our nature, as though we were just strumming the keys of our instrument, when we might be calling forth grand music. We can become a little more *real*, a little more genuine and sincere. As Katherine Tingley so often says, we are doing a great wrong when we presume to harbor doubts and to set limits to our own possibilities.

WHY DO WE LIVE?

R. W. M.

WHY do we live? Why do we cling to life? Perhaps it is because we hope for happiness. But is such a hope justified by experience? May we not ask, Is hope ever justified by experience? I doubt it: for hope looks ever to the future, while experience recalls the past, in which there is no place for hope.

It is often said, and with some show of reason, that the sole cause of life and its sustaining principle is Desire, which overrides experience and is itself the origin of hope, as well as the first cause of all existence. But this use of the term desire is too philosophical for the ordinary man who looks on life as a necessity: and there are many such, who cannot think the world could do without them, or who are unable to imagine that they can ever really cease to be.

There is in the human mind a sort of subconscious conviction of the continuity of life, which defies all reason and experience, being of the nature of faith; and it is this deep-seated conviction of the enduring reality of life that justifies to each of us the care we take to sustain our personal existence. We know that death must come to all that lives; but with a deeper consciousness we feel this certainty that life for us can never cease, no matter how our reason may convince our intellect of the absurdity of any such conviction.

It is when we try to reason out such problems that we discover

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the truth of the Theosophic doctrine of the duality of mind. There is no other key that will unlock the prison-doors of intellectual materialism and religious bigotry or blind superstition. Truly Theosophy is the liberator of the soul if rightly used.

And how may the mind be used for the liberation of man? It is necessary first to realize that man is a spiritual being seeking to create for his own use a body capable of manifesting the divine qualities of the spiritual soul here on this material plane of earth. For this purpose an instrument is needed capable of acting on both the spiritual and the earthly planes. Such an instrument is the human mind. The study of the human mind is necessarily the most difficult of all pursuits if attempted by the intellect alone, but on the other hand it is the only subject on which direct knowledge can be gained if the intuition is invoked; for the intuition is itself the operation of the higher mind illuminating the intellect or lower mind.

All education aims at the development of the mind; but all education is not right education, for it is possible to cultivate the lower mind at the expense of the higher; and this is what happens when the teachers do not understand the complex nature of the human mind, for in this age the lower mind is all that receives attention from the world at large, and the highest education generally available is devoted to the cultivation of reason and memory and the critical faculty, without regard to the higher function of the mind which we call intuition.

In rare cases the intuition takes control of the entire thinking apparatus, and the result is some kind of genius. Right education is not aimed at the production of genius but at the achievement of a perfect balance of all the faculties, spiritual, mental, and moral. With such a basis for education genius will find a perfect instrument ready for its high purposes, and need not fear the moral perversion, that so often wrecks the frail ship of genius through ignorance of the true nature of its instrument the mind.

This ignorance is responsible for all the misunderstandings that have clustered around the doctrine of Reincarnation. The natural question as to what it is that reincarnates is plainly unanswerable without some understanding of the constitution of the self or ego with its mortal body and its dual mind. Clearly the physical body dies and is disintegrated; but the physical body is not the self, being indeed little more than an outer garment. Nor is the mind the self, although it sometimes thinks it is so. The lower mind, we are told, dies with the body, while the higher mind clings for a considerable period to the reincarnating self or ego, passing through various purifications, in which the grosser ele-

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ments of its earthly experiences are discarded and the self is at last set free to pass on into spiritual bliss and be prepared for new experiences or for reincarnation.

The whole process is naturally extremely intricate, and there is room for much confusion to arise in any attempt to thus summarize the teachings: it is wiser to refrain from categoric statements as to these so-called post-mortem states, as to just what it is that reincarnates, and the time between two earth-lives. There is a Real Self that survives the death of the body, and the dissolution of the personal mind; this is known to students of Theosophy as the individuality, to distinguish it from the more fleeting personality, and is fully explained in H. P. Blavatsky's *Key to Theosophy*.

The importance of this distinction becomes apparent as soon as one tries to answer such questions as that which heads this paper. The subject is beautifully dealt with by the same author in that truly illuminated work *The Voice of the Silence*, and a new light is cast upon the subject by the inspired works of the present Leader, Katherine Tingley.

“ALL MEN ARE LIARS”

RONALD MELVILLE



ALL men are liars. So said the Psalmist, uttering a profound platitude, or a simple truism, which was too simple and too true to have any significance in a world where all is illusion, and man himself a dreamer more or less deluded by the great dream in which he plays his part as seriously as if he took it all for a reality.

There are however good reasons for disregarding such sweeping generalizations besides the very reasonable doubt of their veracity excited by their uncompromising dogmatism. For if all men are liars where can we look for a standard of practical veracity? If there exist no truthful people in the world the word 'liar' loses its significance. And we are immediately faced with a more difficult problem in the inevitable question 'what is truth?' The word 'liar' conveys an accusation of deliberate dishonesty and willful perversion of the truth, which would be impossible if truth were unknowable. It is therefore presumable that the Psalmist regarded truth as knowable to man, and the speaking of truth as not only possible but also proper to human beings: although in actual practice no man attained to that desirable perfection.

But then we may with reason and good faith inquire, "If truth is

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knowable, and if truth-telling is desirable, why should all men be liars?' On the face of it the accusation seems as shallow as the assertion that 'man is born in sin'; and equally unreasonable, for if sin is the natural condition of man from birth, man cannot be held responsible for his habitual untruthfulness, and sin that is inevitable cannot be also voluntary. If man is simply the victim of delusion the responsibility for his iniquity must rest with his deluder. Yet if we call a man a liar we imply that he deliberately perverts the truth and knows his words to be misleading. We do not mean that he is one of the deluded who is not responsible for the error that he helps to circulate. If that were all the word implied no one could reasonably object to being called a liar, whereas in fact the word is generally taboo in good society on account of its offensiveness. And yet the assertion that all men are liars is hard to refute; so hard indeed that most people will accept it as a truism negligible, and therefore humorous.

And yet we all despise a person whose word is not reliable, and we respect the one who always tries to tell the truth; although we may avoid the intimacy of such a one, knowing as we do that the very conscientious teller of the truth is liable to sacrifice the feelings of others to the comfortable sense of satisfaction that accompanies the discharge of abstract duty.

Far be it from me to suggest that duty may ever be neglected with impunity; but it is not to be denied that there are some duties that in their performance minister to the vice of mere self-righteousness. And perhaps truth-telling may be one of them.

What then? Must we admit that there may be conflicting duties? Not so; but there may be conflicting concepts of what constitutes a duty. Even if it be agreed that duty is based on certain ethical principles, and demands the ruling of conduct according to such principles in total disregard of personal convenience, there still may be a great variety of opinions as to what constitutes a principle.

What then is the final court of ultimate appeal? It is the Self, the Higher Self, the true Self, the spiritual source of human conscience, man's birthright, and his seal of sovereign authority. For man is inherently divine, and his prime duty is to realize his own divinity and exercise his right divine to choose his spiritual path. This is the secret of our evolution that it is Self-directed.

Therein lies the eternal mystery of mind, the power of man to choose his path in life. This is the proof of his divinity; this the power that separates a human being from an animal, for man alone has the

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power of choice, born of his inherent right divine to know the truth.

It has been said that man only, amongst the other animals, has power to know the right and do the wrong. But the Theosophist, while recognising in man this god-given right of choice, denies that he is to be classed among the other animals who have it not. For the Secret Doctrine teaches that primordial humanity was an ethereal race of godlike beings, who became human with the awakening of mind. Thus man was descended from the gods and so claimed kinship with them. His line of evolution was distinct from that of the animals, who came later into being. They too have separate lines of evolution and with the exception of the mammals are not related to humanity, who alone has the power of discrimination and the right to choose; whose evolution in fact is self-directed.

Tradition has it that primeval man being deluded chose the wrong path and 'fell.' In consequence of which mistake he forfeited his ethereal state and was compelled to take on a material body and to forego his primal state of spiritual beatitude. All of which is fully treated of by H. P. Blavatsky in her monumental work *The Secret Doctrine*.

The legend of the Fall of Man is to be found in more than one of the Sacred Scriptures of the East, and has given birth to many a strange superstition and many a religious dogma. It is probable that the crude aphorism that furnishes the text for these remarks owes its origin to just such a source. Thus it is clear that the evolution of humanity being carried on through many ages must include in its history many falls and as many struggles upward towards the light of truth which is continually obscured by the delusive power of matter whose darkness it is man's duty to combat. This is the great war between the powers of light and those of darkness. Until this fight is fought out mankind is subject to delusion and cannot know the truth in its fullness.

Being thus ignorant and subject to delusion he obviously cannot speak the absolute truth no matter how he tries. But to call him a liar on that account is taking a poetic license. The ancient psalmist indeed apologizes in some sort for the impetuosity of his accusation by the words "I said in my haste. . . ." But he does not withdraw the charge; and so we may infer that he was but voicing a familiar complaint, a truism, which had for its excuse the general delusion under which the whole human race labored, and the consequent untruthfulness of all men.

But it is time that we should have outgrown the cynicism of the ancient singer and have opened our hearts to the new message of Theosophy, which declares Man is Divine, and all men *may know the Truth*.

THE PRINCE WHO BECAME A BEGGAR TO SAVE THE WORLD

The Story of Siddhârtha-Buddha

P. A. M.

III

IT was the first time that Prince Siddhârtha had left the palace, and all the streets were beautifully decorated in his honor. Rose-petals lined the way; silk cloths fine as spiders' webs and dyed in every color were hung from the walls; banners and flags and canopies were everywhere, and along the sides of the road were great tubs in which dwarf trees grew; costly vessels of brass and porcelain decorated the pavement, and silken curtains rustled in the breeze as the prince passed by in the royal chariot with the four white horses proudly stepping along the way.

And the people came to gaze with eager eyes, though not rudely staring, at their prince. Men left the shops with the money in the till not locked up; rich lords ran to see the prince without waiting for their servants to accompany them as great men usually do; cows were left in the fields with the gates open, doors and gates were left ajar; all the people poured blessings on their handsome prince. Every window was filled and the towers were crowded; every little hill was thronged with people watching the Prince. And they carefully saw that there was nothing old or ugly or ill or dead to offend the eye, as the king had commanded.

But the gods knew that Prince Siddhârtha must learn the truth. He must become a Savior of the World, as the old prophet Asita had said; he could not always remain idle and happy as the world counts happiness; he had his work to do in the world for all humanity.

So one of the gods or Devas came suddenly into sight by the side of the road. He took the form of an old, old man struggling for life, weak of heart and short of breath.

Prince Siddhârtha was astonished to see this strange object amid all the holiday throng. "What kind of man is this?" he asked, turning to Chandaka the charioteer. "Why is he so pale and shriveled and why are his shoulders bent, and why does he need a stick to hold him up as he crawls along the way? Is he dried up by the sun or was he born like that?"

And Chandaka knew not what to answer. Had not the king forbidden them to refer to old age and disease and death and poverty

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and every kind of suffering and unhappiness? But the god who had taken the form of an old man willed Chandaka to speak the truth and he said: "This is old age. Once he was young like yourself, but as the years come on he has become like this, as all must do, yourself among them."

The prince was startled; he had seen nothing like this before. If all must become like this why should youth and beauty and strength of young men be attractive? "Turn your wheels, my charioteer," he said to Chandaka. "Back to the palace! If all must grow old and decay, how then can I take pleasure in any gardens or any temporary thing that lives but must grow old and die?" And he was very sad.

The king saw his son's sadness and he thought he could cure it by causing him to go out again to the gardens, telling the people to make them more beautiful than ever before.

But the Deva or god came again as a sick man, piteously begging for help.

"What kind of man is this?" asked the prince of the charioteer.

And Chandaka was again forced by the Deva to reply, "It is a sick man. The four elements in him are all confused and disordered; he is worn and feeble and has no strength. He is forced to look to his fellow-men for help."

"Is this the only man like that, or are there others?" asked the prince.

"Nay, the world is full of sick and suffering men," said Chandaka. "All must suffer sometime, both rich and poor, great and small."

The prince was overwhelmed with sadness. "If this is so, how then can men appear to have joyous and happy hearts," he said. And he returned to the palace more sad than he had been before, filled with affliction for the woes of mankind.

The king was told the reason for his sadness. "He has seen the pain of sickness." And the king was very angry, because he had told the people to keep all such things out of the way and they had not done it. He did not know that the sick man had been a god who had taken that form in order to teach the prince what sickness is.

And the singing-girls were told to keep the prince amused; their number was doubled and they sang more sweetly than ever girls had sung in Kapilavastu.

The king himself went into the city to see that the gardens were made more attractive. He picked out the most beautiful maidens to attract the eye; he placed guards all over the city to see that everything was clean and perfect and beautiful; he told the charioteer Chandaka

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to choose the road well along which he drove, so that no evil sight could possibly come before the prince's eye.

But what is that to a Deva from the Pure Abode? Again he came, and this time appeared as a dead man. Four men carried him on their shoulders in front of Prince Siddhârtha's chariot. Only the people could not see it. Alone the Prince and the charioteer saw the dead man and the four men who carried him, with the mourners following.

"What is this?" asked the prince. And the Devas made the charioteer answer truthfully: "It is a dead man!" And he told the prince all about Death.

"Is he the only dead man, or are there others in the world?" asked the prince.

And the Charioteer answered: "All, all must die, my Prince!"

And the prince leaned upon the front of the chariot as he thought with sadness: "How can it be that men know this and yet live careless of all that must come? Surely this is not the way to live and die?" Then he told Chandaka to drive back to the palace and waste no more time in idling, while things so serious remained to be considered.

And Chandaka was terrified. Had not the king told him that Prince Siddhârtha was on no account to see anything of the sadness of the world, and he had seen nothing less than Death itself in all its nakedness! So he drove the horses on to the gardens in the hope that the prince might forget what he had seen.

All the beautiful maidens did everything they could to attract his attention, but it was useless. He had seen Old Age, Disease, and Death, and he had no thoughts for anything but the sufferings of mankind. A Brâhman named Udayi told them that even the greatest of the gods could not always resist the attraction of beautiful women, so they made greater efforts than before — but all in vain. His mind was calm and steady, meditating how to overcome the sorrows of mankind. Then he saw what the women were trying to do to occupy his attention and he felt no thought of either joy or sorrow.

"How can one who knows that their beauty will fade, that they will grow old and infirm, that they will die; how can one who knows all this, be attracted by such a fleeting and temporary thing as beauty and women's wiles?" And his heart remained untouched.

The Brâhman Udayi came and tempted him, saying that it is right for a young man to enjoy himself, even as the gods had sometimes done. But the prince answered him: "If you will promise that beauty shall last for ever and these women will all be free from sickness, old age,

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and death, then Udayi, I will think of amusing myself with them. But if you cannot promise this, then I must keep my thoughts for the sorrows of mankind."

It was evening and the singing-girls went home, seeing that they could not affect the prince. The decorations were taken down from the gardens and Prince Siddhârtha saw that all this was only temporary pleasure.

And the King hearing that the prince's heart was estranged from pleasure, and that he was overcome with sorrow for the world, sorrow that pierced his heart like a sword, assembled the council and asked his ministers how he might be able to make the prince stay at home and marry and be happy as other men are. And they answered, "The sources of desire are not enough to hold and captivate the prince's heart."

And that was why the prince was so great. He had conquered desire and had begun to live for others and not for himself.

LEAVING THE PALACE

KING Śuddhodana, which means King Pure-Rice, surrounded Prince Siddhârtha with all the pleasures and entertainments he could think of, but too much pleasure is always tiresome, and the prince longed to be away from it all.

One day he asked the king if he might not again go for a chariot-drive out of the city. Everything was made as bright and happy as could be, but by the roadside Siddhârtha saw the oxen plowing, the plowmen weary with toil, and insects and worms killed at every step they took. The oxen plowed with bent necks with tongues hanging out in the hot Indian summer, mouths open and oppressed by the yokes.

Then he sat down under a tree and reflected on the evils of life and death; presently he passed into a vision and saw the whole burden of all the world everywhere, and he determined to seek the true way out of it all, a noble law by which to oppose birth, old age, disease, and death. Thus he pondered without excessive joy or grief, without hesitation or confusion of thought, without dreaminess or extreme longing, without aversion or discontent, but perfectly at peace, with no hindrance, radiant with the beams of increased illumination.

Then a Deva of the Pure Abode, transforming himself into the shape of a disciple, came to the place where the prince was seated. The prince rose to meet him and asked him who he was. In reply he said: "I am an ascetic, depressed and sad at the thought of age, disease, and death. I have left my home to seek some way of rescue, but everywhere I find old age, disease, and death; all things hasten to decay and there

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is nothing that endures. Therefore I search for the happiness of something that decays not, that never perishes, that never knows any beginning, that looks with equal mind on enemy and friend, that heeds not wealth nor beauty, the happiness of one who finds repose alone in solitude, in some unfrequented dell, free from molestation, all thoughts about the world destroyed, dwelling in some lonely hermitage, untouched by any worldly source of pollution, begging for food sufficient for the body.”

Then as he stood before the prince, he gradually rose and disappeared in the sky.

The prince rejoiced exceedingly; he remembered that people had existed such as this deva with perfect dignity of manner and noble looks and presence. He remembered that the Buddhas were like that.

And in a flash he understood what it meant. The Deva had done that to point out to him the way to seek the Path that leads to liberation from old age, disease, and death, and birth.

He would himself follow that path, resigning all the world and seeking the way of peace in seclusion in some forest, living on herbs and roots and begging a little rice, satisfying his thirst with pure water from the many streams that descend from the Snowy Mountains to the north — which we call the Himâlayas.

One quiet night, when it was appointed in the Book-of-Things-that-Must-Be, Prince Siddhârtha determined to go. All the singing-girls and music-maidens were sleeping, and though the palace-doors were locked he thought there might be some way out.

He did not know that the Devas had prepared everything. The singing-girls were there to make him happy and for him to enjoy their beauty; but the Devas had made them dream and they were all sitting about in untidy positions and snoring and ugly to look at. Not for one of them would he stay a single minute.

Softly he called Chandaka and the charioteer came to him. The prince told him his resolve, and the charioteer knew not if he ought to tell the king. But he was overpersuaded by the prince and agreed to go and fetch the horses. First, though, they must open the door. And as they looked the doors seemed to open by themselves, for the Devas were doing it and the Devas are usually invisible. Next, as if by magic — it *was* magic — the prince's beautiful white horse and Chandaka's charger came all gaily caparisoned and saddled ready for the departure. They made no sound at all, for eight of the Devas held their hoofs as they walked, and their footfalls were silent as though treading on snow.

So they mounted and rode away, the prince and the charioteer. For twenty miles they rode through the night until the Indian dawn

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came suddenly and found them in a wood near a hermitage where pleasant streams murmured through the trees and the wild deer showed no fear of man.

The prince dismounted and stroked his horse's neck. "You have borne me well!" he said. Then turning to Chandaka he told him they must part. Chandaka was to take the horses home and leave him in the wood. Then Siddhârtha took off the golden chain he was wearing and laid it upon Chandaka's neck. Next he took the shining crest-jewel from his turban and gave it to Chandaka for the king.

"Take the jewel and lay it reverently before him, to signify that my heart is his. And then, tell him to forget every feeling of affection for me except that which is eternal, and say that I, to escape from birth and age and death, have entered the wild forest of strict discipline. Not for myself, but that I may lift the load of sorrow and suffering from the world. All sorrow and suffering comes from the desires of the five senses, and I will conquer desire."

Chandaka begged the prince to give up his resolve and return home to the palace; but the prince refused.

"Perhaps," he said, "if I succeed in finding that which is eternal by giving up all these things that last but for a time, I will return to visit the palace. Meanwhile, I will say good-bye."

The beautiful white horse heard the words and knelt at the prince's foot. The prince stroked his mane and comforted him. "For a long time," he said, "you shall be free from a birth that is evil. That is your reward for your faithfulness. Meanwhile you shall take also these jewels and my glittering sword and follow after Chandaka to the palace."

All that was now left was the silken robe of the prince and even this seemed too rich for one who would be a hermit and a beggar.

And the Deva who had done so much to help Prince Siddhârtha thought how he might give him a proper hermit's robe. So he turned himself into a hunter and appeared to the prince and Chandaka as if he had just come from hunting. Over his shoulders he wore a long earth-colored robe that covered him completely. It was brown and yellow, like the robe of a hermit.

Softly the prince called to the hunter. "Will you change your earth-colored cloak for my beautiful silk robe?"

"It is a very useful cloak to me," said the hunter. "When I dress like this I can go and hunt the deer and hide myself because they cannot distinguish my robe from the earth. But if you wish it very much, I will exchange."

So the prince and the hunter changed their clothes. And im-

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mediately the Deva who had pretended to be a hunter again changed his shape and disappeared in the sky.

"This is no common coat," said Chandaka, when they saw him disappear. "It is a heavenly garment, and fortunate."

So Prince Siddhârtha entered the hermit's cave and Chandaka said farewell.

"He has clothed himself in hermit's garb; he has entered the painful forest," said Chandaka as he struggled home, filled with grief at parting.

And behind him followed the white steed of Prince Siddhârtha.

(To be continued)

THEOSOPHICAL ITEMS OF INTEREST

For Members of the Universal Brotherhood and Theosophical Society

H. P. BLAVATSKY'S BIRTHDAY ANNIVERSARY

CELEBRATED AT LOMALAND

THE celebration on July 31st of the birthday anniversary of Helena Petrovna Blavatsky, the great foundress of the Theosophical Society, in New York in 1875, is always a red letter day and a time of great rejoicing at the International Theosophical Headquarters at Point Loma. As on the occasion of our present Leader's birthday anniversary coming as it does when all out-of-door life is rejoicing, the celebration is usually held in the shady grove just east of Katherine Tingley's residence.

All the students old and young having assembled, the program opened with a general song, 'Nature's Hymn of Praise,' the words of which are adapted from *The Voice of the Silence*. Then came songs by the Râja-Yoga Tots, and a tribute which one of the children read as follows:

"We little children of the Râja-Yoga School want to pay a tribute of love to Madame Helena Petrovna Blavatsky. We have been learning some interesting things about her. She loved flowers, birds, trees, music and also little children. We have heard many little stories of kindnesses that she was always doing for other people. We know that although she came from Russia, she worked for *all* the people of the world."

Next came a Symposium given by 'The Little Philosophers,' another group of the little folk of the Râja-Yoga School, telling in childish language how they had heard about Helena Petrovna Blavatsky, her childhood, and her love for all people and all things, and ending with the words, "Today the children of the world bring a tribute of love and gratitude to her memory." Then came other tributes as follows:

Tribute from the Junior B Group of Girls of the Râja-Yoga Academy:

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“We Râja-Yoga children bring our tribute of love to Helena Petrovna Blavatsky on this her birthday. She was the great Teacher who gave her whole life to help humanity. As we grow older we shall be able to understand more of what she was and what she did; but as children we love her and honor her because she set us a shining example of how to make our lives strong in service to the whole world.

“These flowers express our gratitude to her for all she did that has made possible our Râja-Yoga School. We also send a message of love to Madame Tingley today, because she has so nobly carried on Madame Blavatsky’s work.”

Tribute from the Junior Boys:

“We are again gathered here, surrounded by nature, to celebrate the birthday of the first Theosophical Leader, Helena Petrovna Blavatsky. This is a day that has been celebrated as far back as we junior boys of the Râja-Yoga School remember. We have often heard the names of the three Leaders spoken of, and we know that the great Teacher, Madame Blavatsky, was the founder of the present Theosophical Movement of which the Râja-Yoga School is a part. It was through Madame Blavatsky bringing back the knowledge of the Wisdom-Religion and through the experience of Madame Tingley of the sorrow and needs of the world that Madame Tingley determined to establish this School, where children might live the real joyous life which is the essence of these teachings. Therefore it is that each one of us has deep in his heart a feeling of gratitude to Madame Blavatsky and Madame Tingley, and we will try to show our appreciation for the help that has been given us in the past by our good deeds in the future. This will be our Tribute to the memory of Helena Petrovna Blavatsky.”

Tribute and Song by the William Quan Judge Theosophical Club — Professor Kurt Reineman:

“A tribute from the William Quan Judge Theosophical Club, founded by Katherine Tingley in 1906 to perpetuate the memory and the ideals of William Quan Judge, successor to H. P. Blavatsky as Leader and Teacher of the Theosophical Movement.

“This club of young men, representing many nations, bears the name of William Quan Judge, whom H. P. Blavatsky called her ‘*only* friend’ and whom she declared to be the ‘Resuscitator of Theosophy in America.’ The Club Motto is taken from Mr. Judge: ‘What, then, is the royal talisman, the panacea finally? It is Duty, Selflessness.’

“The ideals of self-mastery, of self-directed evolution, of unselfish service to one’s fatherland and of the whole human family, which this body stands for and which it seeks to realize in the life of its members, would remain forever unattainable had we not a background of certain basic principles of life and conduct to guide, inspire and encourage us. These principles we find in the teachings of Theosophy which H. P. Blavatsky re-promulgated in the last century and which William Quan Judge and our

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present Leader, Katherine Tingley, have so nobly upheld. The example of Madame Blavatsky's heroic life appeals to us, who are young, as pointing the way to all that is most real and worthy of attainment in life, and we are proud to broadcast to the world the tribute of our unswerving loyalty and devotion to her as one of the great World-Teachers.

“Though dead, she yet speaketh.”

Tribute from the Woman's International Theosophical League —
Mrs. M. M. Tyberg:

“The members of the Woman's International Theosophical League offer their deep affection, their reverence, their devotion, to Helena Petrovna Blavatsky, on the anniversary of her birth.

“The life and work of H. P. Blavatsky are an inexhaustible source of inspiration to lovers of the human race. Sages and heroes and kings there have been in every age who have taught the people of their country and have led them to victory, but it was left for H. P. Blavatsky to find the secret springs of Truth *the world over*; to reveal these as all coming forth from the one fount of eternal divine wisdom, Theosophy. It was left for her to proclaim the true birthright of man, his descent from the gods. And these sure grounds for union established, she blazoned forth the truth that universal brotherhood is a fact in nature; and she challenged mankind, without distinction of race, creed, sex, caste, or color, to move forward, conscious of these eternal verities, in the fulfilment of their noble destiny.

“To H. P. Blavatsky we owe the truth about man and the universe. She has taught us to feel really at home in the beautiful world, to recognise the purpose of life; and she has offered a sure guide to us as to how best to play our part in the whole. We can never fully express our debt to her. How many hideous half-truths, how many foul mists of degenerated dogma has she dispelled for all who have studied her writings! She gave us the knowledge of the law of cycles, which enables us to understand the necessity and the significance of the smallest everyday round of duty in the long pilgrimage of the Soul through many lives. She taught us to look for the light that shines more clearly when the upward arc of any cycle is reached.

She belongs to the wide spaces, to the long cycle, she is one of the *Great Companions* who guide the human race; and yet, so privileged have the workers of the Theosophical Movement been that her life and her deeds are part of their intimate experience. So nobly she wrought, so wisely she chose, that under her successors, William Q. Judge and Katherine Tingley, the thread of her work has been carried on unbroken for more than fifty years.

“Diamond Soul, we say of H. P. Blavatsky, so pure that by means of her, a greater measure of eternal truth could be given to a greater number of the human race than ever before. Lion Heart, we say of her — tender to kin and country, yet inclusive of the world — utterly fearless and loving. A sacred duty ours to preserve unclouded the tradition of her compassionate

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service, and to hand on to future ages the ideal embodied in the life of H. P. Blavatsky."

Tributes from the Men's International Theosophical League. (The speakers, Dr. Herbert Coryn, Professor H. T. Edge, and Professor F. J. Dick were all pupils of Madame Blavatsky in London.)

Dr. Herbert Coryn:

"H. P. Blavatsky never claimed or desired to teach a new religion. She tried only to fill out men's understanding of the religions they already hold. Theosophy is the living Soul of them all, a Soul which each of us can awaken in himself, finding thereby a new life of ever-ripening powers and joy.

"Sometime we shall all do that, because of the presence of that Divinity within us, its urge and inspiration. She herself had been shown the way to find this new life and had found it; she desired that all humanity likewise should get the Light she had found. And it was to this that she gave all her time and energy and courage.

"Men and women do not know what lies yet hidden in their inner natures. Each of us is infinitely more than he dreams, and everyone she tried to awaken to a sense of the possibilities, divine possibilities of knowledge and power, within himself.

"H. P. Blavatsky brought back to the western mind the old doctrine of Reincarnation and thus restored to our conceptions the great past stretching back behind this present life and the still greater future on ahead, a future at last of godlike perfection. We are, she showed, what we made ourselves in lives long gone by and forgotten; we shall be hereafter what we make ourselves now. It is all one unbroken thread. Within each of us, even the worst, is a hidden ray of Divinity, and because of its presence there all humanity will sometime find its redemption.

"So her message was one of infinite encouragement and hope. And it was the message of brotherhood. For if there is no real death, but only for all of us a passing away from the body for a while of rest, and then a return for further growth and work and experience, on and on,—if we get this conception there comes with it an ever clearer thought of humanity as one great family, with the same long past together and the same glorious future. And that thought means brotherhood. And through brotherhood all the pains and troubles of human life will disappear.

"It was to teach all this and all that belongs to it that this great Teacher gave her life.

"I speak for the Men's International Theosophical League, who have pledged themselves in gratitude to carry forward forever the great Work of H. P. Blavatsky for human redemption, for the restored dignity and splendor of human life."

Professor H. T. Edge:

"Principles must ever guide our conduct. But principles are abstract. A great individuality is a living and visible embodiment of prin-

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ciples, at once vindicating their practical value and holding them aloft as an inspiration for our own lives. We meet today to revive and hallow the memory of such a great individuality, such a living embodiment of the principles we cherish. It is well indeed that we should thus periodically nourish our imagination and strengthen our resolves. In such a collective celebration, wherein we all unite, the dross of personality is eliminated from the alloy.

“Let us not make the mistake of setting our hero far aloft on some column, like a God far beyond all human attainment, or like some Savior, to bear the burden of our sins without exacting anything from us. An example is meant to be imitated; and, if we can avoid the opposite extreme of presumption and vanity, we may profit by her assurance that she came to point out a path that we might aspire to tread.

“It is right that those privileged to have known H. P. Blavatsky should, laying aside personal feelings, testify once more to the truth of all that has been said and will be said. And it is indeed a rare privilege to have met a character so superlatively genuine, a friend so utterly true and wise. But, while hallowing the memories of the past, let us not forget the present and the opportunities we enjoy with our present Leader. May we so act now that, when at some future time we look back in memory we shall have nothing to regret. Let our actions vindicate the sincerity of our belief in the principles we profess — principles of which the chiefest is **LOYALTY.**”

Professor F. J. Dick:

“I remember very well my first visit to H. P. Blavatsky in London, towards the end of 1888, before *The Secret Doctrine* came out. Having read a good deal of her earlier writings, I certainly felt it a serious undertaking to go, even by invitation, into the house where she lived. So after a few days I came away with the distinct impression that she was so high, so tremendous, and withal so absolutely sincere, that it would be beyond the capacity of anyone of us to grasp the subjects of which she was so completely a master. At the same time one felt keenly that this knowledge and wisdom was of so much importance in the life of the world that there could be no question of the duty that lay before one. Clearly the main thing was to support the great Work and Objects to which she had devoted her life; and to make this support the first and foremost — beyond all else.

“I do not think I have ever felt there is anything more important for any one of us than to be loyal in supporting the Theosophical work, whatever form that work might take, and whatever might come to us to do. And I still hold to that opinion. Of course some may have had more to do with the literary part, others with ethical, didactic, educational and practical work, and so on. But if we make up our minds to do what we can to support this Theosophical Movement above anything else in the world, its success is inevitable.

“I think we all see it is the Great Path of the world, and thousands

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have already shown wonderful response to the work of H. P. Blavatsky, with the added touch of her great successor, Katherine Tingley. The work goes on, and is already a potent factor in the life of humanity. What greater tribute can we pay to H. P. Blavatsky than to aid in the continuance of her work by our whole-hearted and loyal support of our Leader and Teacher, Katherine Tingley!"

Tribute, Symposium, and Song, by the H. P. Blavatsky Club, composed of the young women of the Râja-Yoga Academy and the Theosophical University.

Mrs. Hazel Minot:

"Only the great in heart and soul can come to the world as real Teachers, for the road they travel is rough at best, and often there is no visible road at all until they have blazed a trail. They undertake, and knowingly, a task whose weight would break a less heroic spirit; they toil that those who are starving spiritually may be fed — they give, and give freely, and for thanks they often receive ingratitude from those who have benefitted most, slander and calumny from those whose minds are far too small to grasp the meaning of a work that has no place for self or time-serving; and again and again they meet cruel misunderstanding and bitter persecution. Their task is indeed a thankless one, but they are guided by a purpose that nothing has power to change, and though they should find treachery at every turn of the way, they falter not — only in their hearts is a deep, deep pain, not for themselves, but for those who are faithless, for they know divine compassion in all the wonder and beauty of that word.

"H. P. Blavatsky was truly a spiritual Teacher; she came to 'break the molds of mind,' to free men from the trammels of materialism, to make them aware of their divine birthright — and the world treated her accordingly. For the few who trusted and were faithful, there were many who, interested enough at first, turned against her when they found that the teachings she brought were essentially practical, for the good of all men, and not to be perverted to serve the personal ends of any human being. Countless obstacles were put in her way, her health was undermined, but her dauntless spirit could never be broken, and when her tired body ceased its labors, the Work she loved was safely in the hands of her successor, W. Q. Judge, and guarded as faithfully by him, until he in turn could rest secure, knowing that the sacred trust had passed to his successor, our loved Leader and Teacher, Katherine Tingley.

"Today we would pay tribute to H. P. Blavatsky, the Lion-hearted — not in vain words, but in an effort at recognition of what her life was, and devotion to the Cause for which she labored.

"We love her — though we knew her not. We are grateful, for life is richer and more beautiful because she lived — and our thanks?

"LET US RENDER LOYAL SERVICE!"

Then followed the reading of Tributes to Madame Blavatsky from

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W. Q. Judge and Katherine Tingley, by two members of the H. P. Blavatsky Club. Following this each member of the Club read an extract from H. P. Blavatsky's writings. Then all in unison repeated the Club motto:

"There is no danger that dauntless courage cannot conquer, there is no trial that spotless purity cannot pass through, there is no difficulty that strong intellect cannot surmount. For those who win onward there is reward past all telling, the power to bless and serve humanity."

After a delightful picnic supper, our veteran Comrade, E. A. Neresheimer, who many times in the eighties of last century met Madame Blavatsky in London, and has been ever an enthusiastic and true supporter of the Theosophical Cause and of our three great Leaders, H. P. Blavatsky, William Quan Judge and Katherine Tingley, offered a toast to the three Leaders of the Theosophical Movement. Then followed a general song, 'Praise to the Heroes,' and so ended another memorable celebration.

All of these anniversaries not only serve, as it were, as milestones in the history of the Theosophical Movement and in a very special sense in the history of Lomaland, but serve to bring us all closer to the heart of the Theosophical Movement represented by our three Leaders, and to knit us more closely with the Comrades all over the world in the bonds of Brotherhood and Service for all Humanity.

— RECORDER



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

A LETTER FROM KATHERINE TINGLEY

Kungsgården, Visingsö, Sweden. August 6, 1926.

To the Resident-Members at the International Theosophical
Headquarters, Point Loma, California, U. S. A.

DEAR COMRADES: It is a perfect day here at Visingsö, so full of all that the heart craves for soul-justification, that one feels like reaching out to the whole world, enemies and friends — to sing the glad song of all that sleeping power within ourselves — the love of all that is true and beautiful.

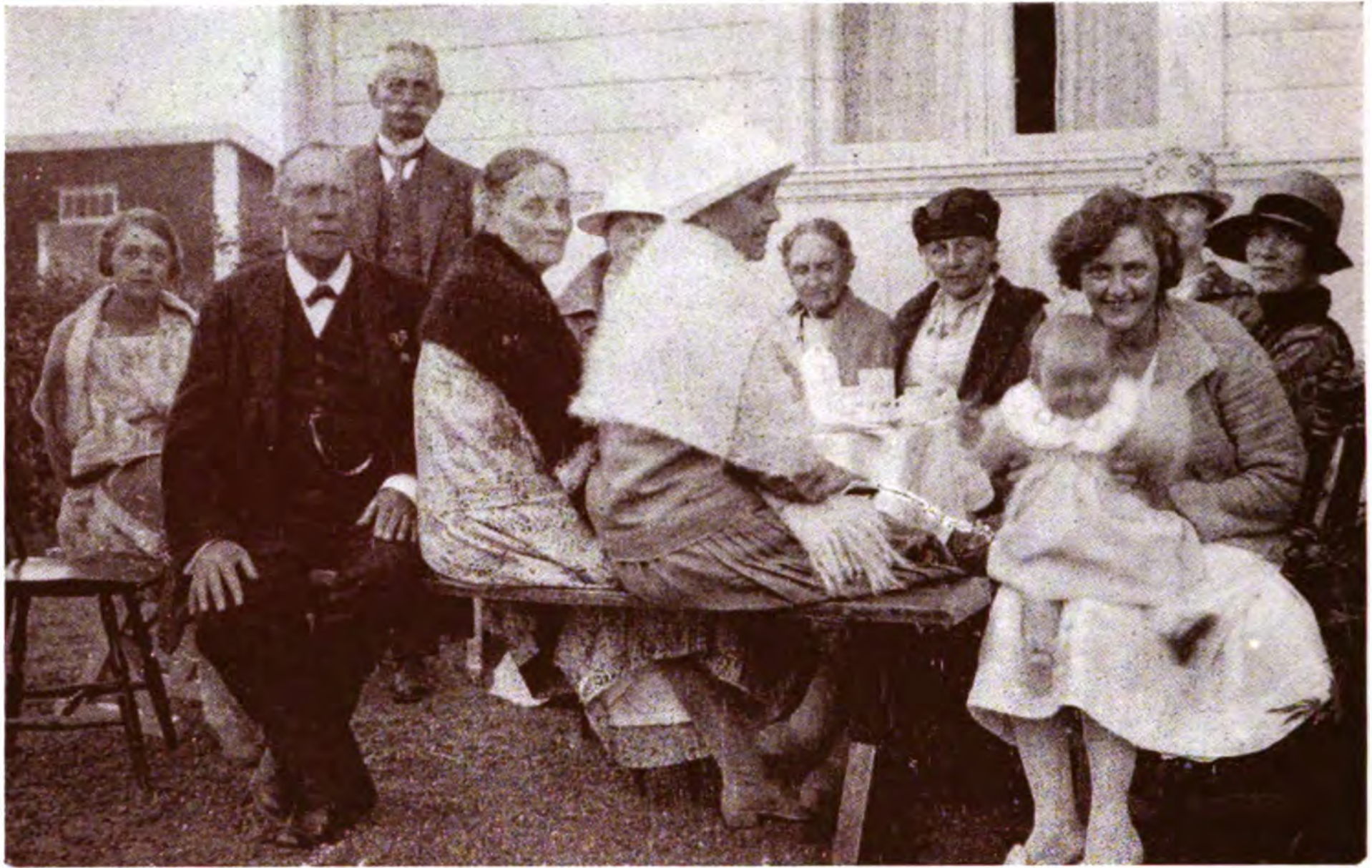
Our hearts are filled with regret to think that in only a few weeks



Lomaland Photo & Engraving Dept

A VIEW ALONG THE SHORES OF THE RÂJA-YOGA SCHOOL
PROPERTY AT VISINGSÖ, SWEDEN

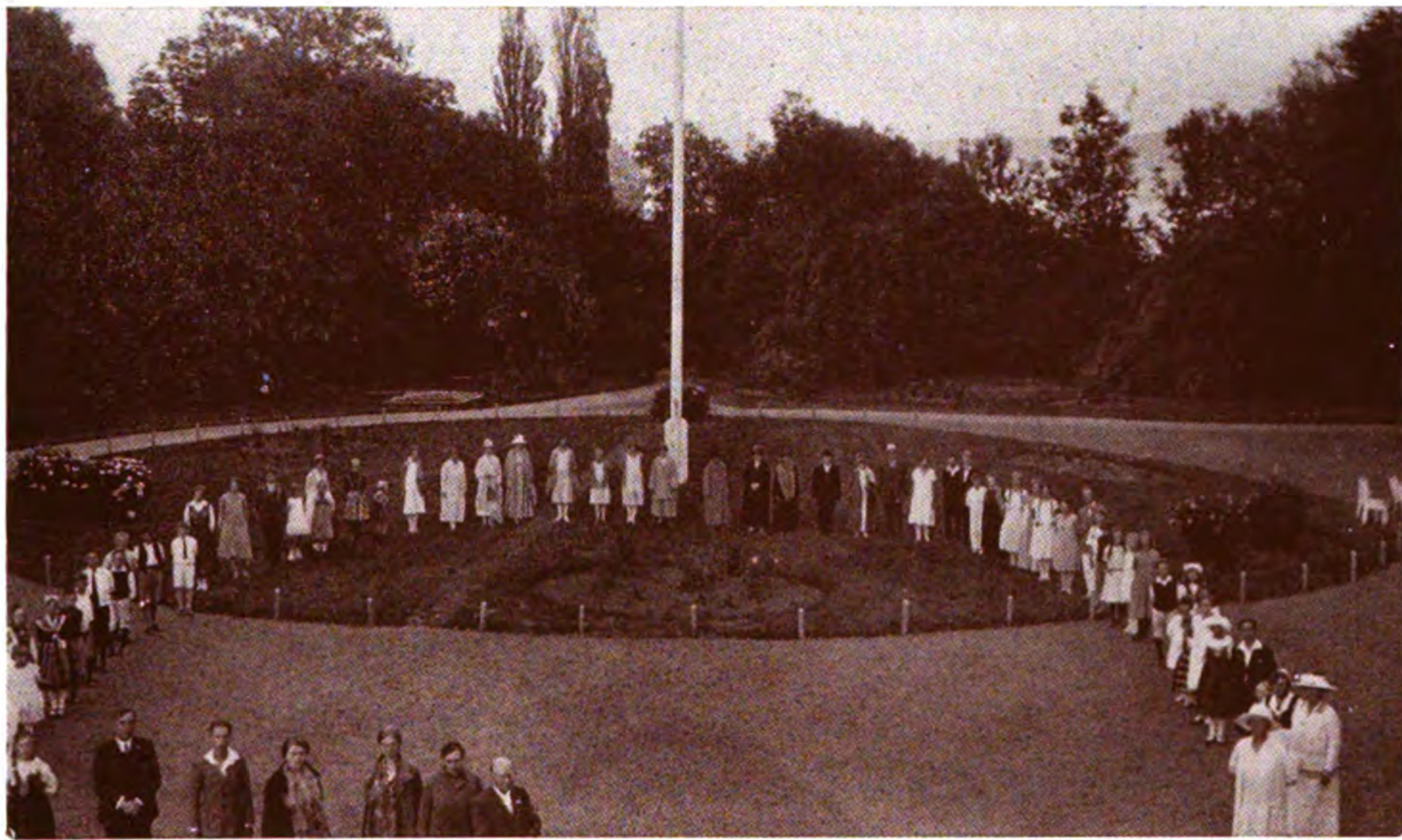
The landing-place in the center of the island is seen in the distance



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A GROUP OF SWEDISH AND DANISH THEOSOPHICAL WORKERS AT VISINGSÖ

(Left to Right; front row) Mr. J. W. Schultz, Director of the Universal Brotherhood and Theosophical Society's Center at Bollnäs, in Hälsingland; Mrs. Lisa Karlson, a member of many years' standing from Ystad in Skåne; Mrs. Oskar Berggren from Borlänge in Dalecarlia; Mrs. Stanny Nielsen, the youngest member of the group with the still younger than the youngest(!). 'Stanny,' as she is generally known, grew up in the Lotus Group and Girls' Club at Malmö, and is now a devoted member and teacher. She is married to the manager of a radio equipment firm in Copenhagen, and little 'Lizzie,' their baby, has already declared her eight-months' old intentions of following in her mother's footsteps. Next to Mrs. Nielsen at the end of the table is Mrs. Maja Waerland, who also started her Theosophical career in the Lotus Group. Her mother, Mrs. Sofia Ljunggren, and she, are both active and prominent members of the Hälsingborg Center, where Dr. Erik Bogren presides. Next to Mrs. Waerland one catches a half-view of a whole-hearted Theosophical Worker, Miss Ruth Bogren of Hälsingborg, who teaches arts and crafts at the Râja-Yoga Summer-School. Next to her is Miss Alma Norsell, Treasurer of the Stockholm Center. Then comes Miss Nanny Öhman of Gävle, far north of Stockholm. Miss Öhman is a teacher of modern languages. Many years ago she was the principal of a large public school in Sweden — then, even more than now, under church supervision. The bishop gave her the alternative of renouncing Theosophy or giving up her position in the school, which meant giving up a good salary and a pension after the requisite number of years' service. Needless to say, Miss Öhman gave up her position, her salary, and her pension. That's what real Theosophists always do. Mrs. Sigrid Ljungström, one of our new members from Stockholm, wife of our faithful Comrade from H. P. Blavatsky's days, Mr. Oscar Ljungström, though only a small portion of her shows in the picture, is another devoted member. The gentleman standing is Mr. Carl Sandblad from Stockholm, whose characteristics are faithfulness, courtesy, optimism, and Theosophical devotion. The young lady at the extreme left is Miss Lily Mogren, a talented member of the Stockholm Center.

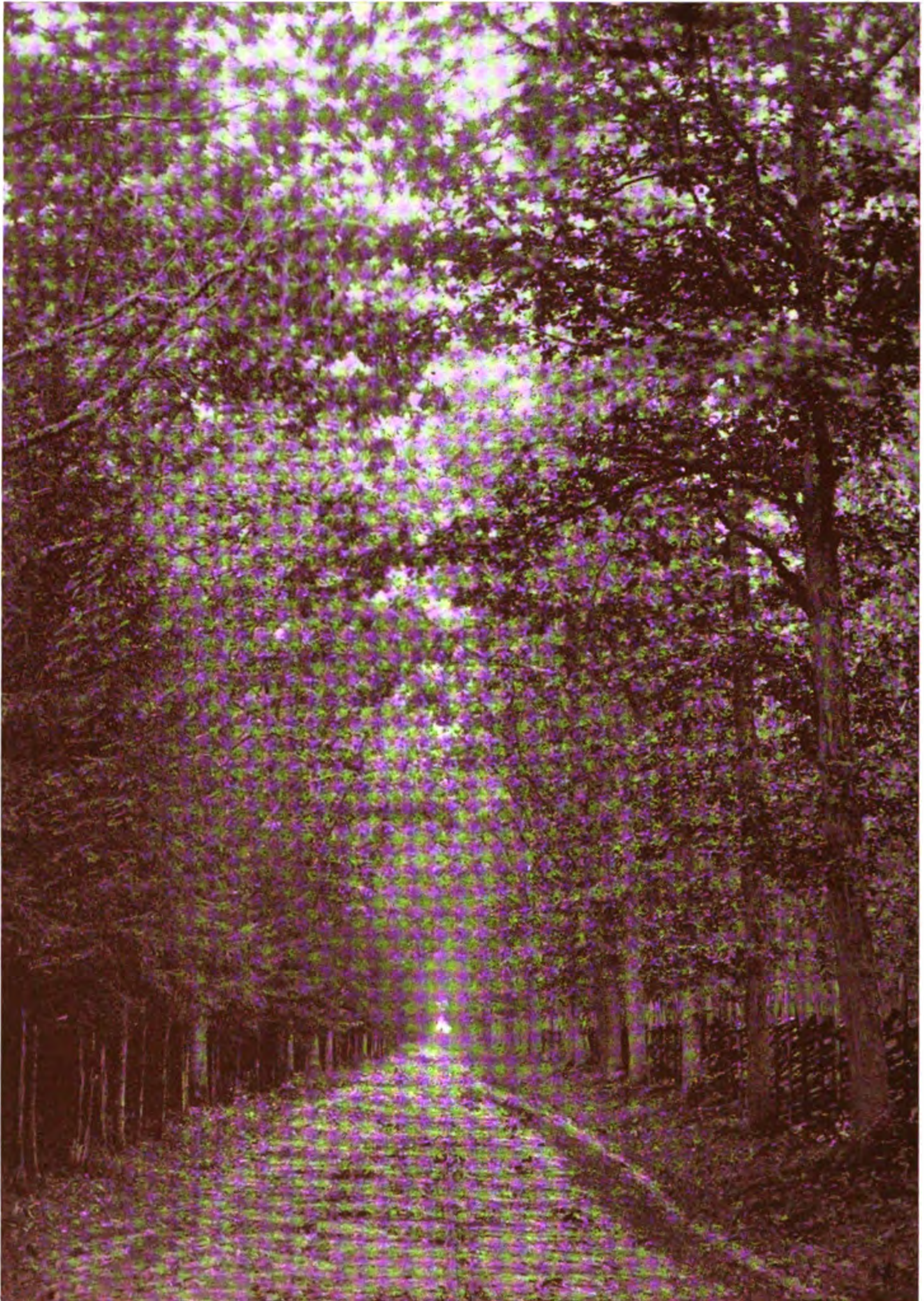


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(ABOVE) A REMMALAG-LOAD OF THEOSOPHISTS ON VISINGSÖ'S 'MAIN STREET.' MRS. STANNY NIELSEN COMPLETES THE PICTURE

(BELOW) A REMARKABLE SNAPSHOT TAKEN AT EIGHT O'CLOCK IN THE EVENING AT THE CLOSE OF THE BIRTHDAY CELEBRATION IN HONOR OF KATHERINE TINGLEY, AT KUNSGÅRDEN, VISINGSÖ, SWEDEN, JULY 6, 1926

One can readily distinguish every person in the picture



Lomaland Photo & Engraving Dept.

A WOODLAND ROAD AT VISINGSÖ, SWEDEN

MIRROR OF THE MOVEMENT

we shall be leaving this sacred place; for verily, these dear grounds, these wonderful woods, and the silence and the beauty and charm of the blue sky, and the affectionate breezes from Lake Vettern and over the hills, make one feel that just here is a chance for us to build more nobly than ever before, and to do it in such a way that the seed of enduring spiritual power will be left in this dear old place.

I visited the Râja-Yoga Summer-School twice this week, and each time I received new impulses and new hopes, and such splendid evidences of the quick growth of the spiritual natures of these children, who are developing beautifully, just as we wish them to.

I find there is great contentment here among these dear farmers and islanders. Of course they do not aspire as they would if they had Theosophy. But they are honest, dear people, and they are the offspring of some really honorable folk. Their simplicity is so charming and naïve, that one almost dreads disturbing their minds to take up any new subject, lest they lose that simplicity.

Some of the children here on the island were pale-faced and delicate-looking and timid and questioning, when they first came to us — and even last year there remained some of this general appearance that we hoped to dispel. But this year there is none of it! Oh, how they have sprung into light! How joyously they take up their work! How bright their eyes are! And how strong and straight they are! And how full of that quality of physical energy that means real living!

The rapidity with which they have learned their English is astonishing, and the wonder is how they could acquire the accent so well. They can recite quite long verses in English with perfect ease. The way they grasp the French is also a delight. Of course, just beginning as young students, we must expect a lack of fluency. But the possibilities are so great that one can see only in a few years a Râja-Yoga School that the whole world will recognise.

Their work in the Art Department is another fascinating study. There is some real talent among the pupils. We have one young girl about fourteen years of age, who was not blessed with any gifts in particular. She seemed to have missed something, as though she had retired into her own nature to await another incarnation. She was not easily aroused nor easily interested, though never troublesome, but on the contrary rather thoughtful and kind. She was tried in all the different classes — arithmetic, geography, the languages, etc., but she never showed a bit of interest. But when she went over to the art-table, where the boys and girls were working with their clay-modeling, something happened to the girl. She sat down and watched, and before long she wanted to try and see what she could do. And now she is giving us some considerable surprises with the progress she is making in clay-modeling. Yesterday watching her in the gymnastics and in the singing and everything, her face was lit with a light that had come to stay and was

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making the girl over, so that I put my hands together and said, "Oh, how wonderful!"

These touches of human nature and the coming out of the soul-qualities of those darling children is something to be willing to suffer for. And the teachers are as enthusiastic as the children. And when the regular system of teaching the children is carried out *in full*, as I first outlined it in the early days, it is splendid.

A week from today is the last day of the Summer-school for this term, and there are tears in the eyes of both teachers and children, and *my* heart is full. I think what they have got to pull through all this cold winter, and how lonely they will be without their Râja-Yoga teachers or any outward contact with us. But inwardly I believe they will carry something lasting into their other schools that will bring out a new interest and perhaps a broadening of the minds of those who are now indifferent to anything new.

The dear old temple seems quite sacred, as though it was a sort of living thing, standing up there to open the way for more surprising things as the years go on. I am going to leave orders for some trees to be planted around it and the grounds to be improved. The children make a wonderful picture, when they march out of the temple and down to the playgrounds, where they take their luncheon and have their games and their gymnastics — most picturesque and inspiring.

The few hours of the last two days I spent there were of a kind that I cannot describe, but, dear Comrades, read my heart and feel in your hearts, what a blessed thing has come to the world through Theosophy and through our dear Râja-Yoga, and through the fact that H. P. Blavatsky and William Quan Judge lived in our time.

Love, dear Comrades.

KATHERINE TINGLEY.

NEWS FROM VISINGSÖ

LAKE Vettern's Travel Association of Östergötland (members and their wives) visited Visingsö yesterday afternoon for a banquet at the Tourist Hotel. Before the banquet, however, they enjoyed a tour of the island. At the invitation of Madame Katherine Tingley they were afforded a glimpse of the work of the pupils of the Râja-Yoga Free Summer-School, which has just closed its third successful term. Pupils from many different parts of Sweden, including Stockholm, Malmö. Hälsingborg, Göteborg, etc., are returning to their homes today.

The visitors were received at the beautiful Greek Temple, in which the school is conducted, by Direktör E. A. Gyllenberg, Business Manager of the affairs of the Universal Brotherhood and Theosophical Society in Sweden. As the guests entered, a little girl gave each a pretty boutonnière, while the children sang, in well-trained chorus and excellent diction, a Swedish song.

MIRROR OF THE MOVEMENT

Thereupon Miss Anna Sonesson, Principal of the Râja-Yoga Summer-School, welcomed the visitors on behalf of the Foundress-Directress, Katherine Tingley, and briefly explained the aims of the Râja-Yoga System of education and some of its basic principles. She was assisted this term by Miss Nanny Öhman of Gävle, the English teacher; Mrs. Gerda Nyström of Stockholm, teacher of music and typewriting; Miss Ruth Bogren of Hälsingborg, teacher of art; Professor Lars Eek from the Theosophical University at Point Loma, California, teacher of French, history, mathematics, shorthand, etc., and by others not belonging to the regular staff of teachers.

Then followed in rapid succession an exhibition of the pupils' work in mental arithmetic, French, geography, English, and singing. The visitors showed not only a keen interest in, but also expressed surprise at, the unique work of the Râja-Yoga children especially when witnessing the lightning-like rapidity of the mental arithmetic exhibition.

Apparently the unanimous verdict of those present was that the pupils' work in French was above criticism, their singing beautiful, their English remarkable, their geography thorough and their art-work promising. It was explained that the oldest class had gone through a complete course of Melin's stenography during the summer term. All the pupils showed careful training. And no one could question the devotion and the capability of these unsalaried, volunteer teachers.

At the close of the exercises, Bankdirektör Henrik Karnell, on behalf of the association asked to have their thanks conveyed to Madame Tingley, and also thanked the teachers and pupils for the delightful presentation of their school work. He expressed deep appreciation of their efforts, saying he felt the Râja-Yoga teachings would prove of great benefit not only to Sweden but to the whole of humanity, if all would endeavor to follow out the injunctions of Katherine Tingley, which the children had repeated in unison at the close of their exercises:

"Let us end the day with more power of thought for self-conquest. Let us close our eyes tonight with a clean conscience, and with a generous feeling of brotherly love for all that breathes. Let us seek more knowledge, more light, more strength, in the silence of our last thoughts before retiring."

Visingsö: August 16, 1926.

— H.

THE PROBLEM OF ATLANTIS

INTEREST in the problems connected with Atlantis would seem to be extending. For example, a letter upon this subject has appeared in *The Nautical Magazine* (Glasgow) for July, wherein the writer suggests that Plato may have erred in putting the date of the submersion of 'Atlantis' at 9000 years before his (Plato's) time, and that it ought to have read '600 years' instead, "inasmuch as the writers of those times" calculated days, etc.,

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differently. However, Plato, who in the *Critias* in reality speaks at first of Poseidonis, then gradually passes on to talk about the Atlantean civilization as it existed on a land which he had already said was as large as Asia and Libya together.

Now Poseidonis was practically the last small island of the Atlantean continental system, which included the whole Earth in the Eocene Age, more than five million years ago. The *main* body of that system went down in the Miocene Age. The end of the Fourth Race, along with the submergence of the remaining island-continents (*Ruta* and *Daitya*) associated therewith, occurred 850,000 years ago, leaving but a few small islands belonging to that system. Plato's Atlantis (Poseidonis) was one of these, and it certainly went down about 11,000 years ago. In Eastern records, Poseidonis was *Śankha-dvīpa*.

Such is a very brief outline of a tiny part of this truly tremendous subject, which is linked up with the history of the Third (Lemurian), Fourth (Atlantean), and Fifth (Aryan) Great Races of Humanity, and receives extended treatment in *The Secret Doctrine*, by H. P. Blavatsky.

In that work considerable attention is devoted to the various old ways of indicating time-periods. A single quotation is subjoined, which is probably enough for the moment:

“In the Tamil edition of *Bagavadam*, it is said that 15 solar days make a *paccham*; two *pacchams* are a month; two of these a *roodoo*; three *roodoos* an *ayanam*; and two *ayanams* a year — which year of the mortals is *but a day of the gods*. It is on such misunderstood teachings that some Greeks have imagined that all the initiated priests have transformed days into years. This mistake of the ancient Greek and Latin writers became pregnant with results in Europe.”

— FRED. J. DICK

Theosophical University Meteorological Station

Point Loma, California

Summary for August, 1926

TEMPERATURE		SUNSHINE	
Mean highest	73.60	Number hours actual sunshine	273.60
Mean lowest	63.60	Number hours possible	413.00
Mean	68.60	Percentage of possible	66.00
Highest	79.00	Average number hours per day	8.83
Lowest	60.00		
Greatest daily range	16.00	WIND	
		Movement in miles	3590.00
PRECIPITATION		Average hourly velocity	4.82
Inches	0.00	Maximum hourly velocity	16.00
Total from July 1, 1926	0.00		

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

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

leading the public, and many honest inquirers are hence led away from the original truths of Theosophy.

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

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- 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
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The Rāja-Yoga College, Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

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

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

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

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

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

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

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



The Theosophical Path

An International Magazine

Unsectarian
Monthly

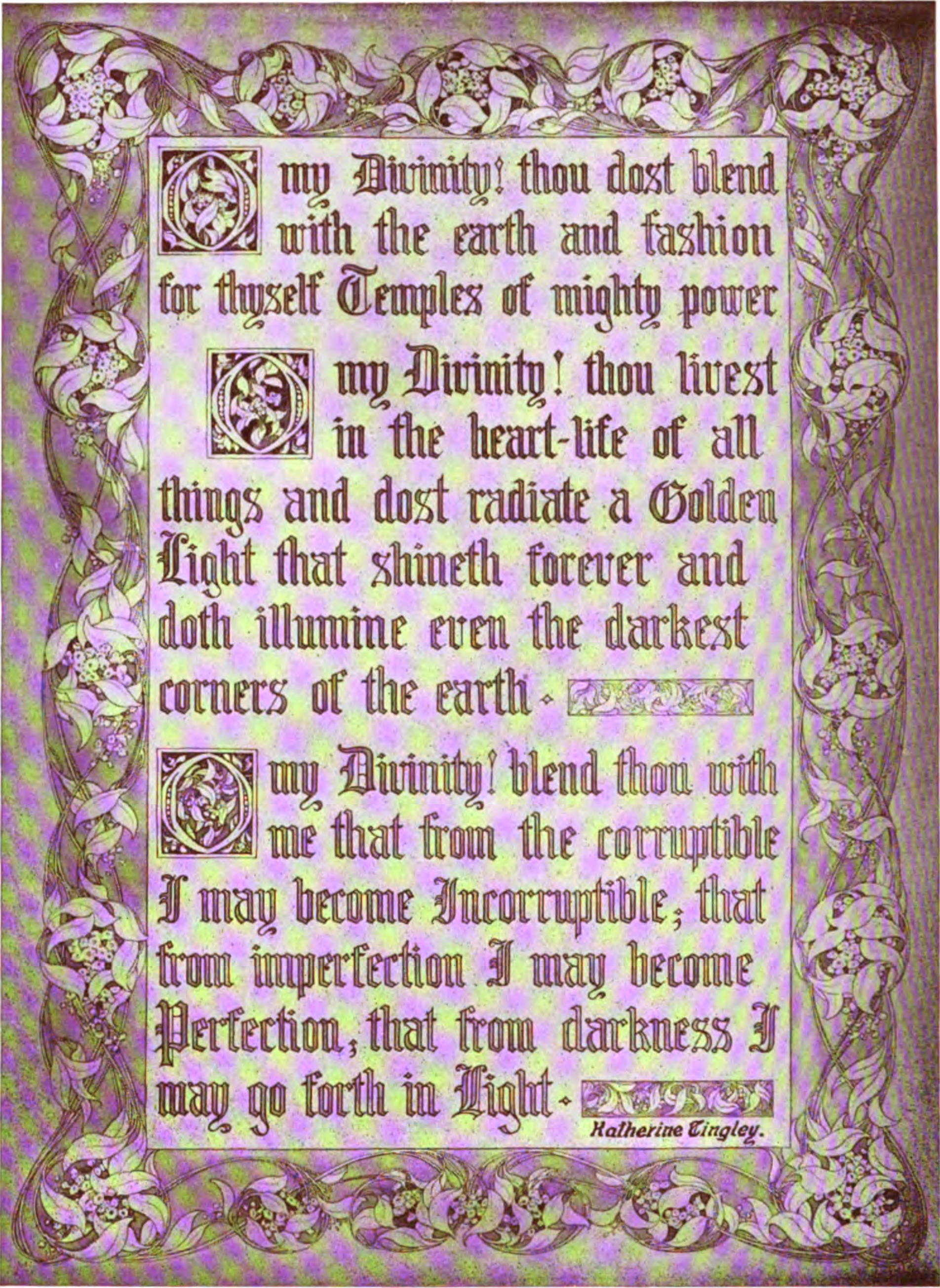


Nonpolitical
Illustrated


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


Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temples of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth. 

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection; that from darkness I
may go forth in Light. 

Katherine Tingley.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

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Lomaland Photo & Engraving Dept.

**A PARTIAL GLIMPSE OF THE LARGE CROWD ATTENDING ONE OF KATHERINE TINGLEY'S
OPEN-AIR SUNDAY SERVICES AT THE TEMPORARY THEOSOPHICAL HEADQUARTERS,
AT KUNSGÅRDEN, VISINGSÖ, SWEDEN, THIS SUMMER**

A large part of the audience is lost in the shade of the big ash-trees under which the seats are arranged. On the platform Direktör E. A. Gyllenberg, recently appointed Professor of Economics at the Theosophical University, Point Loma, is making the preliminary announcement. The lady with the white hat on the platform is Miss Anna Sonesson, who will make a résumé of Katherine Tingley's extemporaneous address in Swedish. The Theosophical

Leader herself can just be seen at her left.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXXI, NO. 5

NOVEMBER 1926

"THE burden of suffering seems a tombstone hung about our necks, while, in reality, it is only the weight which is necessary to keep down the diver while he is hunting for pearls!"
— RICHTER

SOME OF THE COMMON-SENSE TEACHINGS OF THEOSOPHY

KATHERINE TINGLEY

Stenographic Report of Extemporaneous Public Address Delivered at
Kungsgården, Visingsö, Sweden, Sunday afternoon, August 1, 1926

I—MY INTEREST IN SWEDEN EXPLAINED

MR. CHAIRMAN and Comrades: *I assume there are a number of strangers present who have not before attended our Sunday afternoon meetings here at Visingsö, and they must have a natural curiosity to know why I have come so far from America to Sweden and devote my time every Sunday afternoon to holding these free, unsectarian, non-political, Theosophical meetings here, where all are welcome.*

If you knew my life and my experience, my interest in humanity, and the results of my observations for over thirty years in studying mankind, and the laws of cause and effect in human life, you could then perhaps more readily understand why I am here.

My interest in your country began when I was quite young, in America. I had for several years a Swedish lady-companion. She filled my young mind with many word-pictures of your beautiful country, its exquisite nature-touches, and much about the characteristics of its people, which interested me. She also told me of the great antiquity of Sweden. This made me doubly interested.

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So from that very early time, I always felt that if I ever traveled very much, I certainly would come to Sweden.

After a number of years I found myself the Official Head of the Theosophical Movement throughout the world. Shortly after accepting this position, I organized and directed a Theosophical Lecture-tour around the world with seven or eight members of the Universal Brotherhood and Theosophical Society.

During this Lecture-tour I met in Berlin, Germany, a very interesting body of Swedes, who had come from Stockholm to meet me, to find out what I had in the Society that would interest them or assist them; because several years previous to that, they had of their own accord gone to London to meet H. P. Blavatsky, of whom they had heard. There they became so much interested in H. P. Blavatsky and her teachings, that they formed an independent Theosophical Society in Sweden, with Headquarters at Stockholm. That was before I was known in the Theosophical Society at all.

So later, when I did come to Sweden as a representative of the Universal Brotherhood and Theosophical Society, you can possibly imagine that I had a warm welcome. Indeed, I received a very charming welcome from these dear Swedes. I suppose some of you will remember their names. There were Ellen Bergmann of Stockholm, the great musician and humanitarian; Madame Carin Scholander, so well known throughout your country for her literary efforts and her philanthropy; Dr. Gustav Zander, the noted Swedish physician; Ingeniör M. F. Nyström, a member of the Swedish Parliament; and many others.

From them I heard much about your country. But I knew nothing about our beautiful Visingsö. Then, on my way home from a later visit to Sweden, the train stopped somewhere on the shores of Lake Vettern. Some of the Swedish and American officials of our Society were with me, and had expressed themselves as being very sad because I was so soon leaving Sweden. So, in order to cheer them up, I said laughingly, pointing to the Island in Lake Vettern, which I later learned was called Visingsö, "In two years I shall return to Sweden and establish a School there."

One of the officers said, "Ah, but, Madame Tingley, that is Government property. It belongs to the King, and you never could put a school there." I spoke to them jokingly to try and cheer them up: but I felt very seriously that later, sometime and somehow, I should have something to do with Visingsö. And you see I am here!

So the next time I came to Sweden, I made inquiries about this beautiful island. I came here with my comrades and we stopped at the Tourist Hotel. I then made up my mind that I might find some acreage, where a Râja-Yoga

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School for children could be started, because I had by that time learned something of the history of the island. I was also very much charmed with the islanders. I thought, oh, what wonderful people they are! They have this beautiful land all to themselves, with no railways, no engines, no noises — only the beautiful lake, the fields, and the forest. So I said, "What a place to establish an ideal school for the young folk!"

So you see what ideas I had in my heart and in my head. And in less than a year, I received from one of our Swedish officers, a message that there was a dear old islander who was very ill at Visingsö. She had been born here, as had her ancestors. She had no family living with her except her husband, and he too was ill and looked as though he needed hospital treatment. So they decided that if my representative would purchase their little house and their land, they would negotiate with him. So that is the way I came to this beautiful country. And I have not lost interest in it, as you see.

II — THE INTERNATIONAL THEOSOPHICAL PEACE-CONGRESS IN 1913

One year before the Great War my mind was turning towards Visingsö. You know, that was in the time of peace, and none of you were thinking of war. I am told that your King was very much surprised when he found that Katherine Tingley came all the way from America to talk to the Swedes about Brotherhood and Peace, when the country — indeed practically all Europe — was at peace. But I understand that after the World-War broke out, he had some idea that I might have had a great interest in Sweden at that time. And I am very happy and much delighted to find that your country, under the direction of your King and his Ministers, preserved peace all through the cruel world-war. That is something that will pass down to history as one of the sublime and splendid achievements of Sweden.

Since that time I have learned that Sweden has abolished the death-penalty for condemned prisoners! That too is a glorious thing. That will be registered on the Screen of Time as a splendid example of brotherhood to other countries, proclaiming to the world that the Swedish nation does not feel justified in taking the life of a human being as punishment for his mistakes.

So if I had nothing else to make me love Visingsö and make me wish to come to Sweden, it would be those two things. But I have other interests. I have my Râja-Yoga Summer-School established here, and it is carrying on its splendid work now for the third annual term.

But even that is not all. I also come to Sweden because I am interested

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in the Swedish people, as I am interested in the people of all countries. But I am accused by some people of other countries of showing too much favoritism for Sweden; for I have spent twice as much money and twice as much time here in Sweden as in any other country of Europe, and they say that my face always looks a little brighter when the name of Sweden is mentioned to me.

Well, I think that may be so. I will not deny it: because I know so many loyal, splendid Theosophists in Sweden, and I revere the memory of King Oscar. But my interest in your country is not in your politics and not in your commercial life in any sense that I am benefiting by it. My interest in Sweden, as indeed in all countries, can be explained in this way: If you were entirely at peace with yourselves as a people, and with the world in the deeper sense; if you were on the heights of prosperity; if the morals of your people were so perfect that you needed nothing more; and if you were all contented with life just as it is, I should not be here.

III — THE MESSAGE OF THEOSOPHY: "LIFE IS JOY"

But I am here because I can do my part, small though it be, in declaring to you with my heart and soul, that every human being should be happy, and every human being can be happy. And this brings me to the point of telling you why humanity is not happy.

It is because the people of the different nations, and the people of each individual nation, are divided. They have their home-interests, their political interests, and their national interests. But there is something more needed. Every single member of God's great family should be living in the sunshine and the joy and the peace and the glory of this life on earth. You should be able to conquer and master the evil tendencies in human nature in your country, and the spiritual life of man should be known and lived.

You are not to blame for not having this power, because you have not found the secret. I never found the secret myself. It came to me through my knowledge of antiquity and of the teachings of the Ancient Wisdom, which H. P. Blavatsky brought from the Orient in the seventies of last century. It also came to me through my thinking myself away back, ages ago, and realizing that there were people then who lived together like One Great Family, and lived happily. With their knowledge of human weaknesses, they mastered conditions that are now destroying the human race. They were to a degree the conquerors of diseases and disasters, and there was joy in their lives. They led the simple life. They lived close to nature. And living close to nature, and following the

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spirit of the teachings of brotherhood, why, of course they found the secrets of nature. They found that, instead of bending the knee in sorrow and humility and surrendering to despair, they could hold their eyes up, throw their shoulders back, and be true warriors of God — that is, in a firm belief in the divinity of the eternal man. They knew that man was not born just for this one short earth-life, and then cut off from the great possibilities that his soul yearns for.

IV — THERE IS NO DEATH

How is it that you have so many aspirations and so few of them are fulfilled? How is it that you long for the day when all men shall be at peace with one another and with their own souls,— for the day when you may understand the future, when the conviction will come to you in such a way that you cannot dispute it, that There Is No Death, that what we call death is but a transition, a change, that we live here for seventy-five or a hundred years, and then instead of dying out or going to some place in space — none of us being sure of which place we are going to! — our souls do but take a needed rest, before resuming the duties of earth-life again in a new human form?

It is utterly impossible for a human mind that is clear in confidence in his own soul and in himself to accept the idea that God — the great, eternal, all-loving God, which your own Bible tells you about — could ever have planned for you to go through the suffering you have endured. No! The suffering which humanity has had for ages, has been inflicted by man himself. He does not do it intentionally. He does not know why he does it. And unless he has the teachings of Theosophy to fortify his mind and soul, he must be very much staggered, and deeply afflicted with doubt.

But Theosophy teaches that spiritual man is eternal; that he lives seventy or a hundred years, and then the body, the physical life, tired and worn out, dies; but the soul lives on, in just the same way that the trees live on through the seasons. You see them springing into sunshine in the summer with their beautiful foliage. And when the winter comes, the leaves all disappear. And if you were a stranger and had never seen a tree before, you would say it was dead. But it is not dead, because the spirit of nature, the elements of nature, never die. The real principle of the tree is not changed. Next year you see fresh leaves. But they are not the same leaves. They are, in a sense, a copy of the leaves of the previous year. The life of man is analogous.

V — THE GOD OF LOVE

Put yourselves into this position: that the God that you must worship, and the God that you must follow, must be a God of Love. Your God cannot

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be unmerciful, because Divinity is perfect. Divinity cannot punish you, because Divinity is perfect. Divinity does not place you on this earth and then punish you for being here! You punish yourselves — possibly not today or yesterday, but somewhere along the gamut-pathway of your lives, you have sown seeds which have yielded their harvest of misery, and doubt, and suffering.

Look within your own natures and believe that man is essentially divine! I am not talking merely to hear myself talk; I am talking from conviction. I am associated in my Society with thousands all over the world, who were like you before, and but for Theosophy might have had no hope of anything beyond this life of sadness and trouble and disappointment and heart-ache and lack of faith in humans and sometimes lack of faith in the Divine.

But when you reach this position of realizing that the great eternal light is centered in man, as a source of light and help and strength to him, your conviction of the possibility of spiritual life and the possibilities of another life and the eternity of man, is rekindled. So is your love of the Divine, of the Eternal, in such a way that your confidence is reborn. When you understand this, you will find something new in your blood, something new in your heart, something new in your mind. You will have new hope, more trust, a broader vista, that will tell you of the mercy of God or the great Source of Life, and will bring home to you in the saddest moment of life the compensation which you cannot get in any other way. You may not believe in it today. But we Theosophists are very broad-minded and charitable. We know you are in the hands of this divine law, and that sometime or somewhere, you will meet that which belongs to you. So if you miss it today, you may meet it tomorrow.

VI — GENUINE AND COUNTERFEIT THEOSOPHY

There is no attempt on the part of the Society which I represent to convert you, because we do not believe in conversion in the ordinary sense. We believe in every man finding within himself the material to change his life, to look into his own heart, into his own life, to challenge himself, to find his weaknesses and overcome them; to see his strength and try to glorify the Divine and glorify Nature and glorify human life, and glorify his own life through a knowledge of himself and of his essential divinity. When one reaches this point of understanding, he will see only sunshine and cheerfulness.

Take the real Theosophists as examples. I do not mean those counterfeits that you must know in this country as in other countries, who are imposing a 'Coming Christ' upon the credulous. (You know there are counterfeits to every true coin.) But the members of the Universal Brotherhood and Theosoph-

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ical Society are united, and working unselfishly, without salary, without honors, without fame, simply working assiduously every day to bring the whole human family into a better condition — into a larger trust and more happiness.

And it does not take great oratory or a very gifted person to bring home to one the hidden impulses of one's heart, and all the hopes and aspirations that have never been answered, and to solve all the questions and doubts. All these things must be answered before humanity can find its way, before the best nation can find its real nationality, before the unity among men and women shall be of such a kind that it cannot be broken because the spirit of brotherly love, which Jesus taught, when he said "Love ye one another," will be triumphant. That is the spirit that must exist in the hearts of men.

What sublime and magic feelings these words bring up! Jesus did not tell you to hate each other or to destroy each other! He did not tell you to punish each other! He told you to love one another.

It is the very simple teachings of Theosophy,— which is as old as the ages, far, far older than Christ's time,— that give the touch that brings man back to his own, to his heritage, to his rights, and to the undeniable facts that he is a soul, and that he has the power within himself to bless or curse his own life.

VII — THE HEART-DOCTRINE

One has no time to talk of the different degrees of intelligence or the different degrees of belief or the different degrees of goodness and kindness in humanity. One must discover these things for himself. But it does not take very long for a man who is weighed down and discouraged to stretch his hand out and to meet life with a belief that there is something noble and splendid in the hearts of all men, something that has not been expressed, something that has not been awakened.

My experience in my work for the shut-ins in the prisons for more than thirty years has been very remarkable. No prisoner ever lost anything by meeting me, because I gave to all what Theosophy teaches — that is, optimism and a quality of courage which every man must have, if he expects to go through life with confidence and with love for his fellow-men.

No mother should dare to bring children into the world unless she has the spiritual courage and the spiritual knowledge to guide them to the light of truth, and to the knowledge of duty in the highest sense, and to the love of the Divine in the fullness of the heart.

It is the lack of knowledge that humanity suffers from, not because it is

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evil; not because humanity is low and degraded in its nature. It is simply because it is unacquainted with itself, and because the real spiritual man is not recognised in the true sense that would enable the mortal man to find his own way.

Think of all the time we spend in eating and drinking, and in gaining the dollars and cents, so as to do our duty by those we love; and then think how little time we give to these ideas: Who is man? Whence comes he? Whither goes he? What is the meaning of life? Books are read. Preachers preach, and teachers work; but how much more could be taught and lived, if life were met heartfully in spiritual trust!

Have you ever thought, when you listen to beautiful music, how your natures change? How your minds open to the beauty of life? How full of cheer and hope and trust you are?

VIII — THE SECRET OF HAPPINESS

The real secret of true living is finding inner peace and happiness, and I do not believe one human being can be found who can honestly say before the Divine and before his conscience that he has found true and complete happiness. Why? Because the very unrest in man's nature is the proof that he has not found it. What more does Theosophy offer? The conviction that you can find it. Theosophy is not far away. It does not require a great fortune to reach it. It does not require the persuasiveness of great orators. It only requires that people shall go towards it and meet it in confidence, and with the disposition to trust in the self, to believe in the higher self, and in conquering the lower self and thus becoming godlike. That is what we want!

So, if we can build our lives on a belief in the eternal man, happiness can be found. And there is no other way. Believe first in the essential divinity of man and the all-loving power of the Divine — no punishment, no revenge, but love and service and encouragement, and that spirit of brotherly love that brings all men together, so there can be no wars, no differences among men. Then in the course of time disease, and many darkening, discouraging phases of life, will disappear.

Why? Because man will have found his happiness, he will have found his peace, he will have found his inner Divinity, and also he will have found himself!

THEOSOPHY AS A UNIFIER

H. T. EDGE, M. A.

IN endeavoring to express the meaning of H. P. Blavatsky's message to the world when she introduced Theosophy, we find ourselves confronted by ideas so large and all-embracing that it is not easy to reduce them to a formula; and we must therefore usually resort to considering some one particular aspect of the whole subject. On the present occasion we propose to consider that message as one of *unification* and to relate it to the general movement of unification in the ideas and outlook of men which has been so marked a characteristic of the times wherein we live.

It does not require much knowledge of comparatively recent history to bring before our eye vividly the picture of the great progress that has been made in broadening our outlook and unifying our ideas. The parochial view has given place in very many instances to the universal view. The barriers between nationalities have already to a great extent broken down. The notion of separate religions, each one claiming to be supreme, is fast fading. The inventions of science have forced upon mankind a unity which cannot be ignored.

Looking back through history we may point successively to the recovery of ancient cultures through their preserved literature and archaeological remains, showing us that very ancient peoples had knowledge and culture equal in many respects to what we have known, and in other respects even surpassing us. No longer daring to speak of ancient Aryans, with skins darker than our own, as "the heathen in his blindness bowing down to wood and stone," we study (surreptitiously perhaps) the ancient scriptures of that 'heathen,' and scruple not sometimes to quarry therein for our own building. But it is superfluous in this place to make a lengthy enumeration of the countless instances in which this broadening of our views is illustrated by recent events; and this task may safely be 'taken as read.' What we are immediately concerned with is the connexion of H. P. Blavatsky's message therewith.

The very title of her principal work furnishes us with the answer — *The Secret Doctrine*. There has existed throughout the ages a great, single, and uniform system of knowledge, to which the above title, the Secret Doctrine, is applied, and which H. P. Blavatsky also calls the Wisdom-Religion, the Esoteric Philosophy, and by some other names. This system embraces all religion, science, and philosophy, being

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a sum-total of knowledge concerning these. It has sometimes been designated a *synthesis* of knowledge, or a synthesis of religions, sciences, etc.; but this word is perhaps open to the objection that it may be considered to imply a *putting-together* of things naturally separate, or an artificial building-up of sundered elements. But the Secret Doctrine is essentially one whole, an original unity, which has frequently been subject to artificial division into disconnected parts. Thus, when it is said that Theosophy is the synthesis of all religions, the meaning is not that the separate religions have been pieced together or blended into a sort of mutual accommodation and compromise, but that Religion itself is actually one whole, while the separate religions are artificial divisions that have sprung up in consequence of the lack of unity among mankind.

Our task must therefore be, not to construct a new system out of existing systems, but to reveal the actual existence of an original system, whereof the existing systems are only parts, and from which they have been derived.

It is thus evident that H. P. Blavatsky, in introducing Theosophy, was simply carrying out a paramount part of the great historical process of unification in our ideas which has been mentioned above as being so characteristic of our times.

The field she had to cover was large indeed; but she has dealt with it in a masterly way. We must not expect to find everything set forth in a neat cut-and-dried way, so that we can master it at ease in our armchair. Breadth and scope is its keynote; and the multitude of topics with which it deals, and their innumerable ramifications, will stimulate rather than pamper the intelligence of the reader. What H. P. Blavatsky has done is to sound a number of keynotes, to blaze out a number of trails, to sow a number of seeds. And succeeding years have already shown abundantly how those germs have developed.

Take the case of the fundamental unity of religions as an instance. Theosophy declares all religions to have a common root or parent, the WISDOM-RELIGION; and H. P. Blavatsky has analysed and compared the various religions with a view to demonstrating this unity and common origin. What do we now find with regard, for instance, to the Christian religion? We find that not only lay scholars, but clergymen — aye, some of the very Bishops and Deans of a great established church — have so sifted and scrutinized the Bible and the Gospels that they have whittled away the religion until we can really find nothing left that is characteristic of Christianity at all. The Teacher himself is reduced to a number of different conceptions in the minds of a number of different disciples; doctrines are found to be utterly uncertain and variable; the letter of the

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Book cannot be trusted, and ecclesiastical authority is equally vulnerable.

This is not what *we* are saying, but what these Bishops say. They may try to argue that Christianity has brought new and better moral ideas, but even this will not work; for it can be shown that all such ideas have been held and promulgated in all ages. We are driven back upon the teaching of Theosophy that the heart of man, his conscience, his spiritual intuition, is the source of inspiration to right conduct. Added to this is the teaching that great Teachers appear in the world from age to age, who, by their superior wisdom and power, are able to arouse mankind to a renewed faith in the eternal verities, and who thus initiate a new cycle of spiritual regeneration. But after these Teachers have departed, their teachings degenerate into creeds and sects, and it seems perfectly evident that at some time near the Christian era there was such a Teacher, and that various individuals and parties made his teachings into a formal religion, of which what we now call Christianity is the ultimate result.

Scholars have shown, and Bishops now openly admit, that such doctrines as the incarnation and the atonement are not peculiar to Christianity, though it is likely that under Christianity they have taken particular forms; but that they are doctrines belonging to the universal Wisdom-Religion and to be found in one guise or another in all religions.

There are certain essential features upon which all religions can unite, and these may conveniently be spoken of as the eternal verities. One, and perhaps the chiefest, is that man is a God incarnate in an animal body; and that there is a principle in him called the Christos, which is his means of communication with the divine. This is also called 'The Son,' whereby man can approach 'The Father.'

The Gnostics, often spoken of as a philosophical sect who tried to accommodate Christianity with Greek philosophy, really understood Christianity better than did the sectarians. For them, the Christ was the Higher Self of man; his sacrifice was accomplished by his incarnation in fleshly bodies. The real Self of man is veritably 'crucified' by his incarnation in the flesh; but it is a sacrifice of Love, and by it man is 'redeemed.' All religions can unite in the faith that man is thus able to accomplish his own salvation and ultimate perfection by appealing to the divine spark within him and by sacrificing his personality to the right and the good and the true.

H. P. Blavatsky has taken religions and shown how each and all of them are founded on the same fundamental principles and derived from the same parent-source. In the same way she has compared the scientific and philosophical opinions of various times and peoples, with a view to

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demonstrating their essential unity. In the field of archaeology she has shown how recent discoveries have all converged in demonstrating the truth of her claims regarding the greatness of ancient cultures; and we may now of course add that this kind of proof has greatly increased since the date of her writing. In short, all the numerous and varied data which she adduces and compares, if carefully studied, will be found to present to our mental vision a definite conception of this great underlying *unity*, the Secret Doctrine or Wisdom-Religion, and to convince us of its reality and of its inestimable value as a masterkey to all problems.

Such a unification of knowledge must of course greatly enlarge the scope of that knowledge; for when cultures or religions are separate and local, they are shallow; but, when united, the field covered is vast. Much enlargement still needs to be made in the science of man; for the idea that civilization is a recent phenomenon, and that all ages preceding our own were comparatively ignorant and barbarous, is narrow and parochial. The rapidly accumulating evidence of archaeology is proving the truth of the Theosophical teaching that culture is very ancient, and that we are the heirs of a mighty ancestry which at many times had attained to heights that we have not yet reached. The idea of man as merely a perfected animal is also narrow and inadequate to our growing needs and intuitions. As all religions teach, man is essentially a divine being incarnate in an animal body; and therefore he has vast potentialities still to be realized.

We must not forget to mention Reincarnation, which has so greatly enhanced our view of the extent and importance of a human life. It seems impossible for one who has made the idea of Reincarnation a part of his daily thought-life to imagine what his condition was when he believed that the present life on earth was all. With such a view, all effort seems useless and wasted. But, when we realize that this one life is merely one scene in a drama, wherein the real Man is enacting a particular part out of many, we can understand that no effort is ever wasted, and that our acts in the present are seeds whose harvest we shall one day reap.

Theosophy teaches that personality is a delusion, which will disappear in the light of a greater knowledge. All men are spiritually united; and it is in the line of our evolution that we shall one day attain a realization of this unity, and then the gratification of personality will no longer be the aim of our life. With faith in this knowledge to come, we can even now step to a great extent out of the narrow sphere in which we have been living, and realize a larger and more truly happy life.

The law of Karma — no new device, but a tenet of the Wisdom-

THE MIND THE COUNSELOR OF THE SOUL

Religion and an essential part of certain Eastern faiths — is surely a great generalization and unifying of ideas. For it invites us to recognise throughout human affairs the same unerring laws of cause and effect as we see in the field of science. This one teaching is a mighty solvent of mysteries, showing as it does how our destiny is the result of our thoughts and desires.

In fine, the whole body of Theosophical teaching constitutes a great single whole, and is at once a synthesis of knowledge and a clue to problems. Those who have studied it know that this is not mere rhetoric. But it will be left to posterity to fully realize the work that is being accomplished by the means of H. P. Blavatsky's great initiative.

THE MIND THE COUNSELOR OF THE SOUL

RONALD MELVILLE

WHEN the human soul, urged on by the desire for experience, incarnates on this earth, it does not come alone nor unattended. It is accompanied in its adventurous career by a whole host of appetites and impulses, as well as by one chief counselor, the mind, whose function is to counsel and advise the soul in all its enterprises, providing its patron with some plausible and high-sounding reasons for every act of self-indulgence the ego may venture on. The accompanying appetites attach themselves to the new-born soul and make up together what is known as character. The soul itself most often fluctuates between these sensuous desires on the one hand and on the other those spiritual aspirations that are the parents of all noble thoughts and high ideals.

Truly, the mind is the accredited counselor of the inexperienced soul, but it is not free to speak the simple truth unhampered by the soul's desires. "For mind is like a mirror"; it reflects the character of the one who looks into it and in time acquires the habit of those characteristics, be they high or low, be they spiritual or be they sensual. "The mind takes on the form of that which it contemplates." So says the Hermetic philosophy. And so this counselor is not impartial or unbiassed in the advice it gives. It is influenced by habit, and it must be trained by the constant reference to high ideals consistently applied. And this training of the mind is not the affair of one life; for we can all see for ourselves how many characteristics we bring with us when we are born, and which are not inherited from our parents.

If man's opportunities for self-improvement were limited to the

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scope of one earth-life he would indeed be in a bad fix; but such a proposition is so unthinkable that even many who still profess to hold that view find themselves forced to eke it out by a vague claim of an eternity of blessedness and spiritual perfection miraculously attained, as a reward for a simple declaration of faith in a certain dogmatic formula. But while a large proportion of unthinking people reject the doctrine of self-directed evolution, they more and more incline to the acceptance of its natural corollary — the doctrine of Reincarnation.

The continuity of soul-consciousness through death and all that follows is in itself so eminently reasonable; the annihilation of the sense of individuality so unthinkable that common sense almost compels a thinking person to accept, in some form or another, the immortality of the soul, even while vigorously repudiating the dogma. For the human mind is such a strange complexity that it can without much strain accept a principle and yet deny the formulated dogma in which that principle finds general expression.

It was said: "Man cannot serve two masters." But it is evident that few people believe that saying; for the majority spend all their time endeavoring to do just that. The mind in its capacity of counselor is called on to provide the soul with plausible excuses for the inconsistencies resulting from this futile effort to conciliate two masters.

The soul, or incarnating ego, finds itself at birth in that predicament between its rightful master — the spiritual principle — and the usurping host of elemental passions and desires masquerading as the voice of 'Nature.' And the mind echoing that voice says, "Listen to the voice of nature; follow the call of the desires," for 'all experience is good.' Then in obedience to the prompting of the Master-Spirit the vacillating soul declares: "I am the master, I the soul," which the supple mind confirms with the quotation: "Thou art That."

And thus the ever-ready counselor betrays the deluded soul, indorsing falsehood with perverted truths: and yet the traitor-mind is not dishonest, being what it is, a mirror that reflects as best it may the partial truths presented to it by the soul's two masters. The tangled mystery of this duality lies at the root of all the tragedy of human life. There is no goal too glorious to gratify the soul's ambition; nor is there depth of degradation too low to tempt the curiosity of the seeker for experience. The mind can find excuses for them all, good reasons logical and clearly argued, to justify the farthest flights of fancy of the aspiring soul, or hold it prisoner in its own castle of despair. Truly, the mind can well be called the counselor of the soul.

And mind and soul are both deluded by appearances, mistaking

MIRATH OF THE FOREST-TOWER

sensations for the realities of life, so that the blind led by the blind both fall into the ditch. How then can they be rescued from their plight? The answer to that question is to be found in study of Theosophy. The key that will unlock their prison is the finding of the Self, which is the secret of Theosophy. And this, the Secret of the Ages, now lies ready to the hand of the seeker as not for ages has it lain where all who will may find it, if they WILL. That is the mystery. Find thou thyself!

MIRATH OF THE FOREST-TOWER

KENNETH MORRIS

I

THROUGH her four casements that the ivy-leaves
Flecked with their shadows, all the world she knew
Glimmered before her: dawns and noons and eves —
Midnight and stars, and sun and rain and dew,
And great trees swaying 'neath gray skies or blue,
And through the trees the Road that Uthyr's Son
Built between Camelot, of old, and Babylon.

To north and south, these leagues of trees; to west
The glade, the hidden vale beyond, the sky
Golden at eve above the beech-topped crest
Of the far ridge . . . whenceforth the owl's keen cry
Sang o'er the vale, when the woods far and nigh
Worshiped . . . Capella o'er the beech-trees borne,
Or, trailing southward far, the white bloom Capricorn.

But on the eastward side the road descended
Steeply and soon to a green bottom deep
Where was the Well of Wonder. Thither wended
Shadowy impassioned things in quest of sleep
Once in an age. Who drank, 'twas said, should weep
No more; — no more through the dim midwood wander
Oppressed with things too vast for elfin minds to ponder.

And written close in runes of gramarye
Upon a rock thereby, the legend ran:
To be unappeased save with infinity,

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*This is the doom and heirloom only of Man.
Thirst ye for that Unknown? — Drink! ye shall scan
Its grandeur — and no more immortal fly
On faery wings, but die with them who are born and die. . . .*

Somewhere she had heard of it . . . and knew the ground
In that lush bottom was unvisited
With silver rhythms and violet, and sound
Of gnomish harpings when blue night o'erhead
His periwinkle-tinted mysteries shed
Over the forest-world,— that night or noon
No sunlight fell there, scarce a glimpse of stars or moon.

Sometimes she watched, beyond the somber pines
That rimmed it round, the mountains jagged and hoar
Fantastically upheaved, caverned with mines
Squat clubfoot goblins worked to increase their store
Of chrysolite and sards and priceless ore,
Whilst o'er them in the wan midwinter air
All night phantasmal hosts waged moaning warfares there.

Or her dreams flowed with the elemental throng
That thriddled through the mazes of dark trees,
Round and about the glade the dim night long
With wandering song and forest threnodies
Or elfin laughter rippling through the breeze,
And made the diamond darkness reel and flow
With the vague stars and flames the midwood reaches know.

And sometimes through the drowsy afternoon
Over the Old Road and aneath the treen
Stole sounds of goblin piping, and the swoon
Of dying music through the shadowy green;
And wandering from his thicketed demesne
And solitude came some wood-denizen
Of the tribes unhuman-souled, yet half allied to men,—

Fauns, horned and hooped and beautiful and strong,
That stalked the roebuck through the green, still brake;
And then with sudden shout and uncouth song
Swarmed the smooth, branchless beechen-boles, to take
The squirrel's hoard, and in the tree-tops wake

MIRATH OF THE FOREST-TOWER

The woods with bickering laughter,— and again
Lapse into sylvan croonings, aimless-vague and vain.

And this was all her life: she dreamed of naught
Unseen; her mind was as the trees',— a thing
Untroubled by the vagrant swarms of thought
That all our griefs to us who are human bring.
Her thoughts were Summer, Autumn, Winter, Spring,
And day and night, and crystal hours aflow
From a kindlier Time than he who lays men's strivings low.

II

As some late lingerer sees, at dusk beneath dark pines,
Between two moments filled with only human thought,
A faery luminance that wanes ere well it shines,
And hears a fleeting song, with fateful cadence fraught,
That dies ere well his mind its purport dim divines;

And deems he long hath watched, somewhere, sometime, and seen—
Seen and forgotten all — the dance, and heard the tune:
The unregistrable rhythm, the twinklings beryl-green —
The opalescent sheen asparkle 'neath the moon,
Which, in the time we know, were not, and then had been;

And thence his life is changed, and haunted with a dream
Of life beyond his life and joys he may not taste:
Dance that forever flows, eyes that forever gleam,
Delight the changing years may never mar nor waste,
Beauty that spoiling time may never touch to seam;—

So passed her world from her. On a wan Autumn morn
When the dank yellow leaves dreamed their last dreams and fell,
And in its dying pomp the forest drooped forlorn,
Ominous, to her ears up from the Wonder Well
Sound of the waters dark, slow dropping there, was borne.

And sudden through the world that erst had been so fair
Sighed the infected breath of human tragedies:
The aroma of hectic hope moved in the Autumn air,—
Mortality was there: amidst the haggard trees
The sharp inconstancies of human joy and care.

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And unto Mirath, mute and startled, and alone,
When the low dropping died to silence in the Well,
Opened and waned away the illimitable Unknown;
And the dank yellow leaves dreamed their last dreams and fell,
And all her world went by estranged, her peace o'erthrown. . . .

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REGULATING OUR EMOTIONS

T. HENRY, M. A.

IT is a familiar item of philosophy that the road to wisdom is through control of our passions. But we are ever prone to set the teachings of philosophy apart from actual life, as though they were something grand enough to be perched on a monument, but never simple enough to be eaten with our bread and butter. And this is surely one of the teachings which we thus treat. For the more I grow in experience, the more do I find that this teaching is not merely a sublime subject for pious contemplation but a genuine item of practical wisdom — a bald truth.

You have only to question your daily experience to find plenty of instances of the extent to which people's judgment is warped and colored by their emotions — for I think it is legitimate to substitute the word 'emotion' for 'passion,' the latter word being usually confined to emotions of the more violent sort. We may often find it difficult to understand how sharpers are able to impose upon people of by no means inferior intelligence by the simplest and most obvious swindles; but, in the light of the subject we are considering, it can be understood that the sharper plays upon the emotions of his victim — usually vanity and cupidity. The victim may be one sharp enough to see through much subtler tricks when they are practised upon somebody else; but when he himself is the one practised upon, his usually clear judgment becomes blinded by his desire for a quick and easy gain. He mistakes his desires for prophetic inspiration; he fills his vision with the prospect of success and drives away all thought of failure; an attempt to dissuade him will only raise his ire. This explains much of the spirit of the gambler. Just as in one of those optical puzzles, where the bright squares look so much larger than the black squares of the same size, so the prospect of winning looms

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so much larger before the imagination than the prospect of loss, that the estimation of probabilities is entirely vitiated.

Or it may be the vanity that is appealed to; as in the familiar case of the gypsy fortune-teller, who knows so well how to wheedle the silver coin out of the pretty gentleman, upon whom she has already practised the real triumph of her art by her clever sizing-up of his susceptibilities. Or we may take the case of the barber and his wiles, or indeed the whole art of salesmanship as taught by correspondence (send no money!).

Another familiar instance of the way in which emotions color judgment is what so frequently happens when we address another individual. He returns an answer that is altogether irrelevant. The reason is that his mind was so preoccupied with his own thought-emotions that, instead of listening to what you had to say, he merely heard what he *thought* you were going to say. You ask simply for the sake of information; he supposes that you are blaming him. His answer is therefore (to your surprise) an excuse; and, since you had never dreamt he was guilty, the excuse amounts to a self-inculcation. 'Tis thus we often learn of our brother's guilt — by his own confession. The man was full of himself; but, had he been wise, he might have known that you were full of *your* self. He thought you were thinking about him — thought so because he was thinking of himself; when of course nothing had been farther from your thoughts. It is also a matter of experience that any attempt to explain the mistake will only make matters worse; and so it is often found quite impossible to tell people things.

Imaginary troubles and grievances may vary in severity from the most mild and passing false impressions to actual insanity; the latter state being peculiarly liable to arise when morbid physical conditions are involved. Great people are assassinated by some neurotic who has nursed a real or imaginary slight till it has become a demon possessing more than fifty per cent. of his vitality and therefore able to overpower him. There are few of us who can plead innocent to weaknesses of the same sort in a minor degree. We have perhaps nourished an unpleasant suspicion, piecing it together out of various incidents; and then found the whole thing groundless and the said incidents unrelated to each other. A candid self-examination will show that the delusion took its rise in a personal emotion. Perhaps it was *fear*, that devil which we so needlessly create to torment us. Perhaps it was a hair-trigger vanity and susceptibility, which had become alarmed, and whispered to us that our friends had nothing more important to think about than how to slight us.

Another species of emotional delusion is that which induces us to

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think that a thing is likely to happen for no better reason than that we ardently desire it to happen; and there may be neurotic people living in a continual state of alternating expectation and disillusionment, and taking goodness knows how long to learn their lesson.

It is the part of the wise man to be able to discount the effect of his emotions and thus to judge events and probabilities with a clear eye. This power marks the beginning of a road that leads to greater and greater wisdom, and who shall say how far it may lead? It is seen too that wisdom and freedom are practically the same thing, for wisdom means freedom from prejudice. And not only will this new independence give us a clearer insight, but it will give an increased power of action; for our actions are usually fettered by our wayward emotions. It is the emotional man, the little fellow, that we have to master. When we have mastered him there will be room for the real man to manifest himself.

THE TIDAL WAVE

H. P. BLAVATSKY

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"The tidal wave of deeper souls,
Into our inmost being rolls
And lifts us unawares,
Out of all meaner cares."—LONGFELLOW



THE great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end — so says a mystic prophecy — either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest-foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognised yet ever legitimate rights. It refuses to be any longer

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trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man — the direct, though now but broken ray and emanation of the Universal Spirit — has at last awakened. Hitherto, while so often reviled, persecuted, and abased through ignorance, ambition, and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . .

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; *i. e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the twentieth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganization of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety, and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century — we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great

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human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned piety those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods.

Literature — once wrote a critic — is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The 'poet-philosopher' is right. •

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulae and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved 'authority,' lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests, and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the twentieth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old

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Puritan religious and social traditions, who will ever become the protectors and Saviors of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the medieval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea — not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and to put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses.

In order that one should fully comprehend *individual* life with its physiological, psychic, and spiritual mysteries, he has to devote himself with all the fervor of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand, and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognised, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful 'Snow-flowers' of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth.

Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the 'Upper Ten' of social circles from the broad and easy highway of wealth, vanity, and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing.

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It is also those who, already themselves awakened to a higher Soul-activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the 'disinherited' classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

. . . The root of evil lies, therefore, in a moral, not in a physical cause.

. . . Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the twentieth, if not the nineteenth, century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this Theosophists have to act as such. Having helped to awaken the spirit in many a man — we say this boldly challenging contradiction — shall we now stop instead of swimming with the TIDAL WAVE?



“LET it be known that your Society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that Man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all (so-called) phenomena are but manifestations of natural law — to try to comprehend which is the duty of every intelligent being.

“They have to prove . . . constructive of new institutions of a genuine, practical brotherhood of humanity, where all will become co-workers of Nature, will work for the good of mankind, *with* and *through* the higher planetary spirits, the only spirits we believe in.” — *From the letter of a Teacher* (1881)



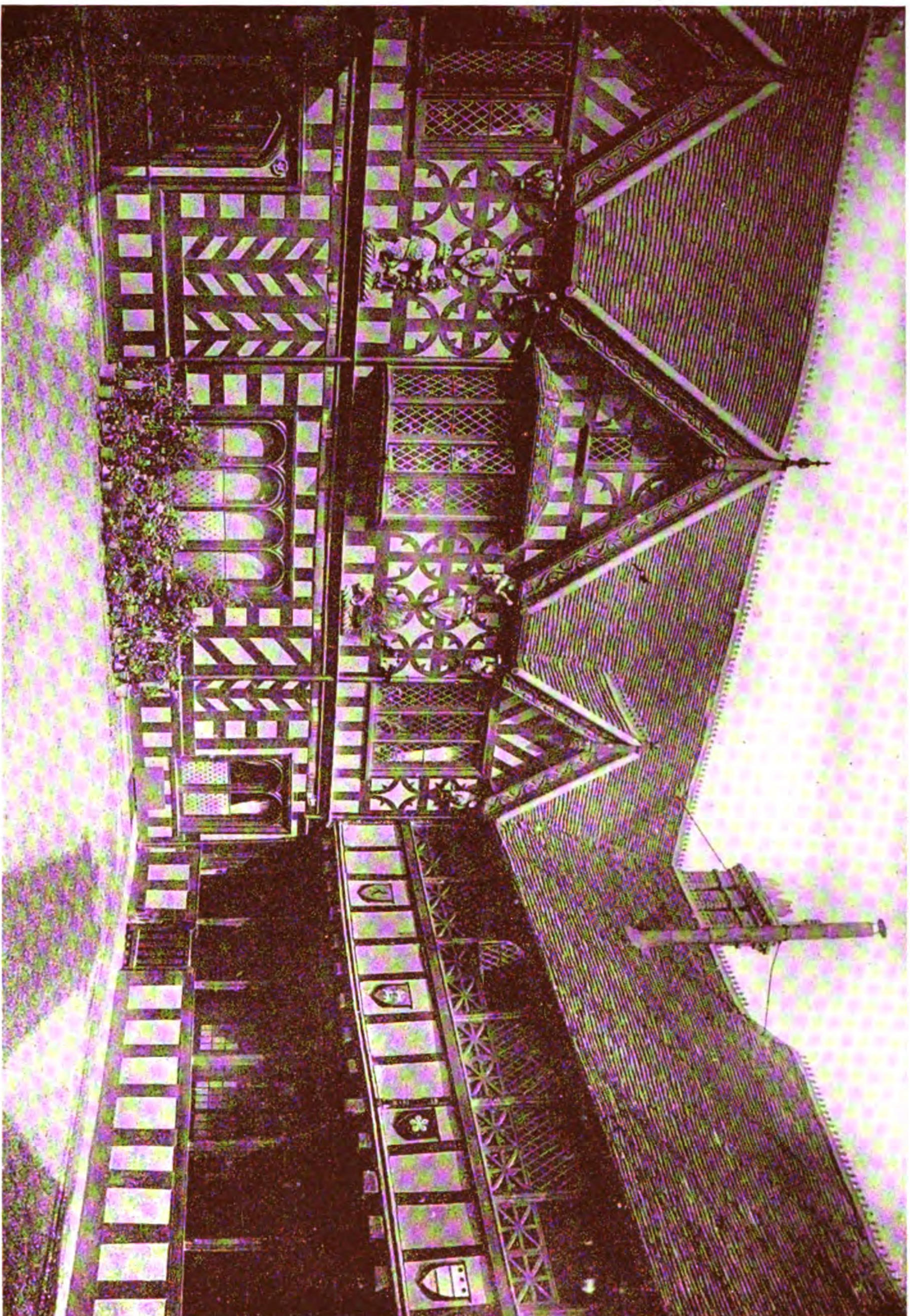
ST. KILDA, SCOTLAND: THE TOWN AND BAY FROM THE WEST

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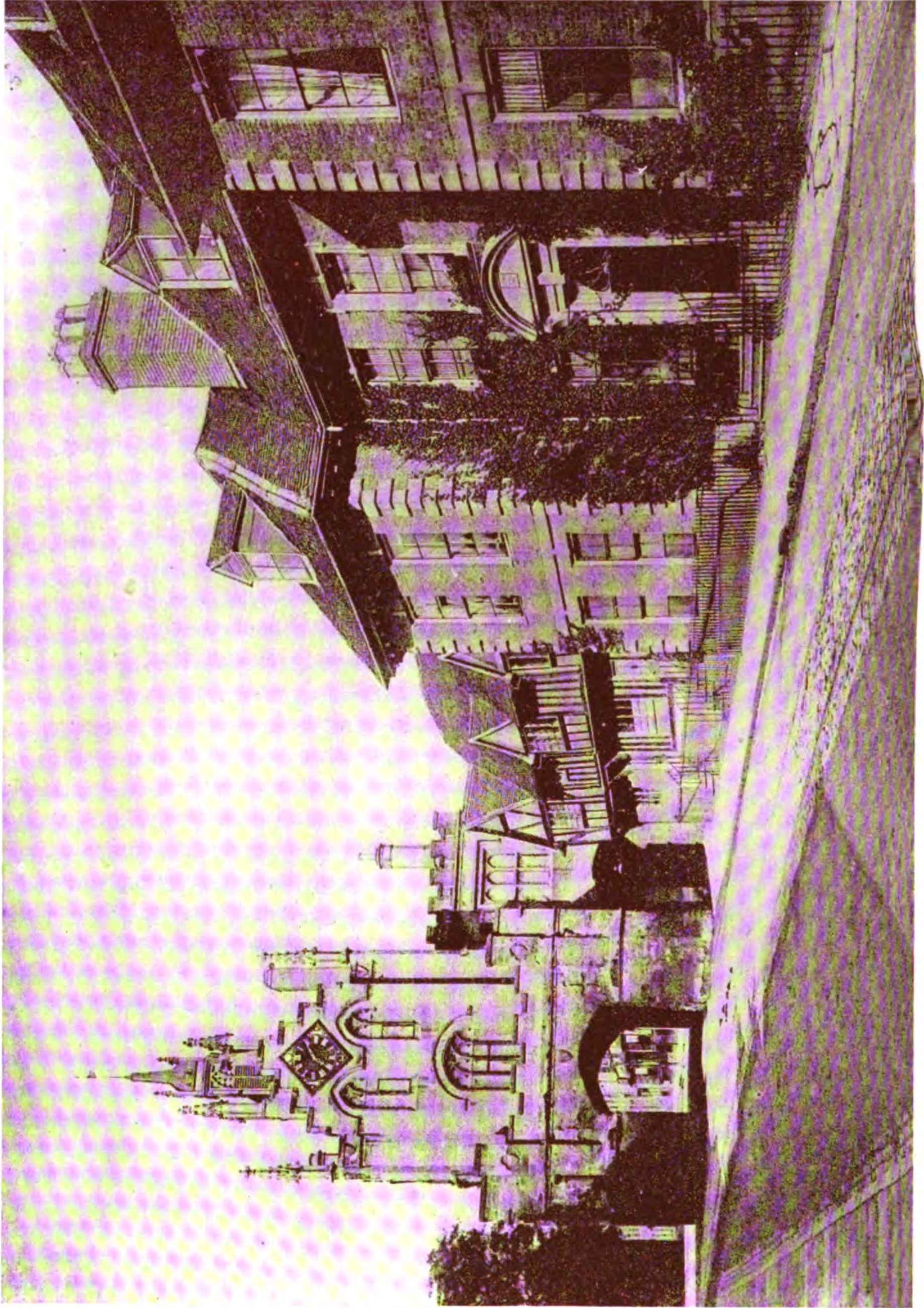
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LOCH CORUISK, SCOTLAND



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LEICESTER'S HOSPITAL, WARWICK, ENGLAND: VIEW FROM THE COURTYARD



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EAST GATE, AND W. SAVAGE LANDOR'S HOUSE, WARWICK, ENGLAND

THEOSOPHY AND CAPITAL PUNISHMENT

WILLIAM Q. JUDGE

[Reprint from *The Path*, September, 1895]

FROM ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exists a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offense. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: *i. e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention

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enemies of Society, as are the others; they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold Theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter-time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate — they are in fact not able to separate because they are bound together, by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted

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on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice, and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called 'sensitive' these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger, and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law — will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.



“If you grow weak and it goes hard with you, remember that you have a soul and that you can live in it.”— *Emerson*

THOUGHTS ON KARMA

MAGISTER ARTIUM



KARMA is often described as the law of cause and effect, as related to conduct and experiences: what we experience is the outcome of what we have thought or desired or done. In saying this, we separate an action into two parts, calling one part the cause, the other part the result. But it is possible to regard this distinction as artificial and to consider an action as one whole. In this case what we have called the cause is only half of the action; the action is not complete until the other half, the effect, has ensued. Every stone thrown up will come down. We can consider the upthrowing as one thing, and the downfalling as another, saying that the latter is the consequence and the former the cause; or we can consider the whole business as one thing.

Actions are often of very short duration, the effect following so quickly on the cause that there is no difficulty in connecting the one with the other and in discerning the unity of the two. But again the range of an action may be of great duration; and then it is not so easy to see the connexion between the beginning of the process, which we call the cause, and the end of the process, which we call the effect. For instance, a man may suffer at seventy years of age the consequences of careless habits indulged at seventeen. This is an illustration of the action of Karma on a scale where we can discern the connexion between cause and effect. There must necessarily be many instances where we cannot see the connexion; for our knowledge is quite scanty and we have still much to learn in such matters. In these cases we wonder at our fate, question its justice, attribute it to the will of providence, or simply call it fate or chance.

A study of the law of Karma, and a constant examination and pondering over its workings in our own life and in those of our fellows, will most certainly enlarge our knowledge to an ever increasing degree. By this means we shall gradually discover how we are the makers of our own destiny, and shall no longer have to resort to pessimism or skepticism or blind resignation to an inscrutable will. If anybody doubts whether this is so, let him ask himself whether he has ever studied life from this point of view. If he has not, then it is easily understood that he may have overlooked many things which he can now begin to learn.

The most important and interesting point in connexion with Karma is of course the way in which it operates across the gap of death;

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so that the cause and its effect may be in different lives. We may be reaping now what we have sown in a previous life; and we may be now setting in motion causes which will not produce their effect in this life but in a future life. In view of the fact that we know so little of what life and death are, or of what are the constitution of man and the laws of nature, it is not surprising that there are great gaps in our knowledge concerning the mechanism of the law of Karma when acting across the gap of death. It is therefore permissible to say that our present ignorance will be replaced by knowledge, in proportion as we grow in experience, and as a result of our normal evolution.

Instead of dismissing a doctrine because we cannot yet fully understand it, we should hold constantly before our eyes the faith that we shall one day come to understand it; not all at once perhaps, but gradually, as knowledge is usually attained. H. P. Blavatsky, in *The Key to Theosophy*, and in other writings of hers, has elucidated this subject to a considerable extent; and those who have learnt to regard her statements as worthy of study, and as likely to lead the earnest student to discovery, can profit by what she has said.

And so we say, Enter anew upon a study of life from the point of view of Karma, and you will surely find many problems cleared up. It will make a great difference in your attitude towards your destiny. If you find yourself in an atmosphere of irritation and vexation, you will infer that you must at one time have created that atmosphere yourself; and may perhaps be able to put your finger on the exact time when you did it.

What is it that brings you into contact with people who affront or injure you? What is it that determines whether you shall turn to the right or to the left where the road forks, thus changing your destiny? It is some cause or group of causes which you cannot trace, and to which you therefore give the name of 'chance,' a mere docket used to label unknown things. Is not our destiny affected by circumstances of the kind deemed trivial and classed as fortuitous? It is indeed so; and thus we see that these so-called trivial incidents are the channel through which destiny acts, and are as important in deciding the pattern of our lives as the microscopic scratches on a disk are important in determining what tune the record will play.

We do in truth carry our destiny about with us; and it is an undoubted fact that the attitude of mind with which you set forth in the morning will determine the kind of people you will meet and the manner in which they will treat you. It is matter of common experience that your manner and feelings, in dealing with a person, will make all the

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difference in the way in which he treats you. If you are out of tune he may quarrel with you; if you are negative he may take advantage of you. A smile or a frown from either one of you may bless or mar the day for the other. Thus we know that the law works in some matters which we can understand; and it is legitimate to infer that it also works on a much larger scale and in ways that we do not yet understand. But, as time goes on, we come to understand more and more of the workings.

One effect of recognising the law of Karma is that we cease to have such feelings of rebellion against circumstances, or of being ill used. This however implies that we are strong-minded enough, candid enough, to admit the justice of our lot. This is something like being able to see a joke when it is against oneself. How did I get myself into this fix? will be the question asked.

A firm and honest desire to be just and truthful is likely to arouse into action some seeds of Karma which are latent in the character; because such a resolve brings about a readjustment of our moral nature, and we square up our accounts, so to speak. We have issued a challenge to the Law to deal justly with us.

In speaking of Karma, or of 'fate,' as good or bad, we should bear in mind that these terms are variable. What seems bad luck to the personal self may be the most wholesome and strengthening medicine for the real Self; and we may by our own aspirations ordain for ourselves a course of strenuous treatment, which comes as the answer to a sincere prayer.

A good motto is to "take the bad with the good"; but we occasionally forget it and allow ourselves to accept the good without regard to whether we deserve it or not, while complaining over what is unpleasant. The laws of nature know better than we how to maintain a proper balance in our lives.

The idea of reward and punishment dwells eternal in the human breast, but is perhaps not the best idea of which the human breast is capable. It is well to know that our good actions will win reward, and that just retribution awaits our evil deeds; but it is not healthy to dwell too much on that topic; and it is a fact that we do not allow ideas of loss and gain to enter much into our calculations in our ordinary doings. It is surely much finer to perform an action well from love of performing it well, than to have one's mind full of the idea of reward.

People sometimes fall into fatalism, or what is called 'determinism,' from want of a knowledge of Karma. It seems as though we were inextricably bound up in a whirl of causes and effects, continually re-

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producing each other, and as if we had no free-will. But this is true of the lower self only. The Higher man stands outside of this chain, or as though at the center of a revolving wheel, and is a spectator of the changes and chances that go on around him. Great relief is found in the thought that our real Self is thus independent; and it becomes possible by practice to isolate ourselves mentally and emotionally from the tangle of our personal worries and projects.

Karma, like all truths, cannot be learnt from books, but has to be studied through experience; and the progress we make in that study is proportional to our sincerity and our devotion to truth and right.

PRAYER

STUDENT

PRAYER is recognised by the best minds to mean an aspiration towards communion with the Divine. In contrast with this meaning, we have the vulgar idea of prayer as a petition, made to some higher power, for the granting of some particular wish. But even the best of those who believe in a personal God will tell you that it is foolish and impious to presume to dictate to him what he shall do; and that we ought rather, if we petition him at all, to ask him to bestow what, in his superior wisdom, he knows is good for us. In short, prayer includes a sacrifice of the personal wishes and plans, as being shortsighted and full of error; and an acceptance, in place thereof, of the Divine Wisdom. In the 'Lord's prayer' of the Christians we find no spirit of selfish desire. The Lord says: "Your Father knoweth what things ye have need of, before ye ask him." In his prayer he says: "Thy will be done in earth, as it is in heaven."

Prayer is truly a communion with the Divine — with the Divine part of our *own nature*, with our *Higher Self*. If we attempt to enter this state with desires in our heart, or plans in our mind, then our effort becomes a species of black magic: we are attempting to use our powers of will and imagination to bring about specific results which we believe to be for our personal benefit. In so far as we accomplish anything at all, we shall only rivet upon ourselves burdensome desires, or create results which will not prove for our good at all. There are people who offer to teach you how to bring about such results by certain methods of mental training, though it seems to suit their own purpose better to sell their books and take your fees.

Prayer may be addressed to various powers, either in oneself

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or in external nature; and thus may vary from a selfish petition for particular boons (or what we in our shortsightedness imagine to be boons) to a pure and sincere resignation of personal wishes in reverence of an impersonal power for good. It is of course in this latter sense that it is used in Theosophy. We find it said in an ancient Indian book of wisdom, the *Bhagavad-Gîtâ*:

"There dwelleth in the heart of every creature, O Arjuna, the Master, *Īsvara*, who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bhârata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place."

Here we find the indwelling God, often called 'the Son'; and the Teachers of religion speak in this part in such utterances as the following:

"I am the Knower in every mortal body. . . . I am the imbodiment of the Supreme Ruler, and of the incorruptible, of the unmodifying, and of the eternal law, and of endless bliss."— *Bhagavad-Gîtâ*

"I am the way, the truth, and the life; no man cometh unto the Father but by me."— *Bible*

The Key to Theosophy, speaking of wrong ideas of prayer, says:

"Prayer has several other meanings besides that given to it by the Christians. It means not only a pleading or *petition*, but in days of old meant far more, an invocation and incantation. The *mantra*, or the rhythmically chanted prayer of the Hindûs, has precisely such a meaning, for the Brâhmans hold themselves higher than the common *devas* or 'Gods.' A prayer may be an appeal or an incantation for malediction and a curse — as in the case of two armies praying simultaneously for mutual destruction — as much as for blessing. And as the great majority of people are intensely selfish, and pray only for themselves, . . . the result is that prayer, as now understood, is doubly pernicious: (a) it kills in man self-reliance; (b) it develops in him a still more ferocious selfishness and egotism than he is already endowed with by nature."

And then, speaking of true prayer, the same author goes on:

INQUIRER. Is there any other kind of prayer?

THEOSOPHIST. Most decidedly; we call it WILL-PRAYER, and it is rather an internal command than a petition.

INQ. To whom, then, do you *pray* when you do so?

THEO. To 'our Father in heaven' — in its esoteric meaning.

INQ. Is that different from the one given to it in theology?

THEO. Entirely so. An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, *Matthew*, vi, 6), not to an extracosmic and therefore finite God; and that 'Father' is in man himself."

It is clear that, to get a just idea of what prayer really is, we must believe in the essential divinity of man; for prayer means a reaching up towards the higher part of our own nature. We must realize that man, whatever he may be physically, is divine both in origin and destiny; and that behind the veils of passion and intellectualism there *is* that higher light always ready to help those who sincerely desire to do their

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duty. How many mistakes and troubles we should escape if every morning and every evening we laid aside selfishness and tried to think of ourself as a potential center from which might radiate helpful and inspiring influences to other people; if we could sincerely ask for that which is really best for us! In this way we should forestall the effects of those desires and delusions, which, when thus unchecked, grow larger and larger until they work their woe.

It is said in *Theosophical Manuals*, No. XIV, 'On God and Prayer':

"A Theosophist believes that he should endeavor to understand Divine Law and bring himself into harmony with it, rather than wish to alter it in his favor."—chapter v

Who can deny that, without a belief in the Higher Law, and the Soul in man, life is an insoluble enigma? The plans and wishes of the personal self count for so little; the destiny we fulfil was not designed by them. What is it that guides our life? The Soul has its mighty purposes to fulfil; in it resides knowledge. Rather than rebel against the power that overrules our plans and desires, should we not try to understand it and to unite our will with it? It would at least be more dignified and more comfortable to walk our path in life erect and calm, rather than reluctantly, pulled this way and that, like a beast being driven to market. This has been called willing our own destiny.

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H. P. BLAVATSKY

[Extracts from an article published in *Lucifer*, London, Sept. 15, 1889]

"ALL the performances of the human heart at which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings."—JOHNSON

"So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered."—HUGHES



F the outside public know Theosophy only as one half sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded

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. . . vie with each other in attempts to cover with opprobrium one of the leaders of Theosophy, and to belittle its claims to public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future historiographer. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science.

The Society is barely fourteen years old [*i. e.*, in 1889], yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. . . . Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self — colorless, cosmopolitan, unsectarian, sexless, unworldly, altruistic — and the doing of our work on that basis. To the Secularist, the Agnostic, the sciolistic Scientist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race-hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which center upon the human 'heart,' and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the 'Secret Doctrine'; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical, and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of

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human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling. . . . It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature: in science, bridging the 'Impassable Chasm'; in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita-Philosophy steps in with its perfected theory of the evolution of differentiated out of undifferentiated matter, Prakriti out of Mûlaprakriti — the 'rootless root.'

With the present publication of *The Key to Theosophy*, a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations. Now the 'correspondents' of . . . and other *Weeklies*, as well as those who afflict respectable daily papers with denunciations of the *alleged* 'dogmas of the Theosophists' that never had any existence outside our traducers' heads, will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in *The Key to Theosophy*.

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as every one has now an easy opportunity offered him of learning our philosophy.


To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.



"SELFISHNESS is the basis of the world's unhappiness."—*Katherine Tingley*

THE MIND AND ITS MASTER

H. TRAVERS, M. A.

 HE intimate relation between body and mind has caused some to think that the mind is a mere function of the body (we ask pardon for penning this nonsense!); or at least to infer that the mind is hopelessly under the influence of the body. Where they go wrong is in failing to recognise the duality of the mind in human beings. It is only the lower part of our mind which is thus intimately blended, in continual action and reaction, with the body. But there is a Mind which has no direct connexion with the body. It is thus independent of the body. It can act on the lower mind, and, *through* the lower mind, on the body; but the body cannot influence it — the Higher Mind. As we read in 'Psychic and Noetic Action,' by H. P. Blavatsky:

"The 'Higher Ego' cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the 'lower' *Self* does: and its action and behavior *depend on its free-will and choice* as to whether it will gravitate more towards its parent ('the Father in Heaven') or the 'animal' which it informs, the man of flesh. The 'Higher Ego,' as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego* — the Personal Self."

The human mind is actually dual, not in a mere philosophical sense or as a convenience of classification, but historically, as taught by Plato, whom H. P. Blavatsky so often quotes. That is, there was a time when the merely animal man became informed by a spiritual entity, as is indeed taught in religion. It would be better for some purposes to consider the mind as triple rather than dual. For the Manas, the human Soul, stands midway between what is above and what is below. While in the flesh, Manas is therefore dual, hovering between the attractions of sensuous life and the inspiration from the Spiritual nature above or within. It is only after death — say rather between incarnations — that Manas, now liberated from its earth-chains, is associated with its higher counterpart. The goal for man is the completion and perfection of his entire nature, when Manas, blended with the Spiritual nature, shall dominate and rule the terrestrial nature, being no longer a slave to it.

See how greatly a knowledge of these truths gives us the advantage over materialistic psychologists, who can see no way of avoiding the conclusion that mind and body are bound together in a perpetual

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action and reaction, as though there were no choice and free-will — as though mechanism and fate ruled the whole. But man, through his higher nature, has the power to stand aloof and contemplate his own personality, as a disengaged spectator. He has the power to will his own destiny, setting himself against the attraction of his personal desires.

In the book from which we have quoted, H. P. Blavatsky enters at some length into questions of physiology, comparing the body to a lute with two sets of strings, one of coarse catgut, the other of finest silver. The emotions and passions of the personal man play on the coarse strings; but the chords of silver respond only to the high and pure vibrations inspired from above, through the intermediation (as said above) of the lower self. It is thus that man can be so changed, by his own pure aspirations, that his whole nature responds, his very body becoming refined.

It is impossible to overestimate the importance of these facts, because the common erroneous views are associated with pessimistic ideas as to human possibilities, whereas a knowledge of the actual facts opens the door to limitless hope and faith. It is so easy for the lower mind and the body to act and react on each other, so that the reason becomes tinged with the grossness of the animal nature, and a cynical and skeptical philosophy of life is generated. But if we remember that there is a higher aspect of the mind which is unaffected by the passions and doubts, we have always a reserve power on which to fall back, whatever our difficulties.

We give another quotation from 'Psychic and Noetic Action,' as follows:

"Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kâma-Manas*) is common to both the animal and the human being — the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells — no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noetic* (or the *manasic*), or even to comprehend the intricacies of the former on the purely material plane — unless he knows something of, and is prepared to admit the existence of, this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the 'personal' and the 'impersonal' *Egos*."

We see from the above that the affinity of man with the animals is fully allowed and explained; while at the same time the immeasurable difference between the two is accounted for. Further, it is said that, without a recognition of the higher mind in man, we cannot even fully understand the workings of his lower mind.

This little item of knowledge might prove of the greatest conse-

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quence in the actual life of the world. It might often save a man from suicide. Much more often, it would rescue many of us from becoming entangled in worries; a process which can go on increasing until we are made ill, or perhaps take to stimulants and drugs, or even at last are driven to self-destruction.

It is related of the celebrated Lord Palmerston, Prime Minister of England, that, when asked how he preserved such wonderful health and spirits amid his heavy cares and burdens, he replied, "It is because I do not have to take my business to bed with me." Then he explained that he had, by long practice, acquired the power of throwing his business clean out of his mind, when he went home, no matter how important and urgent it might be. We are not told that he entertained any clear-cut idea as to the duality of human nature, such as has been described above; but it is evident that he had found out the existence of his power and was in the habit of using it.

We could all of us, with practice, acquire this power of giving ourselves a rest from importunate thoughts and emotions; and it would not only greatly benefit ourselves, but promote the successful issue of our affairs; for worry merely increases difficulties. At least any one of us can start practising, on however humble a scale. And we shall be fortified by the knowledge that our power rests on undoubted facts as to the constitution of human nature.

People who are fatalistic in their philosophy act nevertheless as though they were independent of the chain of fate; which shows that the theory does not fit the facts. Man does possess an originating power; or, at any rate, his acts can be determined by motives that are independent of the chain of causation set up by desires and habits. There is a philosophy known as 'determinism,' which holds that we are all bound in such a chain, everything being determined by what has gone before. But actual experience proves that we have the power of overcoming habits and starting new ones; and there is no reason for setting any limit to the extent to which this power may be carried. If a man imagines himself as part of a great impersonal power, he is thereby enabled to some extent to stand outside of his own personality, and thus to escape the perpetual bondage to the chain of desire. The mechanism of the lower mind and its various organs will run on, but he is not involved in it; he does not feed it by dwelling upon it; its power over him will wane, and he will achieve greater independence in action.

In discriminating between the higher and lower mind, it is important to remember that the higher is impersonal; it does not crave personal advantage — not even personal virtue. From this it may be


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seen that a good deal of what is *called* the higher mind is simply the lower mind in another guise: as when we are invited by some psychic quack to practise 'concentration' for the purpose of drawing out our 'inner powers' and thereby gaining some object of desire or ambition. In contrast to this, let us remember the "fruits of the Spirit," as enumerated in the Bible.

People usually blame circumstances (over which they 'have no control') for their failures and privations; when, if they only knew it, they are to a great extent forging their own fetters by their thoughts, and especially by their want of faith in the power of pure aspirations. Of course it is *selfishness* in some one or other of its many guises that causes the trouble; perhaps the word 'self-love' might also be used. Honest reflexion will show that vanity, egoism, fear, impatience, and the like, lie at the root of most of our woes; and these things are within our power to overcome; they are not 'beyond our control.' There is no one of us but might easily get rid of some of the anxiety about himself, thus achieving a new peace of mind and an increased freedom of action.

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RALF LANESDALE

F all the elements of Nature with which we are most intimately connected the closest and most intimate is surely the earth's atmosphere, which wraps us round and blends with the constituent elements of our physical bodies, and yet as constantly eludes our comprehension, baffling our most successful chemical analysis with its psychological subtilities. Immersed as we are from birth to death in the earth's atmosphere, our bodies are continuously in contact with the elements of which that earth is made.

Man claims as his the earth and all that lives thereon; but for the atmosphere he does not think it necessary to assert his claim: he takes it and defiles it at his will, holding himself as nature's over-lord, that does her honor by his mere existence; and perhaps rightly so, for is she not his foster-mother? Are not her ways as crude as his? And he but imitates his fosterer in making his own atmosphere and peopling it with his own thought-creations. Man is indeed essentially a home-builder; and what is the essential element in a home but a home-atmosphere? Without it there can be no home.

Man has the right to be considered a creator, for he can make an

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atmosphere, which is the basis of creation. And yet in the fullest sense man can only be said to be potentially a creator; for the divine function of true creation was forfeited when man fell from his original condition of primordial spirituality, and can now be exercised by few, and by them only at rare intervals. Such are our modern men of genius. For man has forgotten his divine prerogative, and in the mass has fallen almost to the level of the animals.

But now the message of Theosophy is heard once more, and man is called to rise from the sleep of ages, to recover the freedom of his spiritual will and make it operative in answer to the call of the divine voice demanding expression in the world of form.

This is the soul's work to express in a fitting thought-form a spiritual idea and make it live. That is creation, the giving form to a divine idea; for the divine idea is but a formless potency without the intervention of the creative will in man. How can this be done? The answer to this question involves a paradox; for it is only by using the will that the will can be recovered.

The first step in the divine art is to create an atmosphere in which the will can operate. This is an act of faith, a paradox indeed. Yet if a man would live he needs must breathe the air, thereby converting it to breath. Without his will to breathe he cannot live, and the atmosphere will not be breath but merely air unless he breathes it.

Man makes the atmosphere in which he lives by merely breathing the air in which he is immersed. So too he makes his own mental atmosphere, whether he will or not, by the mere act of thinking; and as is his thinking so will be his thoughts, and such will be his mental health to a very great degree. It is true that just as he breathes the same air as those about him and is to some degree affected by it; so too his mental atmosphere may be contaminated by the thoughts of others, or it may be he whose thinking may affect the mental atmosphere of the community in which he lives or does his thinking.

If thinking consisted of merely inhaling and exhaling other people's thoughts the mental atmosphere would become stale; and such a thing as an original thought would soon be an impossibility. But while in overcrowded districts this may be actually the case, it is not so where the conditions are more normal: indeed the mental atmosphere is partially revived by the mere effort at original thought honestly made by any independent thinker. For an original thought has its inception in the higher regions of man's consciousness, and consists in an emission of pure spiritual energy, that vivifies and vitalizes all the lower strata of the mental atmosphere through which it passes on its way to ultimate

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expression in the form of a coherent thought. And even then its life-giving power is not exhausted but it remains active in the thought-sphere of the world for an indefinite period as a beneficent influence.

Every original thinker to some degree makes his own mental atmosphere and inevitably also vitalizes that of the community to a greater or a less degree; and therein lies his usefulness. There have been such who colored the thought-sphere of the world and lived unrecognised by those who profited by their activities. Then there are those who make their own atmosphere and live in it so consciously that all men are attracted to them as to a beautiful flower-garden in which new types of beauty may be found; and where the gardener himself does honor to his own originality. These too have their usefulness; and none should begrudge them the fame they love: for they have earned their reward.

The ordinary person does not attempt to formulate a thought for himself; he is content to have his thinking done for him: but in spite of his lack of originality, and of his inability to create a thought of any kind, he cannot separate himself from the thought-atmosphere of the world in which he lives; and he must take his share in the responsibility that all intelligent people bear for the quality of that atmosphere; for no one can let in a thought and send it out again uncolored or unmodified in some degree. However negative a mind may be it cannot fail to set the stamp of its own lack of character upon the thoughts that find a momentary shelter there.

If we reflect upon this matter of the mental atmosphere for the character of which we all are more or less responsible, and which must in many ways so seriously affect our lives, we may be less inclined to blame the unfortunate who gives practical effect to criminal thoughts that may have at some weak moment found a shelter in our mind. And we may come to realize the real importance of maintaining at all times a guard upon our mind against the approach of undesirable thoughts and dangerous fancies that may be lurking half concealed in our thought-atmosphere.

We may be shocked to realize it but the fact is that the thinker of pernicious thoughts who never sinned in any open manner may have greater responsibility for crime than has the weakling who is unable to resist the insidious suggestion of an evil thought that is stamped with the approval of those sinless ones who gave it heedless shelter in their mind. When we consider how many weaklings draw their thoughts all ready-made from the common stock of the world's mental atmosphere, we shall no longer need to ask: "Am I my brother's keeper?"

OPPORTUNITIES: THEIR MANUFACTURE AND USE

MAGISTER ARTIUM

IT is often remarked that, when we condemn a fault in another person, we are liable to commit that very fault ourself. This is usually regarded as a reason for refraining from condemning others. It is true that we should not condemn others, but this is not a reason for it. To refrain from condemning the faults of others because I commit those faults myself, would amount to a tacit conspiracy of mutual indulgence.

In what has just been said, two phrases were used: 'condemning others,' and 'condemning the faults of others.' This gives the key to the question: it is faults that must be condemned, not persons. Let us avoid personalities and judge matters impersonally. What is to be done is to resist the faults wherever found. Viewing the matter in this light, we see that, when we condemn a fault, we challenge it; our action brings the evil thing vividly before us. It was in our neighbor that we saw it; but it had been lurking in ourself. We have *named* it. A spoken word is a creative power, able to evoke things that were hidden or asleep; hence it starts to life from its lair in our own bosom. But — and here is the important point — this is our *opportunity*.

Opportunity. When it knocks, dare we miss it? If I have blamed another for saying bitter things, and then have caught myself in the very same fault, shall I rest content with merely refraining from condemning him in future? If so, I have missed a golden opportunity; I have refused to heed the gracious voice of wisdom, I have declined to exercise my prerogative of freewill. I have re-condemned myself to another spell of subjection and defeat, when I might have gone up another step on the road of strength.

We are always seeking ways to power, and missing them when they come! Is it the fates that are cruel to us, or we that are cruel to ourselves?

Other people are useful mirrors, enabling us to see things in ourselves that are hid from direct vision. The fault having been detected — and hated — it is for me to accept its challenge and to battle it; letting personalities alone. I can probably do more good to the other person by a silent resolve to correct the fault in myself than by an open rebuke.

Another similar way in which such opportunities come is when I

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have made a speech or written an article extolling some virtue. There is evidently a law — so my observation tells me — that I shall very quickly be confronted with an opportunity, an opportunity of either making good or —. But am I to avoid making such remarks in future? Am I to say, “I never talk about virtues because, if I do, I am sure to find I don’t practise them myself”? I *have* heard that said, but I do not admire the saying; it does not sound very brave. Am I to say, in a sad mock-humility, ‘I am not good enough to preach to others’? It just depends on what path I have marked out for myself. If I am content to remain on the under-side of things, the victim of faults and circumstances, never rising to the dignity of a being endowed with wisdom and will,— then I may say the above. But if I happen to contain a spark of real courage and worthy ambition, shall I not rather say: “If my preaching convicts myself, then let me preach and preach, so that I may make more opportunities”?

This law, that, when we name a fault or bring it vividly before us, we challenge it so that it forthwith assails us — there is nothing very mysterious in it. Psychology admits that we are full of latent instincts; our own experience confirms it. Matters that are latent or quiescent may always be brought up by some stirring process, some chemical precipitation. By naming a person you may recall him to his senses or awaken him. A mere idea may remain inert for a long time, until put into words; and this will condense it, materialize it, add vibrations to it. The power of words has always been recognised, and people will instinctively refrain from speaking or writing down certain things.

It is a duty to teach, and H. P. Blavatsky has said that “No Theosophist has a right to remain idle on the excuse that he knows too little to teach.”

We cannot teach without benefiting ourselves, nor abstain from teaching without injuring ourselves. Personality does not count at all in such matters. We should teach as a lamp shines, because it has been lighted. One who has really learnt, begins forthwith to teach, because he cannot help it. One who thinks he has received knowledge, and proposes to keep it to himself, whether from selfishness or an affectation of humility, has not actually learnt anything. It has been said:

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Note — not glorify *you*, but your Father which is in heaven. This means that you shall manifest the light you have received, that others may receive it. But that light is of such a nature that it cannot

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be imparted except on condition that it is imparted again. To refrain from passing on the light would be to lose it.

The way to power, to knowledge, to self-realization — how people seek for these! And it has been said that the secret is so simple that you could hardly believe it *could* be so simple; which is rather irritating. Yet it is true, and the more one experiences the more one finds out its truth. For instance, what could be simpler (in theory at any rate) than to seize the opportunities as they come along, instead of missing them? And in practice too it may not be so difficult. A changed attitude of mind makes a great deal of difference. If you decided to regard every stumbling-block as a stepping-stone, to look upon difficulties as simply tests, hardships as practice,— this changed attitude of mind would change your track in life considerably. After all, the secret of success is to bring your force to bear on the point of resistance. This point may meet you at any moment, and you may succumb in your customary manner; but a realization of your own power may carry you over the difficulty this time, and then what a new world you will have won!

Thus one great secret is how to make the right use of opportunities. No one can justly complain of not having opportunities. As we have shown above, he is quite liable to bring them upon himself thicker than he cares for.

And then consider knowledge. Who was it said that wisdom is hid from the wise and revealed to babes? You may be deploring your own ignorance and admiring some bigwig, and all the while you may be wiser than he; and as like as not *he* knows it. Self-depreciation and vanity are twin faults, forms of personality. These things are apt to vanish in a society of united people, all working for the same high ideals, loving and trusting each other, and taking good with bad in their common endeavor to help along.

Opportunities, therefore, arise out of our reaction to circumstances. Just as all nature is beautiful to a man with a rich power of appreciation, while nothing is beautiful to an utterly unresponsive person; so life is teeming with opportunities for the man who stands ready to recognise and grasp them, while nothing can stir the inert man. Hence all depends on our own internal feelings. We must learn to evoke this inner power which can thus transform circumstances. It is our true Self, which lies deeper than that mere personality which seems so insignificant. We always get back to the oft-repeated truth that the right attitude is not one of straining towards a distant vision, but rather knowing how to act where and when at any given moment we *are*.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER



MONG reports from many fields of study in America, one of some interest has lately come from Governor Esquerro of Lower California, Mexico, the extensive peninsula stretching about seven hundred miles south of California, U. S. A. The Governor has informed the Mexican National Museum of Natural History and Archaeology of the discovery of a cave near Mulego in Lower California containing archaeological specimens supposed to be of immense antiquity. Pictures of human figures, some nearly eight feet tall, were found on the walls. The discovery was made by an accredited scientist from the Heye Foundation, New York, and is presumably authentic. If the pictures are really of great age and represent a race about eight feet high, the discovery may open an entirely new chapter in American research, for the report indicates a far more advanced culture than anything displayed by the very primitive Indians of this region.

It is singular and significant that the old giant-legends will not die. Every now and then we hear of alleged giant human footprints found on ancient rocks, or of abnormally large human bones being found in some cavern. Not long ago there was a circumstantial story reported very widely about a group of human skeletons nine feet tall being found in another part of Mexico, and the Oakland (California) scientists who reported the strange 'dinosaur'-pictographs in the Hava Supai Canyon, Arizona, also mentioned having seen what might be petrified men about eleven feet long in a very inaccessible place in the side of the canyon.

There is always something uncertain about these reports of giants' remains, and although they may not have been disproved or shown to be the product of a lively journalistic imagination — which not infrequently is the case — they cannot be accepted as conclusive testimony as to a far greater size of former mankind. Yet some of the accounts are apparently well-founded.

According to H. P. Blavatsky, the races of the lost Atlantis were far taller and larger than modern man, and it is significant that the Cro-Magnon skeletons of the Old-Stone Age testify to the size of this wonderful race; the men were about five feet eleven inches in height. These people are considered to be probably the ancestors of modern humanity, or at least of a large part of it. The next preceding race, the Neanderthals, are not supposed to be our ancestors in any way; they were of a brutalized though large-brained type, and have entirely disappeared. The problem

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of the origin of the modern-looking and evidently highly intelligent Cro-Magnons has never been solved, but the Theosophical records indicate that they came from the lost Atlantis and preserved traces of their giant ancestry in their height and other ways.



At the time of writing, no news has arrived from Colonel Fawcett's expedition to the wilds of Matto Grosso in Brazil, and considerable anxiety is felt, as nearly a year has passed since he left civilization in order to explore the alleged mysterious city of the burning light which is supposed to lie in a dense jungle, swarming with dangerous animals and fearful insects, and containing exceedingly savage Indians. It has recently been reported that Colonel Fawcett was tempted to make this venture, not only by the strange reports of friendly Indians, but by an account of an experience of some Portuguese gold-seekers of the eighteenth century, still preserved in Rio de Janeiro. According to the high-class Swedish journal, *Vetenskapen och livet*, these Portuguese wrote in 1753 as follows concerning a remarkable city they stumbled upon in their wanderings in the wild interior of Brazil. It had been ruined by earthquakes and was abandoned to wild beasts:

"One enters through three immense vaulted arches. . . . These arches lead to a wide street with houses whose fronts display fine carved stonework almost black with time. Over the portal of the largest building there was a stone carved in relief and representing a youth naked to the waist, crowned with laurel, and wearing a belt and shield. Below this are engraved letters half obliterated.

"We followed the long street and came to an immense market-place in the midst of which stood a great pillar of black stone. On its summit was a statue of a man with his right hand on his hip and his left stretched out with the forefinger pointing towards the north. In each of the four corners of the market stood an obelisk, resembling the Roman. Nearby were the ruins of a large building which we took to be a temple. . . . On its crumbling and half destroyed walls could be distinguished fine human figures, emblems of various kinds, crosses, and wreaths, and many other designs. Among others, we saw one building covered with a great stone slab inscribed with wonderful inscriptions in relief which made a very mysterious impression. . . .

"In that extreme solitude we found nothing which could explain the mysterious fate of the city to us. . . . We remained a long while marveling before those ruins and imagining to ourselves its greatness and wealth in the days of its prosperity. . . . One of the party found in a house a round gold piece larger than our coins of 6400 reis. One side of the coin bore the image of a youth with bent knee, and on the other there seemed to be a bow, a wreath, and a musical instrument."

Certainly if Colonel Fawcett brings authentic information respecting this marvelous and utterly unknown city, a profound impression will be made. The fact that it does not appear to have ever been plundered by invading armies, renders it probable that untouched relics of antiquity of inestimable value may be found.

NEWS FROM THE ARCHAEOLOGICAL FIELD

ANOTHER South-American expedition has lately returned to London with news of remarkable discoveries in the northwest part of the Amazon basin. The press-reports are probably wide of the mark, and it will be well to wait for authentic first-hand accounts, but the following quotation will give an idea of the claims:

“Dr. McGovern found traces of gold and silver, which may have come from the now lost supply of the Incas, and also coal and petroleum, whose existence formerly was unsuspected. In a later stage of the journey he found, in conjunction with the University of Lima expedition, the remains of a great civilization, estimated to be thousands of years older than the Incas, in the midst of a desert three days' journey from the nearest stream. Perfectly preserved mummies and arts superior to the Incas' was revealed.”

As we do not know the duration of the civilization of the Incas of Peru, it is not easy to date other relics by that!



Another specimen of the famous *Pithecanthropus Erectus* tribe has been found in Java at the place where Dr. Dubois disinterred the fragments of the original relic of a vanished race, in 1892. Dr. Heberlein of the Netherlands Government Medical Service, the discoverer, reports that his specimen is a complete skull in good condition, but does not say whether the lower jaw is present. Miss M. Tildesley, of the English Royal College of Surgeons Museum, comments:

“A complete skull of *pithecanthropus erectus* would be most valuable for further research-work, as it would show the base which is lacking in most ancient skulls and which is a very important part for anthropologists in the investigations from which they make their deductions.”

According to the Theosophical teachings, we may expect to find remains of a great variety of human and semi-human creatures of great antiquity — some of them ‘failures of Nature,’ others truly human but belonging to races which have died out in the past just as the Tasmanians have died out in our time. None of these — such as the *Pithecanthropus*, the Neanderthal, the Piltdown, etc., — are the ancestors of modern man, who cannot be traced farther than the Aurignacian and Cro-Magnon of western Europe, according to science. The real ancestors of mankind of today were civilized races inhabiting Atlantis at the time the *Pithecanthropus* and the other low types inhabited other parts of the world, just as Borneo and other regions support savages of very degraded intelligence within no great distance of highly civilized communities.

The evolutionary history of mankind is far more complex than modern science has yet discovered. It has established the broad, general fact of the succession of many physical forms of animal life in a progress

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toward greater complexity of structure, and in some cases, of better and larger brains permitting the manifestation of higher intelligence, but the really important problem of the evolution of a spiritual being gaining experience through various incarnations in material bodies, is still ignored. H. P. Blavatsky brought from the East the true methods of studying the inner life in Nature and Man which is none the less real because its secrets do not yield to the geologist's hammer or the knife of the dissector.

According to the Eastern Wisdom the great apes descended, in a measure, from early races of men, though the subject is more complicated than can be indicated in brief. It is interesting to see how such an idea — absolutely shocking to the great pioneers of evolution in the nineteenth century — is now taking hold of some of the best scientific minds of today. The Associated Press published the following from the anthropological congress in session in Salzburg, Germany, September 14:

“The ape is descended from man and not man from the ape, according to Professor Max Westenhofer, custodian of the Pathological Museum of the Berlin University.

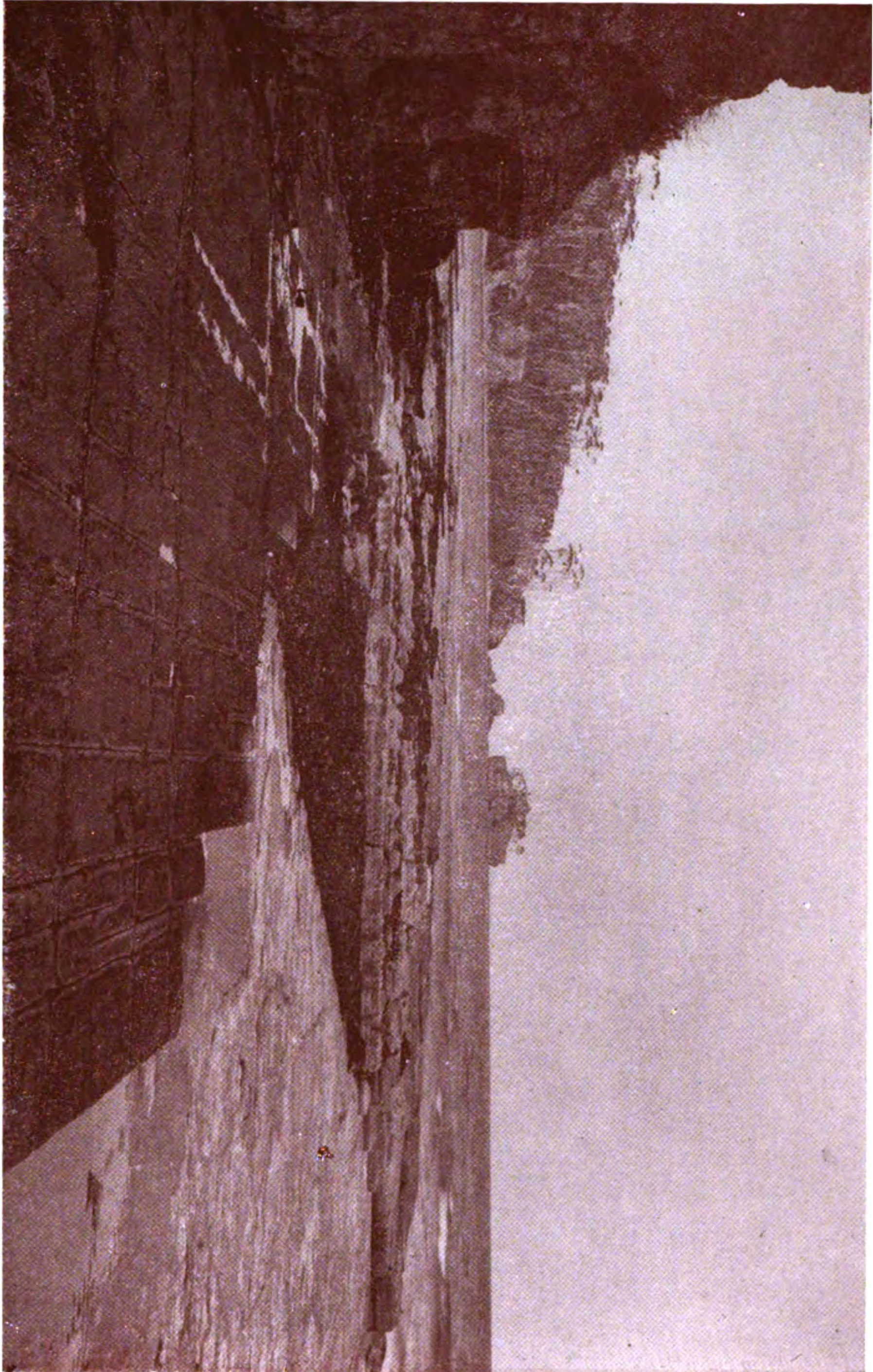
“He points out that chimpanzee cubs resemble human beings much more than do their parents. He says that certain human inner organs evidence that man's ancestors lived for a time in water.

“These peculiar characteristics are missing in apes which, he declares, ‘shows that the ape represents the subsequent development and proves that man is the older form of mammal.’ ”

Professor Westenhofer might have said (and perhaps did) that the young of the gorilla also are far more human in appearance than their parents, and in still greater degree than those of the chimpanzee, because the adult gorilla develops great brow-ridges and other characters of a more extremely brutal type than anything the chimpanzee displays.

The point of the argument lies in the biological theory that immature animals pass through stages of growth corresponding to the evolutionary stages through which their ancestors have passed. If, therefore, the ape was ancestral to man, its young should be far less intelligent or human-looking than the parents, but if the case is reversed, we should naturally expect the young anthropoid to bear some resemblance to its distant human or semi-human ancestors — which is what we find! H. P. Blavatsky, without accepting the full ‘recapitulation-theory of types’ of science, makes effective use of the above argument in *The Secret Doctrine*.

No doubt, Professor Westenhofer would be likely to find the story of man's evolution, as given in the Eastern Wisdom, difficult to follow in some of its unfamiliar lines, but he has attained a point of view on this pivotal subject — which came first, man or ape? — which is in perfect harmony with Theosophy and is a significant sign of the times.



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THE VOICE OF THE SILENCE

H. TRAVERS, M. A.

"Erst wenn wir einsam werden
sind wir nicht mehr allein,
und Himmel wird und Erden
uns dann geoffnet sein."— HEINE

"Never but when we're lonely
Are we alone no more,
'Tis then that earth and heaven
Reveal their hidden lore."

SUCH a revelation comes to earnest and thoughtful natures; and far oftener than is thought, for in how small a proportion of instances must the capacity to feel be linked with the gift of expression! The student of wisdom has to learn, "The fullness of the seeming void, the voidness of the seeming full." The noise and glare of outward life, the babel of words and voices in our talk, in our reading, must often seem like a mist and veil that blots out the real from eye and ear; its sudden surcease like the lifting of that veil, the unrolling of that mist, the welcome filling of an emptiness. But does this necessarily mean that the social spirit has yielded to the spirit of selfish isolation? It can mean that, but not necessarily: to be alone with oneself, means one thing or the other according to the sense we attach to the word 'self.' It is possible that, by shunning the outer contacts, we may link ourself in a more real and closer union with other lives, with the universal life; it is conceivable that the outer senses are glaring lights and buzzing noises that drown the perceptions of finer senses.

Again, is it necessary, in order to achieve this revelation of the silence, that we should adopt the seclusion of the hermit, or wait until the moment when we find ourself alone? Or can we perchance find a way of maintaining the inner communion while partaking of the outer? This would be a way of being 'in the world but not of it,' as a common saying has it; and here also comes in appropriately this quotation from the appropriately named *Voice of the Silence*:

"Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake."

Yes, we can learn to be lonely in company, still amid noise. The winning of the wisdom that comes in the silence does not entail any selfish seclusion, any cutting of ourself off from the privileges and the

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duties of the common lot. But let us never forget that the silence does exist.

For many souls perhaps the din and glare of the outer sense-world is all they know or can conceive; its cessation means an intolerable void; they must renew and ever renew the distraction, or seek relief in sleep or some form of narcotization.

Another quotation from *The Voice of the Silence* comes aptly to mind:

“The Mind is the great Slayer of the Real.”

On the mountain-top, in the flowery meadow, amid the surf and sands, the pure life of nature may pulsate in our veins, and for a moment we know what the animals enjoy that makes life so sweet for them. Truly life is joy and earth is a fair sweet thing. But only for a moment; the *mind* has intervened. We have done what no animal or child ever did — analysed our sensations. The sensations are gone, and only the analysis remains. I have been supremely happy in dreams, because the mind has been asleep; and the happiness has gone the instant the reason has awaked.

Before the inner senses can speak, the outer must be silent — ay, and the mind too — the mind is a collection of mental senses. This does not mean that we must become mindless; it only means that the mind is one of the instruments of the Soul, and that we must learn to use it, not let it use us. The animal, that has no mind like ours, is a stage we have left behind; to it we cannot, should not, desire to return. Before us lies the status of him who, having a human mind, knows how to use it: to turn it on and turn it off again.

There is a background to life, a place of retirement. This is the Silence. It conducts us out from the personal into the universal, from time into eternity. This thought gives a different conception to culture from that ordinarily entertained. Is the true end of culture to enable a man to get on in life? That is one end, no doubt; or part of the end. But in the light of what has been said we can see that there must be a kind of culture which fits a man to be at home with himself in the Silence. This kind of culture must consist in exercising the finer appreciations of our nature — those which pertain neither to the bodily senses nor to the cogitating mind.

Perhaps it may be said, We have no time for it; all very well for the leisured; the busy worker is too much occupied. But we have all the time there is; for the process can go on simultaneously with our other engrossments. Leisure is not required; it may be doubted whether

NOTHING IS GREAT, NOTHING IS SMALL

lesisure affords the best soil for this cultivation. The mere conviction that we have a higher Self is enough to establish a communion with it. Thinking takes a long time, but intuition comes in a flash.

The poet implies that, in our ordinary state, we are alone; for he says that, when we become lonely, we are *no more* alone. The seeming void is full. Heaven and the realms of earth are opened to us.

NOTHING IS GREAT, NOTHING IS SMALL, IN THE DIVINE ECONOMY

R. MACHELL



O says the Hermetic philosophy. All is Law. Nothing is too big, nothing too small, to be an expression of the Law.

When we speak of the higher law I often ask myself if it would not be more correct to say the Law in action on a higher plane. The laws of Nature act on all planes in a manner that is fitting to that state of being; but though the state of consciousness may be higher or lower, the law is still the same. Another occult axiom explains this fixity of natural law in this way, "As above, so below."

In modern popular science one may read of some great discovery that will upset all the established laws of nature; but it is not the law that is upset, it is the accepted theory of the day as to the action of the law that must be changed and not the law itself. That is unchangeable within the limits of this universe, being the life-principle of that universe, and not a mind-made speculative theory. If the Law changed, the universe would be no longer the same; the Law being *the action of the aggregation of the directing intelligences in the Kosmos* cannot change its mode of manifestation so long as the Kosmos itself exists unchanged.

So that, humanly speaking, the laws of Nature may be said to be immutable. But not so the laws of man, which change continually.

Thus the law of gravity acts punctually on the heaviest as on the lightest bodies, although if you cast a handful of pebbles out of the window along with a handful of feathers the pebbles will fall in a straight line to the earth, and the feathers will not though the law is acting as certainly in the one case as in the other. Then too a pebble as it falls gains momentum at calculable speed; but not so a feather, which may be whisked about both up and down in most fantastic fashion.

Such too is the law of Karma, by which the life of man is governed

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when it falls "like a leaf from the oak-tree of the world, that is caught by the wind and whirled away and away, and none may say whither it goes wind-borne. . . ."

Just as the law of gravity may appear to be modified in its action by the casual interference of other forces such as atmospheric resistance, the wind, inertia, magnetic attraction, or the devices of man, yet the law of gravity remains unchanged.

Different indeed are the laws of man; as, for instance, there is in human jurisprudence a well-known axiom which runs in this wise: "*de minimis non curat lex*": the law has no care for negligible trifles, such being beneath its consideration. But in the divine economy there is neither great nor small, the Law being inherent in every atom of the universe; being in fact the very life-force of the atom and the universe.

So too the Theosophical student finds his study different from that required in any ordinary university, for he is a student of the divine art of life, the laws of which are the creative forces operating in himself and in the lives of those about him. Mere intellectual study by itself will not carry him far, in fact it will not qualify him to become a real student of Theosophy at all. And yet the study of Theosophy will both strengthen and refine the intellect, giving it more depth as well as wider vision. And this is no mere empty claim, but is a natural result of a sustained attitude of mind, a constant concentration on the causes rather than the effects of those strange forces whose interplay makes up the endless drama we call life. The real Theosophic student is, above all else, a student of life, in its deeper aspects.

Success in this course of study demands an impersonality undreamed of by the ordinary college graduate, besides requiring a purity of personal conduct that would appear ascetic to the pleasure-seeking resident of the fashionable university, who plays at study and does not even make a study of his play.

The real Theosophist is a profound observer of the mundane as well as of the divine economy; that is to say he does not despise the world, but lives his life more fully and more understandingly than the mere pleasure-lover. He studies all the world's wild ways and learns the causes and the consequences, avoiding the entanglements of worldly joys and yet despising no experience; for he knows that the divine economy holds nothing as small or great, while the mundane is wholly composed of these distorted shadows of unseen realities. He studies causes and effects, and knows that all is Karma: and the key to Karma is Theosophy.

Study Theosophy, but do not separate your study from the routine

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of your daily life. For it is only by putting a principle into practice that you can reach to understanding of it as a vital force. So say the teachers of Theosophy, as I at least have understood the teaching. The latest writings of our Teacher, Katherine Tingley, show clearly that Theosophy is meant for daily use and not for a metaphysical amusement. Her whole life and work both at Point Loma and abroad is a protest against diletantism in the study of Theosophy, and an insistence on the practical application of that ancient axiom, "Nothing is great, nothing is small, in the divine economy." Let us bring our lives into line with her instructions, and we shall not be long in understanding the laws of life.

SEEDS OF BROTHERHOOD

LYDIA ROSS, M. D.



It is nearly thirty years since Katherine Tingley founded the International Brotherhood League, one of whose objects is "To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them."

This idea of working up a sympathetic understanding between progressive and primitive peoples was a new field of endeavor. For the connecting ties between the two had been the traders and the missionaries — the one seeking to exploit, and the other to convert the 'heathen in his blindness.' The natives' goods and ancestral gods were bargained for in exchange for calico, glass-beads and strange Bibles. The well-meaning missionaries forgot that natural evolution proceeds, not by leaps and bounds, but step by step. And so, their intensive training of various South-Seas natives into the ways of civilized life, for which they were unfitted by habit and heredity, reacted badly upon their rugged health and often upon their original morale. Extended experience has made it painfully clear at last that our so-called civilization cannot be grafted upon any primitive peoples overnight.

The idea of a 'better understanding' evidently has taken root in the social mind, here and there. A movement is now on foot to create a large model aboriginal state in central Australia. The object is to save the race, which is

"disappearing before the advance of pastoral settlement and railway penetration, both of which seriously diminish the natural food resources of the natives. The petition urges that the

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model state should be eventually managed by a native tribunal with a native administrator, and have representation in the federal parliament, similar to that of the Maoris, for it is now acknowledged that the Australian blacks have considerable mental development, and are capable of learning industries. Cannibalism and cruel rites would be prohibited, but otherwise native laws and customs would operate, and whites would not be allowed to enter the model state unless duly accredited."

This move in the direction of Brotherhood doubtless will be as educative to those who give the opportunity as to those who receive it. And the experience will be illuminating, if studied in the light of human destiny, as explained by H. P. Blavatsky in her great work, *The Secret Doctrine*. For the experiment of conserving this disappearing people is foredoomed to failure, as she shows plainly that their racial course is nearly ended, as is also that of some African and Oceanic tribes. She adds that Australia is one of the oldest lands above waters; and as its archaic fauna and flora suggest, it is subject to the law of retardation — which is also true of the natives who come from a prehistoric ancestry.

However, nothing is lost in the divine economy. Though the race disappear, the individual souls will reincarnate in due time and place, to continue their evolutionary journey from the very milestone where Death invited them to rest a while. It may not be a small thing, after all, to give these outgoing native tribes a farewell touch of justice and sympathetic understanding. The impressions of the dying color the course of their next life. It may be that such humanistic impressions of mutual regard and toleration will grow with the growth of the savage's future career, so that he will celebrate his two thousand years of civilized religion otherwise than with a gigantic war.

Brotherhood is a magic talisman in human life.



"LIFE is a scientific problem, and must be approached scientifically: we cannot carry with us false and useless notions, and thereby conduct our lives to a success; for somewhere on the road we shall catch our feet in them and be tripped up; and have to start again from the beginning.

"We shall come, all of us, to the place where the Law and life itself will demand renunciation from us, and it can no longer be postponed: then we shall need a large burying-ground for the foolish and too-much-loved fallacies that have blocked our way. It was this that Jesus meant when he said that a man cannot enter into the Kingdom of Heaven until he has become as a little child. It is a cleaning of one's mental house — a preparation of the mind for a larger vision and equipment."

— KATHERINE TINGLEY

CREATIVE EVOLUTION; OR — SPECIAL CREATION?

C. J. RYAN

I



A BRIEF consideration of a recent work on organic evolution in man and Nature as a significant sign of the times may be of some interest, especially because the opinions expressed concern important principles of life which Theosophy illuminates with its harmonizing teachings. Not only is the religious world, especially in America, divided into the Fundamentalist and Modernist camps, but even the scientists are becoming unsettled about the causes and the method of Evolution. Says Professor Ritter, University of California:

“If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle-ground of evolution will have to be fought over again; this time not so much between scientists and theologians, as among scientists themselves.”

The most important work of the Theosophical Movement is, and always will be, “to leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy” (H. P. Blavatsky) and “to declare to man: You are essentially Divine! There is within you soul-life, and if you WILL to bring out that life it will reveal to you the truth” (Katherine Tingley), but there is a framework, so to speak, in which the spiritual teachings of Theosophy are contained. This scientific framework, the cosmic and terrestrial scheme of things, appeals to the mind as well as to the heart and moral nature, and gives, in short, an outline of the true ‘Descent of Man,’ his origin, and nature.

The Theosophical outline of Evolution is not derived from the imagination of theorizers, nor laboriously pieced together from scattered and uncertain material testimony on lines of inference and probability, but, on the contrary, these teachings have been handed down from remote antiquity and preserved in material and other forms by instructed Custodians. What H. P. Blavatsky brought to the West as the result of her unusual opportunities of study in the Orient is only, as she said, a mere outline of a small part of the tremendous story, but it gives the clues which both science and theology need in order to harmonize their antagonisms. Perhaps we should say ‘religion’ rather than ‘theology,’ for Theosophy demonstrates that while all the great world-religions

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contain more or less clearly the true story of Man, it has been almost obliterated by the various man-made theologies erected on the simple facts.

In the question of Evolution *versus* Special Creation by a Personal God, the antagonism between the two sides is increasing; already several of our States have prohibited the use of the word 'evolution' in public-school books. The Fundamentalists have become bolder of late, and are even beginning to fight the biologists with their own weapons, while the scientists in many cases are not defending their more-or-less materialistic position with the confidence and aggressiveness of the 'brave days of old,' of Huxley, Spencer, and Haeckel.

Among recent books on evolution one of unusual character by Professor G. MacReady Price is offered to the general reader and —

"to all those candid people among scientific workers who still have open minds . . . who are not quite certain that the doctrine of organic evolution is forever a closed question upon which no further light can be expected."

As students of Theosophy feel convinced that very little is known to the world about the true causes and methods of evolution, they should be naturally willing to listen to the ideas of a well-informed scientist who declares that there is a very different significance in the records of the rocks from that which materialistic evolution offers, even if they do not find them conclusive.

The author is not only a scientist but a 'Fundamentalist,' and his main position cannot be sustained by students of Theosophy. He was once in the orthodox scientific camp, but now, repelled by the materialistic dogmas, as he calls them, of the biologists, and strongly impressed by the uncertainty of some of the foundations upon which their towering structure is built, he actually denies Evolution *in toto*, and pins his faith on the principle of 'Special Creation,' somewhat as understood by those who read the first chapters of the Hebrew Bible literally — although he apparently does not accept the limited chronology as dated in the margins of the first part of *Genesis*.

It is strange that men of education should still be found who take Oriental scriptures literally, especially as translated into modern languages by men who knew nothing of their inner meaning or even that there was any, and who disregarded the Kabalistic signification of the subject or the change revealed when certain words were transposed into their corresponding numerals and reconstructed so as to convey the real meaning to those familiar with the system. H. P. Blavatsky indicated some of these meanings, and, by means of a comparison with other

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world-scriptures, showed how widespread were the ancient teachings about the true nature of man and the complexities of human and other evolution.

In looking for a 'supernatural' explanation of the universe, the author tries to force established facts into the narrow framework of medieval theology, but one may nevertheless admire his desire to substitute anything for purely materialistic theories, and some of his criticisms of the uncertainties and weaknesses of popular views on evolution are valuable, *but far more to the Theosophist than to the Fundamentalist*. The outstanding interest of the work, however, lies in its unconscious call for the illumination that Theosophy alone can give. Theosophy harmoniously combines the 'creative action' of Divine Intelligences with the progressive unfolding called Evolution. It declares the stately procession of the unmanifested becoming manifested in form and matter, and its complement, the gradual return after cycles of experience and effort to the One Source.

Professor Price claims that "geology tells us of the ruins of a world, not of its growth and development." He believes there was an original 'Special Creation,' a Golden Age of peace and prosperity with a worldwide pleasant climate, and that man and all kinds of animals, including the giant reptiles, the huge mammals, and the rest, whose remains we find in the rocks, lived in their proper localities *contemporaneously*, and not, as science has deduced from the arrangement of the strata, in successive geological epochs, lasting millions of years!

Then came the 'Deluge,' a tremendous catastrophe which destroyed most of the land (and even marine) animals (the latter as evidenced by the enormous masses of fossils of fish that appear to have been killed very suddenly) and from which the few that managed to survive, including man, emerged greatly weakened. After this disaster a great multiplication and modification of species took place until present conditions were reached. He claims that —

"the concurrent testimony of the geological deposits throughout the world is that some very profound and even enormous catastrophe must have happened to the world some time in the long ago . . . since man and the other living species of plants and animals were alive."—p. 58

In support of this he gives arguments supported by more or less evidential facts in nature and by the frank admissions of scientists of high standing, of the weakness of certain evolutionary positions. As a matter of fact, however, his valid and strongest criticisms of materialistic evolution favor the Ancient Wisdom — the Theosophical interpretation of Evolution (found in *Genesis* under a thin veil) — rather than the

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literal 'Creation and Deluge' theory. While his criticisms based on accepted facts are valuable, we feel that some of his conclusions are inadmissible, for they depend on interpretations which strain our ability to follow them. For instance, he claims that the scientific arrangement of the succession of the strata is not accurate and that we cannot tell which are really the older strata: sometimes the older strata are lower down than the newer, as indicated by their fossil contents, and therefore he boldly ventures to assert that:

"We now know that the Cambrian fossils are not intrinsically older than the Cretaceous or the Tertiary. To give but two examples, in Montana we know that the Cretaceous fossils were deposited *before* the Cambrian and various other Palaeozoic types, while in the Salt Range of India the Tertiary forms were laid down *before* the Cambrian of that particular locality. In other words we now know that these geological formations merely represent ancient floras and faunas buried near to their former habitats."— p. 215

Of course, the Tertiary and Cretaceous are nearly always found many geological periods — hundreds of millions of years in time — *above* the Cambrian which is very archaic. But there are places where the Cambrian is above. Is it therefore not so old after all? Is it contemporary with the Cretaceous and Tertiary and only distant in space not time?

Such cases of the inversion of strata are undeniable, but the geologists are well aware of them, and have their explanations, and the *general order of the sedimentary rocks, taken as a whole, is in accord with the system of geology*. According to science, the few exceptions can be accounted for by the crumpling of strata under lateral strain, and by other forms of violent action. Professor Price demurs to these explanations, and it may be that the causes of *all* these singular phenomena are not yet fully worked out. But to accept his suggestion of one grand worldwide catastrophe having destroyed, *at one blow*, the primitive trilobites and ganoid fishes of the Primary Age, the giant dinosaurs and other monstrous reptiles of the later Secondary (all these turned into stone) and the Pleistocene camels, elephants, and tigers, and the Siberian mammoths (the latter still retaining their flesh in eatable condition) and even early man, would be to make the geological record a confusion impossible to decipher.

As we understand the teachings of Theosophy, the general succession of strata, as defined by the labors of the geologists, is correct in the main, though, of course, there is much yet to discover. Enormous areas of former dry land are now covered by the oceans, and their secrets are not revealed. At the present moment plans are being carried out — by M. Charcot, and others, for the Society for Atlantean Studies, — to sound the depths of the Mediterranean Sea and the Atlantic Ocean with

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a view of proving the existence of the lost Atlantis, but even this will not give information about the stratification of the deeper beds.

Theosophy teaches that there have been several major transformations of the earth's surface, during which great destructions of living forms took place, and the reconstructions practically amounted to a new world. (Note, *The Secret Doctrine*, I, 756) The latest, the 'Deluge,' so-called by some, broke up the lands of which Plato's *Atlantis* was a last lingering relic. But the giant reptiles perished some millions of years before, and vast numbers of other extinct forms vanished in earlier reconstructions of continents. As the progressing animal monads needed higher vehicles for their experience, the more intelligent mammals usurped the place of the small-brained and overgrown reptiles which themselves had succeeded the teeming primitive fishes, and so forth. Partial records of these evolutions have been found in the rocks, but, according to the Eastern Wisdom, some of the testimony has been misunderstood by scientists, for the subject contains factors which they are not yet prepared to consider as having any bearing on it.

To realize these 'astral' complexities, the student should study pages 68 and 684 of *The Secret Doctrine*, volume II, but one quotation may be given from the first volume which indicates the very different standpoints of the Materialist and the Theosophist:

"It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Therefore, it is absolutely *false* . . . to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore have to remain unknown to Science, because left unexamined." I, 640

The central and perhaps most significant feature of Professor Price's criticism of materialistic evolution lies in these sentences:

"The essence of the Evolution Doctrine is that only the modern natural processes have prevailed during all past time: the present is the measure of all the past. But Creation is the exact antithesis of this. It teaches that all things originated in the past by some method quite distinct from those natural laws which are now displayed in perpetuating them."— p. 205

If we remove the implication of a 'Personal' Creator from this statement, it will be found in fair harmony with the teachings of the Secret Doctrine, where the subject receives an illumination not to be found elsewhere in modern literature. In common with Theosophical

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critics of Organic Evolution on a materialistic basis, he is attacking the *origin* of the greater differences in animals and plants, not the disappearance of species, which is another question. In many cases, such as the Dodo, the Passenger Pigeon, very obvious causes have exterminated them — men with guns. His position is clearly defined below:

“Now I am willing to grant that all of the cats over the world may have had a common origin; that all of the bears may have had a common origin; or that all of the genera included under the *Canidae* may have had a common origin. Yet I deny utterly that there is any scientific evidence worthy of the name to intimate that the cats and bears and dogs have all sprung from a common more generalized type in the long ago. Of organic evolution in this sense of the term there is not a shred of evidence worthy of being called scientific.

“Thus we have reached the crux of our whole argument. Charles Darwin entitled his great work *The Origin of Species*: and he and most of his successors have assumed that when they have proved the derivation of several species from a common generic type, they have thereby demonstrated the truth of organic evolution. . . . I have pointed out the high probability that many modern species have had a common origin in the not very remote past . . . through natural means since the original creation. . . . It is even quite possible that in some cases at least all of the genera under a family may have been thus ‘evolved,’ if the reader wishes to use this term, from some common original stock. But to call this process ‘evolution’ is a confusion of terms. . . .”—p. 207

“Regarding the ancestral forms of the great families of both animals and plants . . . it seems to me that the creation of at least the families, and in some cases the genera, is the only hypothesis that in this year of grace, 1924, we can call scientific and reasonable.”—p.209

While, presumably, this original ‘creation’ of basic types took place long before the ‘Deluge,’ the author believes that

“the great diversity among the plants and animals of our modern world has come about from comparatively few originals which survived the great world-catastrophe of the Deluge.”—p. 209

However this may be, in relation to the last (Atlantean) destruction, it is extremely interesting to the student of Theosophy to find a well-informed geologist daring to advance in face of ridicule by his fellow-scientists, a theory in some respects similar to the teachings of Theosophy, and reached by original thinking about the facts presented by nature. We refer to the hypothesis of ‘generic types.’

The diagram reproduced herewith from *The Secret Doctrine*, volume II, page 735 (*q. v.*), shows roughly the pedigree of the ungulate (hoofed) mammals, leading back to the Unknown Root of the two families shown “where science comes to a standstill.” As H. P. Blavatsky further says, this

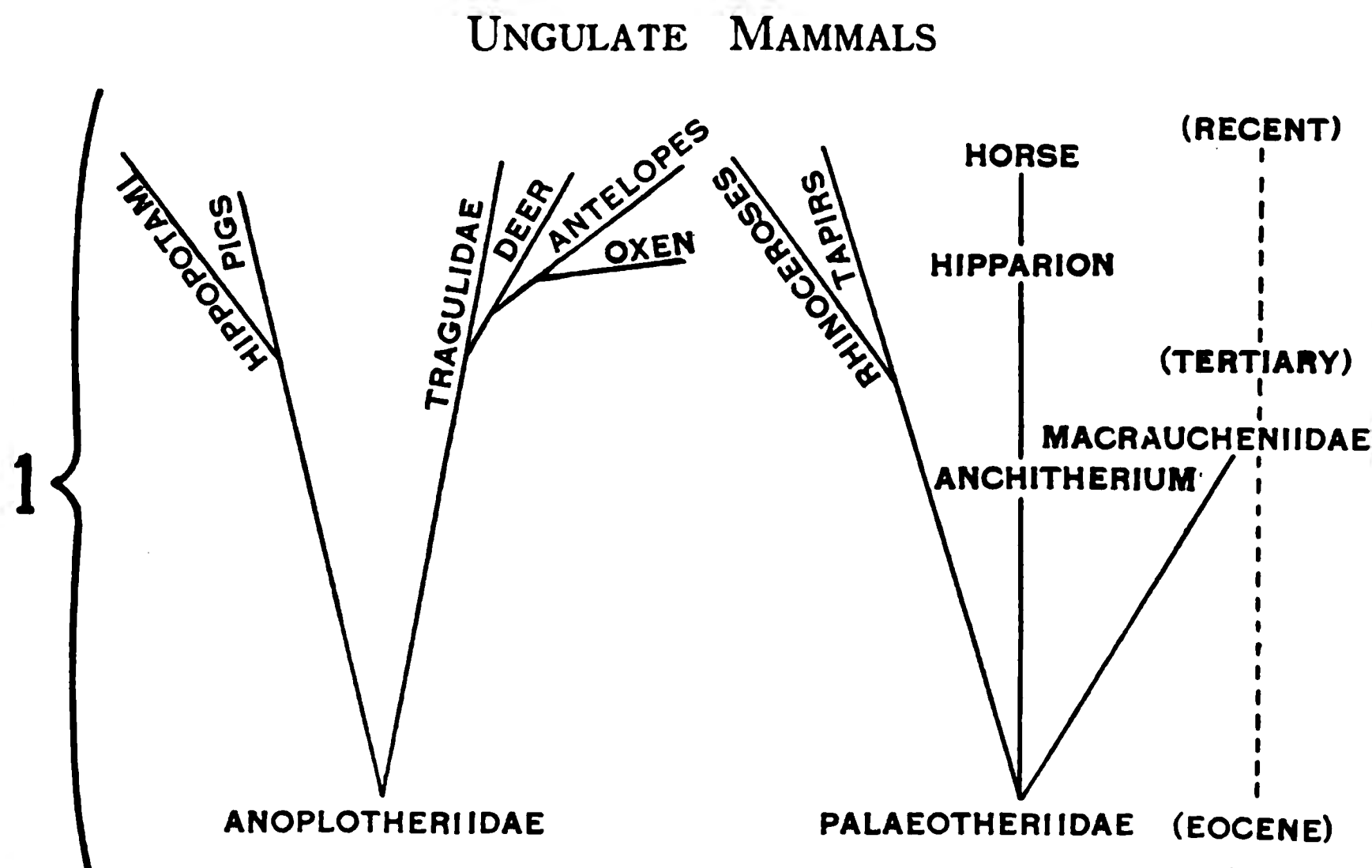
“represents the realm explored by Western Evolutionists, the area in which climatic influences, ‘natural selection,’ and all the other *physical* causes of organic differentiation are present.

*Note the expression ‘segregation,’ which means isolation or setting apart, not *origin*, and which segregation is now largely elucidated by the Mendelian principle of heredity unknown in Darwin’s time but which greatly strengthens the Theosophical interpretation of Evolution.

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Biology and palaeontology find their province here in investigating the many physical agencies which contribute so largely, as shown by Darwin, Spencer, and others, to the *segregation of species*."— *The Secret Doctrine*, Vol. II, p. 736 [*See footnote on page 472]

In explanation of the cause and nature of the 'Unknown Roots' of the various families, H. P. Blavatsky shows that the basic and generalized archetypes of each came down, or in, from another plane or state of existence, which might crudely be called a semi-spiritual world but is



more accurately spoken of by her as 'astral.' The midway point of Evolution "is that stage where the *astral* prototypes definitely begin to merge into the physical and thus become subject to the differentiating agencies now operative around us," as she says. The prototypes of the animal families are few, but each contains the potentialities of the physical forms which slowly 'segregated' into the numerous related species of each family on the terrestrial plane.

Science has not yet grasped this explanation, and until it does the Evolutionists will be immersed in the difficulties indicated by the present confusion of opinion about the *origin* of species and the *methods* of evolution. Yet it is but carrying the Mendelian principle of heredity, with its liberation and inhibition of factors, back to a plane of greater subtilty than the gross material one which we are apt so foolishly to regard as the only manifestation of form and the only field of life and intelligence.

Mendel's theory of heredity has revealed that there are numerous factors in each stock, and that these are 'released' or 'inhibited' at times, thus forming 'sports,' some of which become permanent varieties. How

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this is done is unknown to science, but H. P. Blavatsky gives a clue to the method; the 'designers' are —

"simply *Builders*, or Masons, working under the impulse given them by the . . . Master Mason. . . . In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis* — like the lynx, the tiger, the cat, etc.— it is the 'designers' who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments."

— *The Secret Doctrine*, II. 732

Mendel's theory was not known to the world of science when the above was written!

When Professor Price accepts the necessity of a limited number of Root-types from which genera and species diverged, he is, of course, right; and also in pointing out that the rocks have provided no conclusive evidence that the Root-types were produced by organic, merely mechanistic, evolution from lower terrestrial forms. But he sees no way out of the difficulty except the action of a Personal Deity 'creating' the original patterns and then letting 'natural causes' work out the details, so to speak. Theosophy, however, while fully accepting the principle of Divine Intelligence behind all manifestation and repudiating the blind-force and chance-variation theories, presents a scheme of Creative Evolution which satisfies our spiritual intuitions, without offending the intelligence by repudiating the mass of evidence in favor of *some kind* of evolution.

In ancient times the wise looked upon Evolution from the spiritual standpoint, in the Middle Ages it was entirely obscured in the West, and in the last century it was revived upon a crudely materialistic basis: the Twentieth Century will surely see the restoration of the knowledge of antiquity (as more or less imperfectly recorded in the world-scriptures, including the Hebrew) with additional details worked out by the patient and laborious researches of a more intuitive generation of thinkers.

(*To be continued*)



"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*

OUR MOTHER-EARTH

T. W. WILLANS

WE are aware from instruction taught in our schools and universities, that the Earth has three definitely accepted motions, that is to say, it rotates on its own axis; cycles round the Sun; and the whole of the solar system cycles round another point in the immense system of worlds, probably a still greater Sun. This appears to be quite correct as far as it goes: and apparently establishes, together with natural phenomena observed in life on the exterior of the Earth, a cyclic system of motion that probably touches on part of a universal law. If this is a universal law, then it will also apply to the formation of worlds and their period of existence in material form: consequently from their birth or beginning to their maturity in physical form and eventually to their disintegration they will occupy a cycle of time.

It is generally admitted that at some period in the past, the crust of the Earth hardened: what can this mean, but that it was more tenuous, that is to say the molecules were on a different rate of vibration, and that this tenuity was not sudden, but very gradual, beginning with so filmy a veil, that it was hardly a veil to that which was beyond, and from which it proceeded. So the same process is described in disintegration as in integration. The crust will gradually 'soften' and eventually disappear and the Earth will go into the corresponding state of matter to that from which it proceeded. Consequently as these various states of matter are dependent upon one another, and are required for disintegration as well as integration, they are in existence and interpenetrating this globe now.

Let us leave cosmogony for the moment, and turn to anthropogeny. As mankind has a physical form of matter corresponding to that of the Earth, with senses suitable for cognition on that plane, is it not equally necessary for man's form to have the same process of existence as that of the Earth of which he is a part? Consequently we have also our series of grades of matter of the same nature as that of our Mother, and in each grade there are senses suitable for cognition on their particular grade. The laws that govern the Earth and its inhabitants on its solid plane would, naturally, act very differently in the more tenuous forms of matter.

Take for instance the mental power of thought in which is the consciousness that cognises with the aid of the senses the objects of solid matter: it has very little, or very slow effects on solids; probably

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most of us would conclude it had none at all: but it is easy to understand that on more tenuous and subtil matter, it would have a formative power: consequently if by any means we illegitimately cognised on this more tenuous and subtil form of matter, our desires, which energize our thoughts, would take form and subject us to the most extraordinary hallucinations, and would have the same effect as, or even more destructive effect than, if we opposed Nature's laws on the physical plane. There is a path through this maze of matter, but only those who *know* the laws, can have the slightest possible hope of success.

Now let us leave anthropogeny and direct our attention to consciousness. The late Professor Huxley stated in words, "On a rigidly scientific basis from the known to the unknown, he could conceive of intelligences in the universe as much greater than man's, as man's is to that of a black beetle." This statement appears to me to have a missing link, which is disastrous to a rigidly scientific basis. As a matter of fact, what do we know of any other man's consciousness? They have but to remain silent, and we may be completely misled in our estimation of their intelligence, judging by what they articulate, and not knowing what they retain in silence: even misunderstanding what they do say and write because we cannot see the point, that is, have no touch with their state of consciousness.

To say we know the reach of man's conscious intelligence, we should have to prove that we were in conscious touch with the full meaning of all the words written and spoken throughout the ages, and left in hieroglyph and symbol. This is a large order, but to me there is a still greater one: in fact an impassable gulf between the facts and the late professor's statement as quoted, that is: *all the conscious intelligence of man that has remained in the silence.*

Is man actually 'the microcosm of the macrocosm,' as somebody who I think *knew* said long ago? If so, would it not be hard to say to what point the potential and manifested intelligence of man could reach and has reached, in this solar universe? Who can say what others have done — unless they know the *Truth*?

A learned professor in our local university said quite recently that "the idea of evolution being on an inclined plane is entirely exploded, and it is cyclic in its progress." A fair deduction from this accurate scientific statement is, that it might be wise to pay a little more attention to our very ancient forebears, and try to get in touch with their intelligent consciousness when they were on the apex of their cycle, and not to imagine them all 'cave-men,' as some of us are today. There are 'wheels within wheels' undoubtedly in the rise and fall of nations and

OUR MOTHER-EARTH

racés, covering immense periods of time, all within the grand cycle of human evolution.

I have touched very lightly on what is treated most exhaustively in *The Secret Doctrine* which may be called *the intelligent conscious knowledge that has been retained in silence* by its custodians from far beyond the time of known history, even that of old China, and now for the first time publicly given out, at the latter part of the last century. This is what is stated, and in itself bears witness to its truth; for where will you find in ancient or modern cosmogony and anthropology anything to be compared with it? You may find parts of it, hidden in glyph and symbol, in wise sayings and teachings of old sages and teachers, which would guide their *true* followers to that hidden knowledge; but *nowhere* will you find the actual scientific and philosophic basis publicly given out as it is in *The Secret Doctrine* — handed on to us in this age by H. P. Blavatsky,— in its original editions, revised during her lifetime, and republished accurately at Point Loma, California, by Katherine Tingley, and its teachings explained, and the keys to it emphasized by their further writings and public addresses.

Now *why* have we (for there are many of us) this confidence and dare to say to the most keenly intelligent and goodhearted man or woman on this old Mother-Earth that this is *the Truth* and will well repay your devoted attention, no matter who you are, or what you are doing? I am content to 'shoot my arrow in the air,' trusting it may hit the common heart.

When I was a little child my mother read to me the Old Testament Bible-stories, to some of which I strongly objected, especially that one of Jacob cheating his brother out of his inheritance, and I told my mother earnestly that it was very wrong, and God did not do right in favoring Jacob. I was very young then, had no other teacher, heard no other opinions, and we were always alone together at those times. I tried to convince my mother many times and pointed out the wrong in other Bible-stories; but my mother held to her belief that it was all 'God's Word,' and hoped, I think, that I would see differently when I grew older. She never dealt harshly with me for these opinions. We were very fond of each other, and trusted one another; to no one else of the family or friends did I ever express these opinions, for they were very personal to me in those days, and to no one else would I confide them.

Later on, when eight years old, I suddenly asked my mother, "What is the Truth?" She did not reply. When I tried to help her out, and asked, "Are fairy-stories true?" She said "No." Then I said, "What is true?" She replied, "History." From that moment I never

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paid any attention to fairy-stories, nor would I read them for many years afterwards.

Commencing at once to read history, I read all the books on history I could get, ancient and modern. They were made my story-books for a long time, though previous to this, on our voyage out from Ireland, I read and was greatly interested in *The Children of the New Forest*, and books of that kind. History took up all my time for reading, after commencing it. Then came the historical novels, the *Waverley Novels*, which I read many times. Afterwards I read modern contemporary history on British and European affairs in the London newspapers, which my father used to get at that time. By then I was old enough to be very interested in stories of adventure, being fond of all athletic games, and field-sports.

While still in my 'teens,' some pressure was brought to bear on me (not from my family) to join an aggressively semi-religious body; but I decided I was not old enough and would not join any society or body till I was twenty-five years old, for by that time I thought I would know what to do. At that age, those associations were a long way off geographically and otherwise.

Then came the usual round of society-life, for some years: outside of my working hours at applied mathematics in the State Public Service. My reading then was on free thought, and philosophy, ancient and modern. I was much attracted to Carlyle, Emerson, and John Ruskin, also the leading authors of the day: Russian, American, and British. The Russian books were translated into English. There were two things I had strong personal objections to: one was publicity, in any shape or form; and the other having anything whatever to do with so-called 'psychic research,' even to the extent of seriously warning my friends against a 'willing game,' or anything in the form of hypnotism.

Then in 1888, when thirty-four years old, came my introduction to the writings of H. P. Blavatsky, through the instrumentality of a Dutch friend. I had many friends then and acquaintances amongst Swedes, French, German, Danes, and Americans, besides my own countrymen which includes Great Britain and Ireland, for I belong to them all and their descendants here in Australia; but my Dutch friend was a close personal one, for I had only two or three such: he said he thought I would be very interested, and I was. The first preliminary works held my attention at once, and when I read *The Secret Doctrine*,—*I knew it was true*. This was the answer to the question I put to my mother when I was a little child: and her answer was *true*—*History*. This is the real History of the Human Race, spiritual, mental, moral, and material, where all can find their old home on this dear old Mother-Earth.

THE MOON AND THE WATER

H. T. E.

IT is an ancient and universal belief that the moon influences water and is connected in various ways with matters watery. The phenomenon of the tides is of course the most striking instance of this: it has to be recognised for a fact; and, by way of explanation, it is referred to gravitation. The word 'gravitation' stands for certain observed effects, just as does the word 'attraction,' of which gravitation is a particular instance. These effects have been generalized into a 'law,' but of their cause we are still ignorant. We say, then, that the sea is moved by the moon in the same way as a stone is moved towards the earth, or as Venus is held in her orbit. It might be said that people satisfied with so vague an explanation have no reason to boggle over other phenomena on the ground that they cannot explain them.

When it is said that the moon controls water, we must take the word 'water' in a wider sense. 'Water' was one of the ancient cosmic elements, together with 'Fire,' 'Air,' and 'Earth'; but these are larger and more inclusive categories than our modern scientific solid, liquid, gaseous, etc. Astrologers are aware that a 'watery' sign denotes far more than mere fluids. Certain parts or functions of the body come under the head of water and are influenced by the moon; certain parts or functions of the mind also. Hence the lunar physiological cycles and the phases of lunacy.

We understand from an article by Raldo Emerson in an unidentified clipping that there is a spring at Rumford, Maine, which flows at the rate of 42 gallons a minute when the moon is full, and increases to 60 after that phase; and that there is another spring in Africa, possessing the same peculiarity of varying with the moon. Incidentally it is remarked that the spring in Maine rises higher than any possible source within reasonable distance. With regard to this, it is not always remembered that springs, like fountains made in the laboratory, *can* rise higher than their source if air is included in the rising column. Geikie, in his textbook of Geology, gives a diagram of how this may happen in nature in a limestone formation with cracks and caves. So that point need raise no mystery. As regards the varying with the lunar phases, we can only say that the moon does somehow affect underground waters; and, as people do not really know how it affects overground waters, there is no greater mystery in the one case than the other.

Professor R. S. Knappen of Harvard is quoted as saying:

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"If you had submitted these facts to me ten years ago, I might have said there is no such thing; but investigations have proven to us that anything is possible in nature."

Therefore let us investigate and investigate; and look upon science as obligated to explain what does happen, not to decree what *may* happen.

TO LIVE TO BENEFIT MANKIND

H. K.

"He who bends to himself a joy
Does the winged life destroy:
But he who kisses the joy as it flies,
Lives in eternity's sunrise."— WILLIAM BLAKE



THOSE who aspire, find life beset with trials which call forth spiritual effort. Recognising these as opportunities for growth exactly suited to our immediate needs, then with every victory we realize something of that fine joy of the larger life that lies always outside of our petty selves — the great ocean of gladness in which we should habitually live and breathe. It is our duty to keep our part of this ocean of spiritual energy, which is at once joy, love, and wisdom, ever pure and fresh through efforts constantly sustained.

It is natural that victories should be followed by rejoicing; but the moment we allow personal satisfaction to obscure the truer realization of life which follows the emancipation of the mind from some constricting fear or limitation, the fruits of the victory are already lost, not only to ourselves, but to all who should have shared in their blessing. For where such satisfaction begins, creative effort leaves off, as the life of a joy is nourished only by an ever re-inforced continuation of the inner creative effort which gave it birth. The joy of the endeavor is indeed for us though only that it may inspire and stimulate to further effort, so that with every breath we draw, millions unknown to us throughout the world, stressed and tried in every walk of life, may feel the strong pulsations and take heart again.

In the light of our greater and impersonal interests, it is in the end really *we* who reap the inward gain, and in a way which infinitely transcends the fleeting delights of any paltry material reward or personal satisfaction.

"If thou wouldst have that stream of hard-earned knowledge, of Wisdom heaven-born, remain sweet running waters, thou shouldst not leave it to become a stagnant pond," says *The Voice of the Silence*.

SCIENTIFIC ITEMS

BY THE BUSY BEE

INFLUENCE OF THE MOON

OCCASION is continually furnished us for commenting on the great strides which orthodox science is making in the recognition of finer substances and forces in nature than those which alone were recognised a few years ago. The change of attitude has to a large extent been forced upon the scientific world by the force of discovery, which has outstripped theory, compelling the acceptance of things not provided for by theory, and necessitating some kind of explanation. It may be taken as a general rule of investigation that we are sure, when looking for something, to find something we were not looking for. On the basis of certain known facts we construct a theory; we explore the recesses of nature in search of additional facts to confirm our theory; and we discover other facts, which, instead of rounding out and completing our theory, open up new fields. Roentgen, experimenting with a vacuum-tube, accidentally discovers X-rays; radium-emanations are discovered; the atom is dissected and yields altogether unexpected results in connexion with electrons and protons.

One result of all this has been to render men of science more ready to allow the possibility of things which they formerly denied; although the evidence available is no greater now than then. The human mind is not the cold logical machine which it sometimes vaunts itself to be; it is naturally and laudably swayed by sentiment; and the existence of a strong desire *not* to prove something true is bound to militate against the proof of its truth. It is thus that scientific men may have considered themselves intrusted with a brief to show just reason why such and such a thing is unworthy of credence; and may have resorted to plausible special pleading in a cause they deemed worthy. But now, a *prima facie* case having been made out for the defendant, the task of defending him has become less invidious, and the trend of the pleading may be in the contrary direction.

The influence of the moon upon the growth of vegetation, upon the habits of fish and other creatures, upon certain physiological functions, upon the mental cycles of lunatics, etc., has long been known to the common man. The common man's ideas in this matter may be described as a mixture of fact and superstition. Hence it is easy for the special pleader to dwell strongly on the fact or on the superstition, ignoring the

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other, according to what case he desires to establish. The old mechanism provided for the universe did not furnish a convenient way of explaining these lunar phenomena; there had been made such a neat and tidy scheme of things that some people were pardonably reluctant to remold it. But now is found ready at hand a vast new machinery which will enable people to find an explanation for these phenomena, hence to permit them to be true. It would perhaps be asking too much of human nature to expect such people to admit that they were wrong and the common people right; but they can avoid the painful necessity by some sort of bluff such as saying that the common people sometimes unwittingly stumble into truths.

In the August *Forum*, H. Munro Fox summarizes ancient and popular beliefs concerning lunar influence, and we find that the new possibilities of scientific explanation have inspired a willingness to concede the truth of some of these beliefs; while others of them are rather explained away than explained. We consider, for instance, the following explanation as inadequate:

"The reason why the moon was supposed to give moisture was a simple one. When the sky is cloudless the ground cools down most rapidly, for heat leaves the earth to pass off into the sky. Because of this cooling on cloudless nights we get the greatest deposit of dew."

But the same phenomenon occurs on cloudless nights when there is no moon, so there seems no reason to connect the moon in the above manner with the deposition of dew. Moreover, since the question is one of moisture, rain is surely a far more potent cause of moisture than is dew; and what reason would they have had to connect rain with the moon?

He cites authority for the universal belief of antiquity that the moon was consort of the sun, and shared with him in bestowing vitality; and that the moon was peculiarly associated with moisture. Ancient theogonies always show a masculine and feminine aspect of deity, the great father and the great mother, Osiris and Isis, the sun and moon, etc., etc.; but there is reason to think that the real Moon, wife of the Sun, was not our little satellite, which latter is merely a sort of substitute for the former. However, to explain why the moon was associated with moisture, with vegetable-growth, with the recurrence of certain vital phenomena, etc., we shall need to undertake a thorough study of the real meaning of ancient symbology, which was in fact a mighty science, couched in its own peculiar language; and such explanations as the one just quoted will appear altogether insufficient.

He also refers to the sailors' belief that the moon eats up the clouds; saying that it is doubtful whether the moon really clears the sky; but that, rather, when the sky is clear, the moon is seen. But surely

SCIENTIFIC ITEMS

this is making the sailor out to be almost an idiot. When it is a cloudless night, he does not say, "We shall see the moon," but, "The moon has eaten up the clouds." Why not say the same thing of the sun? We had supposed that the belief was that the moon rising amid a clouded sky drove the clouds away. These instances may be considered to show that concessions are made with reluctance; and that testimony is estimated in accordance with its agreeability to the latest view of science.

The writer quotes extensive statistics which have been made to determine if there is a lunar cycle in birth-frequency and other related functions. The result of the statistics was in the affirmative; and the fact also emerges that it is not the synodical month of $29\frac{1}{2}$ days that is concerned but the period of the lunar revolution, $27\frac{1}{3}$ days. This would go to show that alternations of light and darkness are not the reason, but some influence emanating from the moon itself, which we can now call electric or ionic or by one of several other handy names.

As to the growth of plants, we may quote the following from the same article. The opening and closing of petals had been supposed due to sunlight.

"But quite recent research has shown that the opening and closing really depends on the amount of atmospheric electricity, which varies from day to night. More interesting to us than this, however, is the fact that the famous Swedish man of science, Svante Arrhenius, proved the amount of electricity in the atmosphere to vary with the rotation of the moon. [He must mean 'revolution.'] He then put forward the theory that periodic functions in the human body, which apparently recur with a lunar rhythm, depend really upon the atmospheric electricity."

We may for certain purposes divide people into those anxious to find truth, and those whose anxiety to find it is qualified by their desire to find their theories confirmed. The former class will be disposed to attach far more importance to a universal consensus of testimony than will the latter class. The fact that so many beliefs, formerly dubbed 'superstitions,' have been shown to have a scientific explanation, added to the fact that science is now making so many fresh discoveries, will increase their willingness to accept that testimony.

There is one more consideration which we should like to add here. Scientific experiments made with the object of proving or disproving certain alleged facts may unwittingly impose conditions which prevent the success of the demonstration and insure its failure. If it is an *omen* of bad luck to walk under a ladder, the truth of this belief is not impaired by the experiment of *deliberately* walking under a ladder; pushing down the needle of a barometer will not bring rain, nor will it disprove the belief in the barometer. The possibility that phenomena which occur naturally may fail to occur under experimental conditions, is worth considering.

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THE MILLIKAN RAYS

IN an article on Dr. Millikan's discoveries it is said that, while we have regarded 'space' as empty, we now find it pervaded by the most powerful form of energy yet known. Curiously vague ideas — space filled not with matter but with energy; one had not thought of energy as occupying space; let us forbear the attempt to unravel this perplexity. The 'cosmic, *alias* Millikan, rays' do not proceed from earth; they seem to increase with the distance from the earth, and they radiate in all directions. Whence do they originate? Dr. Millikan, it is stated, suggests that they may be due to the collapse or transformation of atoms on a large scale in the vast spaces of the stellar universe.

What crude notions we have held about the construction of the universe! Empty space containing chunks of matter! Pythagoras taught his followers to study mathematics. Mathematics tells about the relations between things, and may vary from the crude process of dividing a quantity into two equal parts, to the division of the quantity into parts having all sorts of interesting ratios and relations to each other. Our speculative scientific mathematics has been like simple arithmetic, two-and-two-are-four. We need more imagination. If mathematics is so varied and complex, how can the universe be less so?

"The fullness of the seeming void." It has been remarked that we often call things simple for no better reason than that we know so little about them: a gas was considered simple in structure, because its complexities escaped our vision; unexplored territories in a map look charmingly simple, yet are apt to be full of jungles and mountains. It would really seem as though, the emptier a thing looks, the fuller it really is: empty vessels make the most sound. There is more ground for regarding this solid earth as a hole in space, like the holes in a Swiss cheese — until you happen to bang your head against it.

But the chief point of interest that emerges from these considerations relative to the new discoveries is that we are acquiring scientific warrant for the conviction that the universe is eternally self-renewing, and does not run down like a clock, as was the older notion. To this we may add that all things seem very much alive. Instead of visualizing a chaos of dead matter, in process of being built up or organized by an almighty finger or its scientific equivalent, we are to see a universe full of sparks of *living fire*, or *living souls*, engaged in a great work of evolution, under the direction of intelligences and wills from a source that does not come within the scope of science.

Would you know more? Study esoteric Theosophy as taught at the International Theosophical Headquarters, Point Loma, California.



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A ROCK-CUT GROUP OF THE BUDDHA GAUTAMA AND SOME OF HIS DISCIPLES

Note the Sage's right hand resting on the symbolic 'Wheel of the Law'



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THE BUDDHA REPRESENTED (FOLLOWING THE ANCIENT LEGEND OF HIS LIFE) AT THE PERIOD JUST BEFORE HE ABANDONED, AS VIRTUALLY USELESS FOR SOUL-DEVELOPMENT, THE PRACTICE OF EXTREME PHYSICAL ASCETICISM

THE PRINCE WHO BECAME A BEGGAR TO SAVE THE WORLD

The Story of Siddhârtha-Buddha

P. A. M.

IV

S the prince entered the forest place-of-suffering his body lighted up like the sun, and all the holy hermits and their followers came to see the wonder. "It is the Sun and Moon come down to dwell with us," they said in their admiration.

But Siddhârtha respectfully asked them what were the rules of the religious life they led. "I have only just come," he said, "and I do not know how one should live."

And the Brâhmans told him their austerities. Some ate nothing that came from a town, but lived on roots and herbs, flowers, and fruit, and water from the woodland streams. Some lived like the birds, eating food like the birds. Others lived like the deer, eating grass; others like the serpents, eating almost nothing, and, as they said, living on air; others ate nothing touched by wood or stone; some ate with two teeth only until they cut their lips; others begging their food and giving most of it away again, keeping only a very little for themselves; others letting water continually drip on their heads; others worshiping with fire; some lived in the water like fish. They did all this in order, as they thought, to obtain a happy life in heaven when they died and to obtain peace at the last through their sufferings now.

Siddhârtha thought deeply about all this and it did not please him.

"Pitiful indeed are such sufferings! All you want is some human or heavenly reward. You escape not from birth and death but ever come again in other bodies and go through the same sufferings over again. How small is the reward for it all! Can you not see that it is all because of desire of heaven or happiness or what not, and desire is the cause of all unhappiness and rebirth in a body? Perfection comes not where desire is, but through duty and the accomplishment of duty alone.

"If you are right and heaven comes from eating grass and nuts, then cows and monkeys are fit for heaven more than men, for *they* eat grass and nuts.

"If you say that suffering voluntarily undergone brings merit



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to a heart already good, why should not a good heart live at ease and be just as deserving of happiness?

“Nay, it is all useless. But make the mind and heart right and the body will go right of itself, for the body is governed by the heart and mind.”

Thus they disputed until evening twilight fell. The Brâhmans performed their evening religious ceremonies, but the Bodhisattva could see no use in them, for they were not the result of right thinking. And he prepared to leave them.

The Brâhman ascetics all begged him to stay. They said that theirs was the only way to perfection and if they had not succeeded it was because they were not earnest enough in the things they did.

But the Bodhisattva insisted that there was no value in what they did. *They* had received such methods from their teachers, but *he* wished to be free of all such things, and to escape from birth in a mortal body, which they would never do the way they were going.

Then one of them who slept in the dust of the ground and dressed in the bark of trees, with tangled dirty hair, sore eyes, and other signs of great holiness (as the Brâhmans thought), spoke to the Bodhisattva. The Brâhman had great difficulty in looking at him, because he had been spending his life with his head backward, gazing at the sun with his nose pointing upwards. He was a *very* holy man.

“This is no place for you,” the Brâhman said. “Sacrificing to the gods, praying and practising every kind of austerity, all this is utterly selfish, for it is done to secure happiness in heaven. You are not selfish; you desire only to destroy what is impermanent and to seek what is eternal — that alone is unselfish, if it is done to help all mankind to do the same. You should go to Mount Pinda where there is a great Teacher. Go to him and follow him and you will find your heart rejoice.

“As for me, I see how silly I have been. I shall give up gazing at the sun with my nose in the air. I shall wash myself and become a decent citizen once more, giving up all my disciples and looking for new ones. And in the end I shall be of some use to mankind and shall attain freedom from rebirth.”

And the prince, whom they now called the Bodhisattva, left the ascetics. Passing round him so that he was on their right hand, they returned to their place. They did that to show their respect for him, just as you might take off your hat.

After the Bodhisattva had left the court there was great grief

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in the palace. The king sent his religious teacher and chief minister to persuade him to return.

The Brâhman ascetics told the seekers where he had gone and they found him on his way to the great teacher Arada. They told him of his duty to his father and his country, but he told them that he had undertaken higher duties and would not go back upon his pledge until he had gained the victory over birth, disease, old age, and death, and all the evils that beset mankind. So they left him.

Next, crossing the Ganges, he took the road to the mountain called the Vulture's Peak, which is surrounded by five smaller mountains.

The people, seeing his eyes blue like the sky and all the marks of a holy king, though he was but dressed as a hermit, revered him greatly.

King Bimbisâra looked down from a high tower and saw all the people struck dumb with reverence for a simple stranger. Asking a passer-by who it was, he was told: "He is one of the Śâkya race, renowned of old, a prince most excellent and wonderful, divinely wise, beyond the way of this world, a fitting king to rule the eight regions; now without home, he is here and all men are paying homage to him."

Calling his ministers, the king told them secretly to follow the Bodhisattva and see what charity was given him as he begged his way along with wooden bowl; as with all the hermits, a little rice was enough for him, and he asked for nothing. As all the hermits do, he looked straight before him, holding his begging bowl in his hand and caring not whether the people gave him little or much, but accepting what they gave with gratitude. Then he went back to the wood where the stream gave him pure water to drink, and the ministers returned to tell the king.

King Bimbisâra went with all his court to honor the Bodhisattva on the mount.

Generously he offered the Bodhisattva half his kingdom if he would only give up his hermit's life and live as the descendant of the noble Śâkya race should do.

But the Bodhisattva refused all that Bimbisâra offered. In his turn the beggar-prince offered half *his* kingdom to Bimbisâra, and the king said: "That which you seek, may you quickly attain. Having obtained the fruit of perfection, return, I pray, and graciously receive me!"

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So saying, King Bimbisâra with all his splendid retinue returned to Rājagriha.

Bodhisattva came to the wise Arada and asked him as to his doubts; he asked how a man may escape from birth, old age, disease, and death. And the wise Rishi Arada told him many things. How ignorance and passion cause rebirths; how desire leads to the bonds of earthly life. How people in their ignorance love forms and perishing things such as the body, when the soul alone is permanent. They worship books and bibles, they slaughter living things in sacrifice, but all these ways are the result of ignorance and doubt and are wrong ways to attain spirituality. The senses are the snares of the soul to hold it from its divinity. Life is caused by a man thinking of himself as 'I' instead of as an atom of the divine, as the divine.

"Removing desire, hating vice and selfishness, all the sorrows of the life of desire put away, then there is happiness, and we obtain the enjoyment of heaven on earth," said the Sage. And he went on to tell how the Bodhisattva might attain the other heavens, one after another. The evils caused by our actions in former births must be suffered and no new ones created."

What the Sage Arada said was very wonderful, but the Bodhisattva was not quite satisfied. "I must go to the Sage Udra," he said. And he went.

With five hermits he dwelt six years seeking the means of deliverance from birth, old age, disease, and death. He ate one grain of hemp a day and did the things that other hermits did; but all to no avail. He was like a skeleton and almost too weak to stand.

"This is not the way to attain union with the Divine," he thought. "I will get up and eat and with properly nourished body I shall be able to attain the calmness of mind necessary to become one with the divine."

But he was so weak that he could not stand. And a Deva lowered a branch of a tree so that Bodhisattva could hold it and rise to his feet.

On the other side of the grove was a herdsman's daughter named Nandâ. One of the Devas spoke to her and told her to give the Bodhisattva an offering. So she went to him with a bowl of perfumed rice and milk and he gratefully drank it and became strong once more.

The five other hermits thought that he had given up the search and was going to enter the world again. And the Bodhisattva left them,

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to seek the shade of that tree where he was to obtain enlightenment. As he walked there was an earthquake, and a brilliant light shone around. Five hundred bluebirds fluttered in the air and a gentle breeze made the air cool and pleasant. By these signs it was known that the Bodhisattva would attain to Divinity there and then.

So Bodhisattva took grass from a haycutter and making a seat of it he sat under the Tree and sought final enlightenment.

As he sat under the Bodhi-tree, Mâra the Tempter, the King of Things-as-they-seem-and-not-as-they-are, a mighty Deva who rules the whole world, saw that his kingdom would be overturned if he could not conquer the Bodhisattva. He summoned his three beautiful daughters (they were very ugly really, but he made them *seem* beautiful), and all his demon-host and prepared to kill the Bodhisattva.

The beggar-prince sat with his armor under the Bodhi-tree. What was his armor? First, he had a bright shining helmet which was his pledge to conquer, his firm resolve to attain. Then he had a wonderful bow called the WILL and a diamond-tipped arrow called EFFORT — the diamond was the diamond of divine wisdom. With these weapons and defenses he defied all the army of evil Illusion, which was the name of Mâra, the King of Things-as-they-seem-and-not-as-they-are.

The three beautiful-ugly daughters tempted the Bodhisattva, but he did not look at them; he was so busy thinking how he could help the world to gain its freedom. At that the Deva of Illusion was very angry. He took his great bow and the five arrows of the senses and desires, and with one of them he threatened the Bodhisattva. "Now prepare to die!" he said. "You can live if you like to be respectable like other people and only follow religion for yourself as other people do; give money to other people and call it charity, live a respectable life and be 'good' so that you can go to heaven when you die. That is the proper way to live and I shall not mind a bit; in fact I like it that way. Kings and saints and priests have all lived like that and every one was happy. Now you come and live like a beggar and refuse to desire anything worldly; you try to win salvation for all men instead of just selfishly for yourself. It is not right, and I can't have it, so if you don't give it up I shall kill you!"

But the Bodhisattva took no notice at all. He was afraid of nothing.

The King of Illusion was very angry and he shot his arrow with all his might. It just stuck in the air and nothing happened. The Bodhisattva was clothed with a thick invisible armor called *Unselfishness*.

THE THEOSOPHICAL PATH

Then Mâra called to all his army and told them to kill the Bodhisattva.

You never saw such a crowd of horrible demons! Some had swords and spears, some tore up great trees to use as clubs, others had great axes made of diamonds. Some had heads like hogs, some like fishes, some like donkeys, some like horses. Some were shaped like snakes, some like great bulls, and others like great fiery tigers; they had heads like lions and dragons and every animal you can think of.

Some had many heads on one neck, some had only one eye and some had eyes all over them, and their bodies were horrible to behold. Some were fat and podgy, some were thin and skinny; some had long legs and some had none at all; some had nails like bear's claws. There were demons without heads, without faces, without bodies; some had faces looking every way, and some had faces colored like a rainbow or with no color at all or spotted and streaked with white and black. Some sent out great clouds of horrible smoke from their nostrils, some had elephant's ears, some had camel's humps like mountains; some were covered with hair like wolves; some had tinkling bells all over them; others had their hair all twisted in curls, some danced and shrieked and sang in horrible tones that seemed enough to freeze the blood. Some leaped and some flew; they whined and howled and screamed and hooted — oh, they were an awful crew of hobgoblins!

And the wind howled in the trees and smoke and flame and steam came up from the earth; the forests shook and quaked; and darkness came down over all.

The good Devas wept tears of blood to think that the Bodhisattva was so attacked; they could do nothing to help him. They knew that if he showed no fear or desire he could not be conquered, but what man can do that in such a case?

Staring and grinning and leaping and bounding and flying the goblins buzzed all around the Bodhisattva, but because of his shield of unselfish resolve they could not touch him. They threw their spears and they stuck in the air. Their swords dropped to the ground unable to penetrate the armor of selflessness.

And all the time the Bodhisattva watched them as if they were little children playing around him. He had no fear at all.

They grew more and more angry; they threw great stones and the stones fell to the earth without touching him; they sent great showers of rain and hail and the drops turned to lovely lotus-flowers as they fell; flowers with five different colors, very beautiful to see. The dragon sent

THE STORY OF SIDDHÂRTHA-BUDDHA

his poison-breath and it turned to spice, scented like cinnamon and cloves. And the demons were wounded with their own weapons, which had to hit something; as they could not hit the Bodhisattva they hit the ones who threw them.

And then the good Devas turned against the evil crew and said: "Let go your foul and murderous thoughts against the Muni; you cannot hurt him!"

For every demon was a thought that someone had had. And the Bodhisattva had only one thought — the salvation of humanity — and it was enough to hold off the arrows of all the evil thoughts in the world.

So the evil band dispersed — conquered by an unselfish thought.

And the Bodhisattva sat calm and unmoved while the morning sun-beams dawned and the dust-like mist disappeared; the moon and the stars showed their pale light as the sun grew stronger, while the night softly fled away. And a shower of heavenly flowers fell all about him.

So the Bodhisattva conquered the hosts of Mâra, the Tempter, the King of the World of Illusions, the world of Things-as-they-seem-and-not-as-they-are.

.

HAVING conquered Mâra the King of Illusion, the Bodhisattva with calm mind entered into contemplation of pure truth. During the first watch of the night every one of his former births passed before his eyes and he saw how he had been in many bodies and many families before he had been born for the last time as the Bodhisattva.

In the middle watch of the night he saw before him all the people in the world and all creatures. He was able to see how each must suffer or enjoy according to what his deeds had been in this and former lives. As in a vision he saw the sufferings of those who had done wrong to others and the happiness of those who had been unselfish. Even those who laughed and joked at others' pain he could see now complaining and weeping at the suffering they themselves must endure because of what they had done.

"Surely," he said, "if living creatures saw the consequence of all their evil deeds, consequences brought by themselves on themselves, with hatred they would turn and leave them, fearing the ruin following — blood and death."

He saw those who live in desires and selfishness like animals being born as if they *were* animals. For if a man thinks like an animal

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there is not much difference between him and an animal, though he is not one really; because a man can never become an animal in reality.

Then he saw those who enjoy the reward of heaven. But even that is the fruit of desire and comes to an end in birth once more on earth. Heaven is rest, but it is not freedom from birth, old age, and death, which come round again and again for every man who cannot conquer desire for life. All, all was vain!

Next he saw that life and death come from birth in a body, and birth in a body comes from desire and attachment to impermanent things.

Rising higher in thought the Bodhisattva saw that there is a part of man that is divine; it is the Real Man, and the rest is only like a coat or cloak. With every thought fixed in this part, realizing that he is divine, all the rest seems to fall away and be of no importance. And in that divinity he is not *a* man any longer, but MAN, just as a drop of rain in the sea ceases to be a drop but becomes the sea and the sea becomes the drop — there is no distinguishing between them. If man understands and realizes his own essential divinity in this way, then at last he has found the Permanent, and need no longer suffer old age and birth, disease and death. It is the divine world of truth unveiled, of Things as-they-really-are.

He had found his own inner divinity and was free from birth and death for ever if he wished. One more mortal had crossed to the other shore of Life and become Immortal. He had become a Buddha, which means one who knows the Truth. —In other lands there were and are other names for this. In Greece, a country far to the west of India, they would have said that he had become a Christ. In Judaea they would have said that God had taken him up alive like Enoch and Elijah; in other countries they would say he had become a god.

But the truth is that he was greater than any god; and when the gods saw it they all rejoiced. All except Mâra the King of the Gods of Illusion who felt very angry and sorry that he had been defeated by a mortal man.

And in the Buddha's heart rose a deep compassion for all mankind. He desired to bring about the deliverance of all men from covetous desire, from hatred, from ignorance and false teaching, from sorrow, sin, and death, poverty, birth, and pain.

The Brahmâ-Deva, the greatest of the gods, appeared to him and prayed him to help mankind. "Oh, let your loving heart be moved with



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THE PICTURESQUE SWEDISH WATERING-PLACE, HJO (PRONOUNCED 'YOU'), ON LAKE VETTERN

This was the terminus of Katherine Tingley's free boat-excursion for the islanders of Visingsö, on Sunday, August 29, 1926.

The picture was taken by the 'Crusade'-photographer from the deck of the lake steamer *Visingsborg*, chartered by the Theosophical Leader for the occasion.



Lomaland Photo & Engraving Dept.

A GLIMPSE OF LAKE VETTERN TAKEN FROM HJO ON AUGUST 29, 1926, AT MIDDAY



Lomaland Photo & Engraving Dept.

(ABOVE) AN EARLY MORNING VIEW OF KUNGSGÅRDEN
Katherine Tingley's Summer-Headquarters at Visingsö; taken from the arbor
leading to the ruins of Per Brahe's Castle, also called 'Visingsborg'

(BELOW) A VISINGSÖ ISLAND FAMILY HARVESTING WHEAT
ON THE KUNGSGÅRDEN ESTATE
The Leader saw this scene from her window and immediately summoned the
'Crusade'-photographer to perpetuate it.



Lomaland Photo & Engraving Dept.

(ABOVE) A VIEW OF THE BEAUTIFUL, WOODED SHORES OF VISINGSÖ

(BELOW) FAREWELL TO MME. ANNA WICANDER, DIRECTRESS OF THE STOCKHOLM CENTER OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, ON THE VISINGSÖ PIER

She is about to leave on the early morning lake steamer for Jönköping (pronounce almost 'Yunchupping' in English). At Mme. Wicander's left are Arkivarien Oscar Ljungström (Stockholm) and Miss Ila Beale (Point Loma). At her right: Mrs. Gerda Nyström (Stockholm), Miss Willemine Pleyzier (The Hague), Mrs. Oscar Ljungström (Stockholm), and Miss Karin Wahlberg (Stockholm — Point Loma).

MIRROR OF THE MOVEMENT

pity towards the world burdened with vexing cares!" he said, as he returned to heaven.

And the Buddha rejoiced, for now he knew that he was needed in the world.

To whom should he first declare the Great Law he had found? He thought of Arada and Udraka and the five hermits with whom he had lived so many years. And he went to Benares to find them, to preach the Law of Liberation through the conquest of desire, and through attachment only to what is eternal.

He preached the doctrine of Right Seeing; Right Knowledge; Right Speech; Right Conduct; Right Life; Right Effort; Right Memory; Right Meditation. He preached the Middle Way where there is no extreme, for extremes come from desire also.

(To be concluded)



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY LEAVES VISINGSÖ TODAY FOR THIS YEAR

GOES TO BERLIN, WHERE SHE INTENDS TO REMAIN FOR TWO MONTHS
FAREWELL FESTIVITIES LAST SUNDAY WITH EXCURSION TO THE
TOWN OF HJO, ADDRESSES, ETC.

[Translation from *Jönköpings Läns Tidning*, August 31, 1926]

MADAME KATHERINE TINGLEY leaves Visingsö today and intends to go *via* Jönköping to Berlin, where she has rented a large flat, in order to stay there for some time and do public work in Germany. She intends to return to America in the beginning of December.

THE THEOSOPHICAL PATH

Last Sunday she arranged an excursion to Hjo on the steamer *Visingsborg*, and invited the islanders and some others to be her guests. The steamer was beautifully decorated with flags and was filled to the last place with passengers, Madame Tingley's party, and some other specially invited guests.

The weather was the very best. During the trip songs were given by Mrs. Lydia Hedberg, 'Bergslagsmor,' which were received with great enthusiasm. After a stay for about one hour in Hjo, all returned to Visingsö. Madame Tingley had supplied the passengers with lunch-bags and coffee.

After the return to Visingsö at about two o'clock, Madame Tingley made a short speech to the passengers on the subject of 'A Brighter Future for Visingsö,' in which she said, among other things, that she believed this island some day would become one of the most famous places in Sweden, and that it would be known as a center for everything that is great, pure, and good.

Count von Otter from Gränna made a short address, expressing his thanks to Katherine Tingley for the kindness shown all whom she had invited to take part in the excursion. Mr. Beckman from Visingsö spoke especially on behalf of the islanders, conveying their thanks.

A quarter of an hour later Katherine Tingley stepped out before a great audience at Kungsgården and gave her last address of the season on the subject: 'Man's Obligations in the Light of Theosophy.' Dr. Erik Bogren spoke shortly about 'Katherine Tingley's Work at Visingsö.' At the end of the regular meeting, Mrs. Lydia Hedberg gave another concert, especially prepared for the islanders present.

Captain Lundberg of the *Visingsborg* arranged for his steamer not to leave Visingsö until an hour later than usual, and this made it possible for the guests from Gränna to be present during the address as well as during the concert. — I.

NEWS FROM VISINGSÖ

IN full gala mood, with flags of many different nations flying, the Râja-Yoga School flag at the foremast, and beautifully decorated with garlands and flowers, the steamship *Visingsborg* sailed out of Visingsö harbor early Sunday morning, August 29th, for a memorable excursion on Lake Vettern. The steamer had been chartered by Madame Katherine Tingley for the purpose of giving the islanders and their families a farewell outing. Her invitation had been immediately accepted to the lawful capacity of

MIRROR OF THE MOVEMENT

the steamer. Everything connected with the excursion was carried out under the Theosophical Leader's personal supervision.

Apparently in league with the elements, she chose the most perfect day in several weeks — clear sky, the sun warm and comforting, the lake placid and mirrorlike, and everything conducive to a joyful outing. And there can be no doubt that the islanders appreciated this friendly gesture on the part of Madame Tingley. From grandfathers and grandmothers down to little tots and even babes in arms, everyone radiated happiness and good-will. All on board had been requested by Katherine Tingley to refrain from discussion of religion or politics, with the result that the *Visingsborg* passengers demonstrated that "Brotherhood is a fact in nature."

One of the most enjoyable features of the day's program was the singing of Mrs. Lydia Hedberg, 'Bergslagsmor,' whom Madame Tingley had engaged to come from Falun for the occasion. Her interpretation of Swedish folk-songs has made her famous, not only in Scandinavia, but also in America, where she has toured on several occasions. She was received with great enthusiasm.

After remaining for about an hour at Vettern's famous watering-place, Hjo [pronounced 'you'], the party started on its return journey to Visingsö. Katherine Tingley and the ladies of her staff at Kungsgården had prepared individual lunches in Point Loma style for each member of the party, and had arranged for coffee to be served freely on the steamer. In all arrangements, Captain C. A. Lundberg and the members of his crew rendered fullest co-operation.

Besides the invited islanders, other guests or members of the Entertainment Committee included Baron von Otter of Gränna, Mrs. Mia Sohlé of Hälsingborg; Dr. Erik Bogren, also of Hälsingborg and Director of the Universal Brotherhood and Theosophical Society in Sweden and Finland; Direktör E. A. Gyllenberg of Malmö, business manager for the Society in Sweden; Mrs. A. G. Spalding, Superintendent of the Children's 'Lotus-Groups' or unsectarian Theosophical Sunday-schools throughout the world; Miss Ila Beale; Professor G. von Purucker; Professor Lars Eek, and Mr. Iverson L. Harris of Point Loma, members of Katherine Tingley's party; Miss Anna Månsson, Superintendent of the Lotus-Group in Malmö and Hostess at Kungsgården, Visingsö; Miss Anna Sonesson; Miss Karin Wahlberg, and Mr. Carl Sandblad, devoted members of the Stockholm Center. Miss Sonesson is Principal of the Râja-Yoga Summer-School at Visingsö and of the children's and young people's work in Stockholm.

After returning to Visingsö at about two o'clock, Katherine Tingley made a short address to the islanders on the subject of 'Visingsö's Nobler Destiny.' She expressed the conviction that the future of Visingsö would be bright and noble to the degree that the islanders molded their lives along the truest and highest ideals of conduct; and she stated that it was her

THE THEOSOPHICAL PATH

belief that Visingsö might some day become one of the most famous places in the whole of Sweden as a center of light and culture.

Baron von Otter thanked Katherine Tingley in a very earnest manner for her kindness in inviting them all to participate in such a happy and joyous excursion. Mr. Beckman of Visingsö spoke on behalf of the islanders in keen appreciation of the unforgettable day given them by Katherine Tingley and her Kungsgården headquarters Committee.

Shortly thereafter the Theosophical Leader appeared before a crowded audience at Kungsgården and delivered her farewell address for this season on the subject: 'Man's Obligations, Theosophically Interpreted.' Dr. Bogren also spoke on 'Katherine Tingley's Work at Visingsö.' At the close of the regular services, for the particular benefit of those islanders who had not gone on the excursion, and for visitors, Mrs. Hedberg gave another short concert. Captain Lundberg arranged that the *Visingsborg* should leave an hour later than usual, in order that visitors might attend the meeting and the concert.

Katherine Tingley and party left Visingsö early Tuesday morning, August 31st, for Berlin, where she has engaged a residence to remain for several months, carrying out her public Theosophical work. She plans to sail for America early in December. — H.

Theosophical University Meteorological Station Point Loma, California

Summary for September, 1926

TEMPERATURE		SUNSHINE	
Mean highest	71.50	Number hours actual sunshine	248.60
Mean lowest	60.10	Number hours possible	371.00
Mean	65.80	Percentage of possible	67.00
Highest	75.00	Average number hours per day	8.29
Lowest	56.00		
Greatest daily range	16.00		
PRECIPITATION		WIND	
		Movement in miles	3460.00
Inches	0.06	Average hourly velocity	4.78
Total from July 1, 1926	0.06	Maximum hourly velocity	18.00

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

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

leading the public, and many honest inquirers are hence led away from the original truths of Theosophy.

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

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

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

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STANDARD THEOSOPHICAL LITERATURE

LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*: by H. P. Blavatsky. Third Pt. Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky 2 vols. (2 sections) \$10.00
- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, by H. P. Blavatsky (4 vols.) 12.00
- THE KEY TO THEOSOPHY: *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*, by H. P. Blavatsky per copy 2.25
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“The Gods Await”

BY

KATHERINE TINGLEY

(Illustrated)



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The Theosophical Path

KATHERINE TINGLEY, EDITOR



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VOL. XXXI, NO. 6

POINT LOMA, CALIFORNIA, U.S.A.

DECEMBER 1926

THE PATH

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

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

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

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

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

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

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



The Theosophical Path

An International Magazine

Unsectarian
Monthly

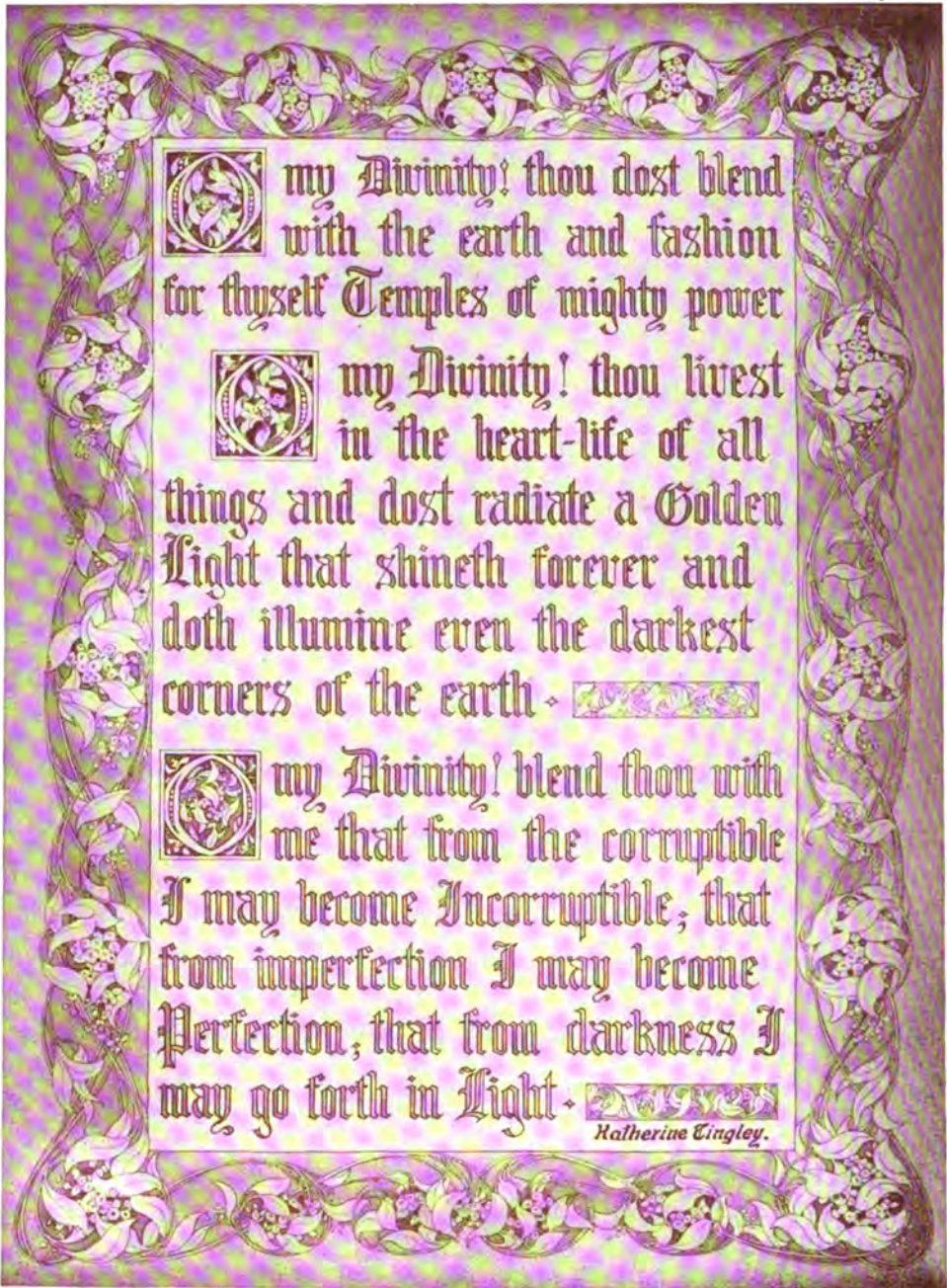


Nonpolitical
Illustrated


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


Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temples of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth. 

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection; that from darkness I
may go forth in Light. 

Katherine Tingley.

THE THEOSOPHICAL PATH

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AN INTERESTING AND BEAUTIFUL NATURE-STUDY OF THE PACIFIC OCEAN, AS SEEN FROM
THE CLIFFS EDGING THE WESTERN LIMIT OF THE GROUNDS OF THE INTERNATIONAL
THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXXI, NO. 6

DECEMBER 1926

“No man can rise superior to his individual failings without lifting, be it ever so little, the whole body of humanity, of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone. In reality there is no such thing as ‘Separateness’; the nearest approach to that selfish state which the laws of life permit is in the intent or motive.”—H. P. BLAVATSKY

DOES THEOSOPHY BUILD OR DESTROY?

KATHERINE TINGLEY

Stenographic Report of Extemporaneous Public Address delivered at
Kungsgården, Visingsö, Sweden, Sunday afternoon, August 8, 1926

I—THE CHARM OF VISINGSÖ

MR. CHAIRMAN and Friends: *I always look forward with great pleasure to Sunday afternoon, to the charm of speaking here at Visingsö, out under the trees and the blue sky in this beautiful climate and wonderful atmosphere. I always have with me the memory of the history of this island, that it was here that lived and worked Per Brahe, the great humanitarian, the man of unusual ability and fine patriotism. His name has passed down to history as one of the great lights of his time.*

So, whenever I deliver a public address here at Visingsö, I always have a feeling of reverence — not only reverence for the memory of Per Brahe, but reverence for the island itself. For, whenever one considers the historical aspects of this country, one must realize that there have been great struggles and great efforts and great conquests here. Wherever we find ourselves among men and women striving for the better things for their country, striving for the highest and noblest patriotism, striving to create the sweet brotherhood-feeling among men, then we may be sure that we are in the right place. So this is verily the right place for the people of the island of Visingsö and of the neighboring towns

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to come to. Even after we are gone away from here, it will still be a beautiful place in which to give expression to the Swedes' best thoughts and where they can find themselves so close to the grandeur of nature, that some inspiration will not only be theirs while they are here, but they will take it away with them.

So it is with unusual pleasure that I come and with unusual pleasure that I go, knowing that I shall come again. And I always take away with me beautiful, interesting, and inspiring memories of the happy days spent here.

II — INTRODUCING ANDERS DE WAHL

We have with us today one whom the whole world knows, your great actor, Anders de Wahl. He is known from one continent to the other. He has been to America. He has been to Point Loma, where our schools are, and he has been interested in them. When he found that we were going to have a meeting here, he very kindly offered to favor us with some recitations. So I feel that I ought not to take up any time at all. And if I had not been announced to speak on the subject: 'Does Theosophy build or destroy?' I would retire and beg Mr. de Wahl to take the whole afternoon. But as it is, we are all going to have a wonderful treat, and I will soon finish.

You have all thought of him, and known and heard of him, and seen him under the different aspects of his art. But I have looked upon him, not only as a genius, but as a man whose soul is striving to find its place in the great Universal Life, a soul that has had its struggles and disappointments and heart-aches and criticism and persecution. But the soul of Anders de Wahl is striving to bring to the people of all countries, particularly of Sweden, the great voice of Nature in his superb artistry.

We can think about him in many ways, but if you will only think about him today Theosophically, you will get an added note in the aggregation of goodwill notes that you have for him.

III — MAN IS A SOUL

It is wonderful to realize that man is a soul, that he is a part of the Universe, and that nobody can rob him of this fact: that he has within him the power to conquer, to overcome, and to become. Man can stand before the world as one who knows his soul, who knows the truth that is before him, and who is ever striving to grow in this knowledge.

When one stops to think of life as it is, one realizes that we are little

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children. *The best of us, the most studious, the most advanced in thought, experience, and education, know very little of human life, indeed, very little of anything.*

The one essential for us, if we are to round out our characters and become anything that approximates to our ideals of manhood and womanhood, is that we shall know ourselves! We must know the secrets of living. We must know what it means to live nobly and honorably and truly, and with such dignity and power that truth will manifest through us.

IV — DOES THEOSOPHY BUILD OR DESTROY?

My subject today is: Does Theosophy build or destroy? Of course, if one asks this question of people in general, one will receive in answer their opinions according to their knowledge. But as I am treating the subject this afternoon, being a Theosophist, I shall naturally treat it from a Theosophical standpoint.

It may be possible that I can give a few ideas that may help you in your lives and thus benefit your country and benefit the world, because, if we can get into our minds the deep and profound meaning of Brotherhood, which Theosophy teaches, and if we can commence to live the life of Brotherhood, we shall then have no divisions, and there will be no wars.

Struggle, suffering, and conflict, are the result of people being so separated in interest; they are not united; one nation is against another; and it is fight, and battle, and struggle for bread and butter all along the way: when all we have to do is to find the secret of living and to realize that the life of man is a true, mighty scheme. Man is the commanding figure in life. He is the summit of its expression on earth.

When one thinks of that, every one — even the most discouraged, the most disappointed, the most disheartened — can rise in the consciousness that it is a solemn fact, that every man is essentially divine in nature, and that he has the power within him to know this truth; and when he knows it he will apply it to his life; and when he applies it, he will live more truly, and then his life will be one of joy, of service, of helpfulness, and of peace, instead of what it is now.

In saying this, I am beginning to show you that Theosophy is constructive. Theosophy destroys error, destroys mistakes, destroys ignorance. It leads man away from the dark shadows of life to the beauty and charm of true living, and

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to the consciousness of soul-wisdom, which is that knowledge of religion that is born in man. One cannot go away from the fact that we are religious by birth, by ancestry and by nature. Our tendency is to seek the Truth. And if we can seek Truth with confidence in the self, in other people, in our country and in other countries — if we can have that sweet, warm, beautiful, binding force of brotherly love with us constantly, we shall be as happy as Nature is. Nature is very wonderful and very beautiful as you know. It teaches.

V — THEOSOPHICAL OPTIMISM

Theosophy aims to set aside and eliminate all the shadows and the disappointments and the discouragements that come into man's life. I have not to spend any time in telling about how discouraging are the conditions in the world today. And why are they so? It is because humanity has not the light, it has not the knowledge, it is yet ignorant of its royal heritage and its possibilities.

And so, instead of blaming and criticizing man, let us believe in man in a new way. Many have endeavored to bring out this idea, but they have not hit the mark. And they have not hit the mark because they are so overburdened and overshadowed with pessimism, with doubt, with timidity.

Now, that is not the religion to teach. Theosophy teaches that man must have hope; and it must be built upon the Heart-doctrine, out of his own nature. It must be built upon the pictures or the visions that he has of the growth of his own life. And one cannot be satisfied with the same thing every day, because one does not grow if he accepts only the things that satisfied him a few years ago. Every day should add something to one's knowledge.

Knowledge of what? Knowledge of oneself, knowledge of the divine laws that govern life. When one can find this knowledge and apply it to his life, he has touched magic. To a large degree he sweeps away all the difficulties in his life — the disappointments, the overshadowings, the limitations, and the over-humility. One awakens every morning with a consciousness that something new has happened: a great light has come; that the great blessings of the eternal truths of life are here, close to us daily.

Then one begins to see that man is not to be set aside; he is not to be belittled. Nor can he ever find the peace and the joy and the knowledge of living, until he has found himself. He may read all the books, have all the teachers, listen to all the preachers, but never will he win, in the truest sense, until he finds his own heart, his own soul, and believes in the eternity of man's spiritual nature. When this happens, one can very easily realize that something wonderful

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comes to a man who has long lived in the shadows of discouragement and then suddenly finds himself in the light, aspiring, becoming.

VI — THE ETERNAL MAN

Now, according to Theosophy, as I understand it, we are never alone; because within this body of ours, within this part that in seventy-seven or a hundred years dies, is the inner part, the eternal part, which lives and goes on forever. That is the Spiritual Soul of man. And the soul is traveling on its pathway of spiritual attainment. It is progressing, it is climbing the mountains each time it is reborn, each time it suffers to gain more knowledge. That is growth.

Move away from all the weights and shadows that are upon you, and love yourself — your inner Spiritual Self — for truth's sake! Love that Self that you may have the power to serve others! Love it, because you are loving the eternal man! But the trouble with humanity is that it sees and loves the outer man, the physical man, the intellectual man, and it thinks that this is the whole thing. But the other Man, the Real Man — which is the spiritual, eternal nature — this has very little attention given to it.

Cease dwelling on your sorrows and troubles, and go out into the bright light of Truth, out into the great hopes! Build castles for yourselves! Build vistas! Let them be merely from the brain-mind, if you can do no better, but build them high towards the Spirit, and plan them today, that tomorrow shall bring you more light, more knowledge, more courage, and more determination to win out, not just for this one life, but for your soul's sake and for humanity's sake. Humanity is waiting for humanity, and the hearts of men are bleeding for that help and that quality that can be given — not from one man alone — but from that unity of force, that wonderful bond of brotherhood, that must come and bring us to a position where we can look out over the tops of the mountains. There, instead of struggling with our difficulties, we can rise above them.

When we reach that position, then we are constructing, then we are building for the future — not just for seventy-five or a hundred years, but we are building the very thought-atmosphere that we live in, we are building our country for even better things; we are purifying our politics with a new life, through the spiritual energy and will of man.

VII — THE APPEAL OF THEOSOPHY

This little talk of mine is of very little significance perhaps to some. But if one studied our Theosophical books, he would find the significance of what

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I am saying. Theosophy's appeal is to those who love the Truth, who are seeking more light, who are not satisfied with the conditions of the world, who are trying to bring more peace and real happiness to mankind, to those who love their children Theosophically, and would pave the way for them and make a golden path that they may tread, rather than struggle along the path of sorrow. It is to these that Theosophy appeals.

There is no disposition on my part or any true Theosophist's to disturb those who are satisfied in their spiritual knowledge. There is no attempt to destroy. There is no attempt to do away with anything that is good. There is no attempt to teach Theosophy except for the purpose of bringing more sacredly to every man the knowledge of his spiritual rights and duties, so that he may live in those duties and rights happily and truly, that he may sustain his country with such force of truth and higher patriotism, that it will be impossible to have war. War is in the air. We have not passed it yet. And it is for us, just this little body of people in the right state of mind, to be up and doing. One can never know what such a body can do.

VIII — THE PRESENT MOMENT

The real thing is to construct, and to construct today, not preach construction today and tomorrow do nothing. No! That is not the way to do. The way to do is to live every day in such manner that the next day may be a better one, that there may be more courage tomorrow than today.

Follow the simple teachings that Jesus called the Christ taught — not the teachings that others have added to what he taught. Live in the spirit of brotherhood and keep yourselves in the sunshine! If the shadows are over the hills, know that they are good. The rain and the clouds are also needed for vegetation. But wait until tomorrow, and build, construct in the sunlight and joy of life!

By doing this, one destroys error and stands before the world as an example of spiritual living — not a half-way life, not a timid life, not an apologetic life, not shams, but real things.

IX — THE MISSION OF THEOSOPHY

So the mission of Theosophy is to teach man to construct — to build, to make everything better today than it was yesterday for humankind; so that each may find within himself the key to the secret of governing his own life and bringing it into harmony with other lives. Thus there will be a united family

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of human beings all over the world, so strong, so impregnable, so impersonal, that war cannot come. When you demolish the spirit of warfare and make it disappear, you are beginning to climb the mountains.

I thank you very much, and now with very great pleasure I shall introduce our beloved de Wahl.

PERSONALITY A DELUSION

H. T. EDGE, M. A.

"No man can rise superior to his individual failings without lifting, be it ever so little, the whole body of humanity, of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone. In reality there is no such things as 'Separateness'; the nearest approach to that selfish state which the laws of life permit is in the intent or motive."—H. P. BLAVATSKY

IT is a great help, when battling with our weaknesses, if we can feel that by not indulging them we are not dragging down other people. Our arms are strengthened by the might of a new and better motive for resistance. Not otherwise must a parent feel, when fighting on behalf of offspring; or a warrior, who has lost the idea of self in the feeling of solidarity with his companions. Perhaps our imagination is too feeble to comprise 'the whole body of humanity,' but we can take our family or social circle instead. In the case of a group of Theosophists working together under the direction of their Leader, the principle holds good in a notable degree; for then a real union is brought about by the closeness of contact and the unity of ideals and work. When a number of people are carrying a load, it is of more than mere personal consequence to each whether or not he shall step out from under or continue to hold up his corner.

The opposite side of the matter is equally true: no success of ours can be won without bringing a blessing to the others, individually and collectively. By conquering our own burden we ease the burdens of others. The motive of winning advantage for oneself may often prove inadequate to inspire a sufficient effort; then this nobler motive steps in and adds the necessary power to our arms.

So separateness is a mental state, we are told: it is just a notion, a theory. In that case, by changing the theory and bringing on a different mental state, we can make the separateness vanish. People often talk

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as if the desirable goal to be aimed at were to produce a factitious union between a number of separate personalities; but we see that what is needed is to realize that such a union already exists and needs but to be recognised.

The idea that our thoughts and feelings are altogether private must be given up. They may be private in the sense that we cannot read each other's minds, but they are not private in their effects. We have now the full warrant of eminent men of science for the belief that space is teeming with radiations or vibrations, of countless kinds and grades; so that there is no ground for the idea that minds are separated. And, apart from such subtler modes of intercommunications, the visible effects of our actions, which actions are inspired by our thoughts, must always be potent wherever people meet together.

These ideas may serve to convince us that we may accomplish much in the way of good influence without going lecturing or writing or agitating. Each human unit who accomplishes his duty becomes a center of healthful radiations; just as, on the other hand, he may act as a germ spreading unhealthy influence around.

Not nearly enough is made of this. If we could only get rid of that habit of dividing up our interests into esoteric and exoteric, or (say) into the philosophical and the practical, we might have more philosophy in our practice and more practicality in our philosophy. There have been times — are now for some peoples — when religion was not a separate affair but was a part of life. Everything was done in the spirit of religion. Since those times, we have put religion away in a compartment by itself and invented another compartment, called 'secular' and including everyday business.

It has been the same with our philosophies. Tell a man something about the personality being a delusion, or about the higher and lower self, and he will say himself, "Oh that is something very solemn and sacred and lofty; someday we will all be like that." But he will not think of looking at it as something very real and ordinary, or of applying it in his daily conduct. And so, when we say that the personality is a delusion, and that this delusion can be dispelled, leading to an enlightenment, we are not speaking of some exalted state which only the few can reach, and we shall perhaps attain in some future birth; but we are speaking of a thing that can be realized by the humblest and simplest people in their daily life, if only they can induce themselves to take seriously what is said.

The mere fact of having this teaching in your mind will act as

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though you carried about an electric lamp: a new light will be shed on every circumstance that comes up. You can take your daily life as a laboratory course of instruction; and be on the watch for verifications of the laws which you claim to believe in: watch out for an illustration of the fact that personality is a delusion. We need to avoid the notion that progress in knowledge or in attainment implies going into extraordinary states or employing extraordinary means. The real teachings of Occultism that matter are concerned with the most intimate affairs of daily life. It is in these that we meet the real difficulties and win the real victories.

We cannot perhaps define the word 'personality' too strictly: its meaning is variable and indefinite. But we can understand what is meant by developing the personality too much, or by overcoming it. It simply means being more or less wrapt up in oneself. It is easy to see that some teachings and methods which are wrongly called 'Occultism' are but new ways of cultivating the personality. If we gain powers for our personal gratification, we are making the personality, the selfish part of us, stronger than ever, and erecting a higher barrier between ourselves and the common lot. This is precisely what we do not want to do, if we are to tread the right path. The kind of powers we want are such as do not inflate the vanity, or render us conspicuous, or place us on a pedestal. For instance, the power to understand the real needs of other people, so as to be able to help them effectually, is a power very much needed everywhere and all the time. The possession of such a power (we use the word 'possession' with reluctance) would introduce us to a brighter world than that of self-love.

It is often a great help, when striving with our infirmities, if we can call them by other names. It may serve to unmask them. For instance, nervousness is often only a form of selfishness. Some (but not all) ailments are forms of selfishness: there is some part of our make-up which acts like a sort of old-man-of-the-sea mounted on our shoulders and insisting that we shall carry him about and feed him. He claims a large share of our vitality and resists vigorously when we attempt to use too much vitality in other matters. And so we say, 'I can't,' or 'I am too tired'; when perhaps, if the truth were known, we should rather have said, 'I won't.' This of course does not apply to all cases; yet there are probably few who can claim to be entirely free from *some* obsession of fear or nerves or antipathy, which, if frankly examined, might prove to be a form of self-engrossment. But the important practical point here is that the understanding of the nature of a disease takes us a long step towards its cure; and it is sometimes enough to recognise

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the real nature of some such obstruction in order to see it vanish like a mist in the sun.

It is very important that people should cease making the teachings of Theosophy into something exotic and apart from daily life, and that it should be realized they are *meant to be used*. Is the personality a precious possession which we are loath to give up, or a prison into which we are shut and which we should rejoice to escape from? We are told it is a delusion, a false notion. We cannot cut ourselves off from the common lot, try as we may. Eternal justice will not allow us for long to reap the benefits of common life while refusing the duties. Retribution comes in the shape of an unadaptive personality, which we have built up by past selfishness, and which now prevents us from making the contacts for which we long.

Many ardent wishes are expressed that humanity should be more fraternal, instead of being divided into self-seeking individuals or warring classes; but we cannot wage successful war against an evil as long as we are nourishing it in our own hearts. He who hates cruelty should eliminate it from his own nature, in whatever form it may appear; for many people who would not harm a fly are unmerciful with their tongues and think nothing of lacerating hearts; and a philanthropist who is a selfish tyrant at home is not likely to accomplish much abroad. As selfishness is a delusion, let us dispel it where we meet it — in our own lives.

BALLADE OF PELARGONIUM-TIME

KENNETH MORRIS

IF He that left his golden place
Among the Immortals long ago,
To hear, along the hills of Thrace,
The herds of King Admetus low,
Were to revisit Earth, I trow
He would elect, of time and clime
For his new exile here below,
Point Loma at Pelargonium-time.

Earth, he should deem, in will to efface
Whatever scars she wears of woe,
Had called on all the faery race
Her bosom with such bloom to strow

MORE HASTE, LESS SPEED

As ere sin was; an overflow
Of loveliness: a paeon-chime
Of joy her Lord the Sun should know
Point Loma at Pelargonium-time.

In their great wealth of bloom he'd trace,
With all its creaming, foaming glow,
An opulent, and timeless, grace
As pagan as Olympus snow;
Proper to him as lyre and bow;—
Mute lyrics, rose-rich rime on rime
Sung on the winds that over-blow
Point Loma at Pelargonium-time.

L'Envoi:

Prinzel as if touch of rake and hoe
Had brought back Earth her lovely prime,
She hath her fairest dreams to show
Thee here at Pelargonium-time!

*International Theosophical Headquarters,
Point Loma, California*

MORE HASTE, LESS SPEED

RALF LANESDALE



THIS is one of the proverbs of caution, of which we have so many, dear to the heart of the well-balanced, careful, and efficient mechanic, who carries a foot-rule in his pocket, and never takes chances on a measurement. It is a cry of warning to the bold adventurer to beware of the results of rashness, as well as a caution to the confiding public to beware of the dishonest and pretentious hustler, who makes a great display of haste while actually achieving nothing but slovenly hit or miss, there-or-thereabout, kind of work. To the careful and cautious mind, such a hustler is a mere pretender, who creates nothing but 'bluff,' who makes a great display of wonderful activity while never 'getting anywhere.'

And yet we must not hastily condemn the hustler, for, after all, he has his uses, and may serve a not unworthy purpose. He may be likened to a rotary fan-ventilator, which revolves at a great rate, but

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never 'gets anywhere.' He also seems to spend his time threshing the air only in order to create a draft. But then, that is the mission of a ventilator. It is not asked to 'get anywhere' but just to stay where it belongs, and to make as much draft as possible. It may well happen that the health, and consequent capacity for work, of a large number of workers depends upon the hustling of that ventilating fan. The mission of a ventilator is to stir the air, to make an atmosphere, to be in fact a hustler. There are mines in which the lives of many workmen are at the mercy of such hustling.

Obviously, the old adage needs reconsidering. It is true and quite apparent that haste may be no guarantee of speed, nor a satisfactory substitute for efficiency, but it does not follow therefore that it is pernicious, or in any way a hindrance to good work. Indeed, one may say that as a rotary fan that relaxes its haste is useless for purposes of ventilation, so too a hustler whose activity runs down may thereby cease to serve the needs of the community. For just as the ventilator helps to vitalize the air we breathe, so too the hustler's activity creates an atmosphere of haste, which makes speed possible for others in their work; and if that is his job, to speed up the mental atmosphere for the benefit of thinkers, then, by all means, let him hustle!

This job of making an atmosphere, or of vitalizing that in which we live and do our thinking, is in reality a most important one if rightly undertaken; and we are all more or less actively engaged upon it, mostly unwitting, or even unwillingly; although for conscious work of this kind the will is an essential factor.

The creation of a right atmosphere is said indeed to be the first necessity in right education. Katherine Tingley, the creator of the Râja-Yoga system of education, lays great stress upon the creation of a proper atmosphere, in which the budding soul can expand its wings, if I may use such a figure.

There is so much done to create a soul-destroying atmosphere by an attitude of mental negativity, that it is hard to rise above the fog of pessimism thus created. Indeed, such negativity is moral crime, for just as a stagnant swamp breeds pestilential emanations fatal to bodily health, so negativity breeds pessimism, in which the soul cannot breathe. Better to be a hustler and a nuisance to sleeping souls, than to lie rotting in such a mental swamp, poisoning the air for all who pass that way.

"More haste less speed." And why not so? May it not be that there is in haste a virtue raising it above the practical achievement of mere speed? The haste of the hustler is positive; it is in some sort creative,

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for it helps the making of an atmosphere, a thing elusive and invisible, but a thing of value to mankind. It is no matter what the hustler thinks of his own activity. He may be all unconscious of the great service he is actually conferring on the world, or with his mind set on some triviality, such as more speed in the performance of some quite unnecessary task, or the accomplishment of some unworthy object. His mission is to hustle; what comes of it is no concern of his.

Only to those who know the Self, is it given to know the purposes of life.

Haste is dynamic; offspring of will; and will is the radiation of life itself acting in the human heart. It is universal consciousness seeking expression on this plane of activity in Universal Brotherhood.

THEOSOPHY AND RELIGION

H. T. EDGE, M. A.



RELIGION is our loyalty to a power and a wisdom that transcends our ordinary understanding. It is a necessity of man's nature; for man possesses a self-contemplative mind; he does not live in his senses and emotions, but is able to contemplate them, to analyse them, to reason about them. He sees that the universe in general, and his own life in particular, are ordered by a power and a wisdom that transcend his own. He feels that he himself is endowed with a faculty that can enable him to draw near to this power and wisdom, to understand it to some degree, and to reverence its attributes.

Religion includes man's attempts to understand the life that is his and the world wherein he finds himself. Thus religion embraces the notion of *knowledge*. But it also includes other things. It is the intellectual man who views religion under the aspect of knowledge. There are artistic and poetical natures to whom the supreme appears as the perfection of beauty and sublimity and harmony. There are devotional natures, for whom religion is the highest ideal of loyalty to duty. There are those to whom religion seems as the sublimation of perfect love. Thus religion is easier to understand than to define. But in every case it may be said that religion is our intense conviction that the life we know, and the world we know, spring from a greater something that we do not know.

The message of Theosophy is that we *can* know; not all at a

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single leap, but by infinite degrees of approach. For Theosophy teaches that man has within him, not merely the seed of physical and animal life, but a divine seed, which is capable of indefinite growth.

The essential difference between man and the animals is that, while the divine is present in both, yet in the animals there is very feeble contact between the divine and the natural; whereas in man there is a special faculty which forms a bond of union between the two. This faculty is *Manas*, the "human soul," a faculty not derived by evolution from the animals, but imparted to man at an early stage in his history, by beings of a higher order (the *Mānasaputras* or 'Sons of Mind').

Hence it is the lot of man to be dissatisfied. He seeks an ideal, a satisfaction, that can never be fully realized within the limits of his ordinary worldly experience. He must always have religion. He may become disgusted with conventional forms of religion and declare himself an atheist or an agnostic; but he at once makes himself some other religion, though he does not call it religion. He still has his faith in the possibility of higher attainment, in the possibility of happiness, in the potency of good, in the efficacy of right conduct, in the necessity for the fulfilment of duty. Without this faith, he would perish; and whenever it wanes, he woos despair.

Religion is thus independent of creeds: these are, as it were, fashions in religion; they have grown up among particular peoples at particular times. They have been started by some great Teacher — a Buddha or a Christ — that is to say, by a Man in advance of his race, who has given up certain higher privileges due to him as the result of his progress, in order that he might come among men as a Helper and show them — the Way, the Path. The religions, thus started, afterwards undergo modifications, becoming formalized, growing more worldly and less spiritual, splitting into sects according to the special needs or characters of particular groups of people. The spirit of partisanship enters into religion, causing the votaries of one creed to go forth with hostile intent against those of another creed; believing their own creed to be final, and calling the others heathen.

The abandonment of a particular creed does not mean a loss of religion; it may indeed be quite otherwise: it may be merely rejecting the shell to find the nut.

People often reject a religion because they say it involves superstition, and they claim to be above superstition. And yet they cling to other superstitions, which they perhaps call scientific. Perhaps there was never such a great variety of extraordinary and feeble superstitions,

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gathered together in one place and at one time, as at the present day in the United States.

Sometimes the adherents of a particular religion hope that they will be able to convince the whole world that their religion is the final and supreme one. This is a vain hope: they cannot give up their limitations and keep them too.

The ability to imagine high ideals, and to yearn after them, is innate and imperishable in all men. Those ideals may be of various sorts: a desire for genuineness and sincerity; for beauty and harmony; for brotherly love; for knowledge and wisdom; all included in a general longing for perfection. The Theosophical Society was founded for the express purpose of gathering such people together from all parts, so that they might have a common home, an anchorage, and a means of uniting their efforts; instead of being lost in the overwhelming mass. The Founders of that Society also showed that we do not have to start our search for truth all over again from the beginning, *de novo*; but that a vast heritage from the past is ours. For in all ages man has devoted his energies to the search for truth, and the records of his attainments are still available.

The Theosophical teachings represent the work of H. P. Blavatsky and her helpers in this direction. But these teachings are not dogmas, whose implicit acceptance is required; they are helps, such as a qualified teacher may give his pupil. The pupil is expected to verify them for himself.

Surely the world is as much in need of Religion at this time as it ever was! And surely all truly religious people, whatever may be their profession of faith, can unite in heart to promote the cause of true religion. It is the essentials that count, and it is precisely the essentials upon which people of different creeds can agree.

Religions in general teach that man can invoke the divine spirit: they all have this teaching, though it may be expressed in different ways. Likewise, all are agreed as to what are the fruits of that spirit. Always there remains the great truth regarding human conduct, that man has to choose between his selfish desires and his better aspirations. This is no new message brought by Theosophy; but Theosophy has presented it in a new way and made it more real.

In many religions the great truth as to the eternity of the human soul has been suffered to grow obscure. There is no sufficient promise, held out before man, of the continuity of his soul-life; and he is left to the dreary prospect that all his efforts after self-knowledge in this life

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may come to an untimely end. The doctrines of a future life do not seem to meet the requirements of the soul. It is here that Theosophy has done such incalculable service by restoring the ancient teaching of Reincarnation, thus enabling man to realize that he has other lives wherein to complete the great purposes which he has had to leave unfinished.

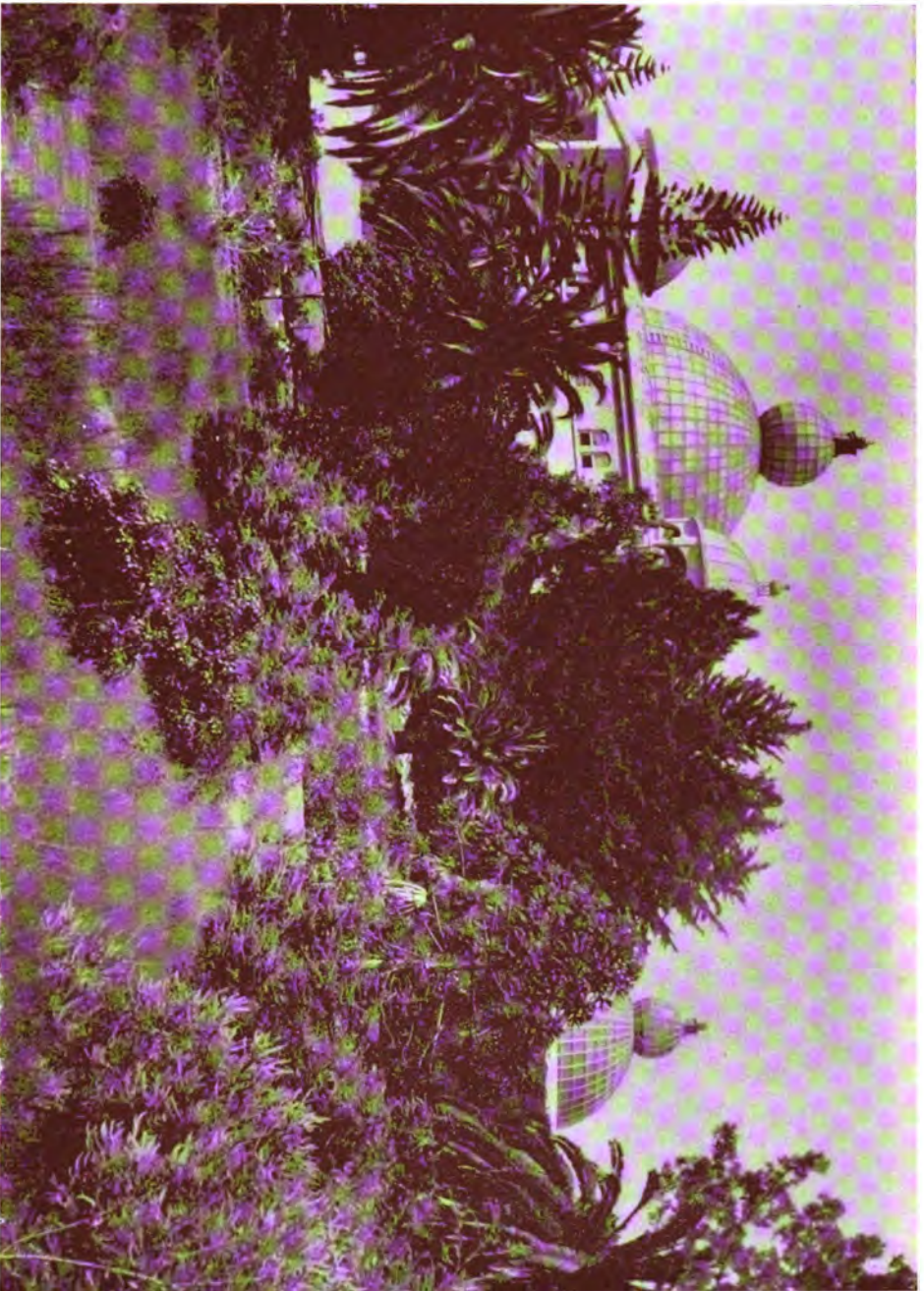
The brotherhood of man is certainly a religious teaching. Theosophy has thrown a new light on this by its teachings as to the constitution of man. The feeling of personal separateness is a peculiarity of the lower half of man's nature, and does not pertain to the higher. Man is actually unselfish in his higher nature; and by living more and more in that higher nature, he becomes unselfish by natural growth and not by any forced unnatural effort.

Conscience is upheld by Theosophy as the supreme guide for conduct; and nothing is countenanced that is not based upon conscience. The pursuit of knowledge, apart from conscience, can bring naught but tribulation sooner or later, both to oneself and to others; and knowledge has to be regarded as a means of drawing near the light.

H. P. Blavatsky said that Theosophy is not *a* religion, but is RELIGION Itself. It bears the same relation to religions as Humanity does to races and nations. As it is the essence of religion, its object must be to promote the true interests of mankind — to help man to realize his divine nature. Theosophy is rightly termed a masterkey to all systems, whether religious, philosophical, or scientific.

The Universal Brotherhood and Theosophical Society, which is the working organism of Theosophy, relies upon demonstration more than on preaching. The world is full of doctrines and words, and it is looking for visible and tangible results. In Lomaland there is a body of people living together a life wherein Theosophical principles are applied in a common-sense and natural way. People can thus witness how education, industries, and pursuits of all kinds, can be carried on upon Theosophical lines.

Religion is, or should be, an intimate concern of our life here and now; and people should not have two kinds of life, the one worldly and the other religious. Hence the truly religious spirit should enter the home-life and the business-life; not as a gloomy sanctimoniousness, but as a right and healthy attitude of mind towards everything. This is the view Theosophy takes of religion; and it has succeeded in satisfying a very urgent need which many people feel in their hearts today.



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A VIEW OF THE RĀJA-YOGA ACADEMY AND OF THE TEMPLE OF PEACE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Showing also the variety of trees and shrubbery growing in the park and planted forest now enclosing these buildings on three sides. The following illustration shows this nature-growth even better.



Lomaland Photo & Engraving Dept.

THE DOMES OF THE RĀJA-YCGA ACADEMY AND THE TEMPLE OF PEACE
AND GLIMPSES OF PRIVATE HOMES OF RESIDENT STUDENTS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

The Park and planted forest nearly enclosing these buildings, and extending wide afield, are growing in beauty and natural luxuriance with every passing year

THE WEB OF DESTINY

MARJORIE M. TYBERG

I



THE Past and the Future! At every moment of our lives we stand between these two, linked to the one by what we are, by all the conditions surrounding us, for in the Past we were building these; linked to the future by every breath, for with every breath, by thought and deed, we sow the seeds of the character and outward circumstance of future lives.

Only too often the sole work that is being done by men and women in building the future, is in weaving nets for their feet, in which they shall stumble and grope and fear and fall, until at last a light breaks upon them. Then they learn that the web of destiny is of their own weaving; that none can extricate them but themselves; and that in courageously facing all the causes sown in the past, causes sown in ignorance and also in defiance, and untying the knots of destiny, liberating themselves from the coils woven around them by selfish living, they may at last realize the high destiny of a human being and win the consciousness and beneficent power of the godlike nature which waits and is 'crucified,' until this great awakening of the Soul takes place in the human being. Man is conqueror of the Past, master of the Future, when he knows his own essential divinity, as Theosophy can teach it to him.

The human race has lived long on earth, for many millions of years. Is it not time that humanity faced its problem? The unrolling of the screen of time, the evolution, has taken place. It is man's destiny, man's opportunity, to take up the threads of life and transmute every one into the pure and gleaming filament that can bridge the gap between his ordinary waking consciousness, and the god-like knowledge within which is his heritage. Every hour, or every life, in which this duty is avoided and deferred, does but hold him back from the great day when he will know himself, the day when he will cease to be a victim of the Past and begin to be a conscious builder, working with universal Law, gaining strength with every struggle, mighty and joyous in the exercise of the powers and faculties of the higher nature, instead of being a slave to the desires of the lower.

All mature men and women, all, in fact, who can look back over twenty-five or thirty years, must, if they reflect at all, realize that there is in human lives a peculiar significance, a mysterious relation between

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individuals and the events of their lives. Sometimes, it is true, the element of the unexpected is so strikingly introduced that at first consideration there seems to be no connexion between the person and the event in his life which gives to it all a sudden turn; but when we note the way in which he reveals himself in relation to new and, to us and to him often, most unexpected conditions, we are obliged to conclude that there was a fitness there, either to yield or to endure; a strange harmony, as if the inevitable, guided by powerful, unseen hands had brought home an effect to the source whence emanated the cause.

Have you ever known people to recognise this? to exclaim when sudden disgrace or misfortune, ruining their hopes and their homes, comes upon them — “At last it has come; my hidden dread was not a fancy. Now for strength to bear what all along I have known was coming to me!” These are moments when men and women find either their weakness, which makes them whine and rebel; or their strength. The dreaded suffering may open the door to the higher realizations of the meaning of life, and of the divine nature within.

Any event, any anguish, which awakens a human being to the real business of life, which is to win from experience the knowledge of the essential inner divinity and the use of the powers of that divine nature in serving humanity, is really the signal which all should welcome, and so they would, did they but know the truth. Humanity cannot dodge the effect of what it has sown in a long past, but in reaping tuition instead of merely sorrow and despair, it can find its divinity and build a future of heavenly harmony. The wise Teachers say: Teach to eschew all selfish causes; the ripple of effect must run its course.

For long the Western world has had inadequate teaching regarding man's place and duty and possibilities. Human beings have been under fear of a hell where none might atone for an evil deed. Those whose destiny permitted them to avoid evil courses in any one life have been corrupted and encouraged to fall into the “heresy of separateness,” by being promised a heaven from which some were excluded forever. Of course, we all know that there are selfish persons whose enjoyment of any pleasure is enhanced by the knowledge that others are excluded from the enjoyment of it. This, when we were children, puzzled some of us who were brought up in the orthodox beliefs; but now we have learned that compassion had no home in the hearts of those persons.

Theosophy sheds the light of truth upon all these matters. It teaches us that the whole evolution of the outward world and all the conditions to be found in it, have been for the sake of the Soul's experience and that rather than dream of any heaven where humanity

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may escape these conditions, the human race must find within their own hearts the power — lying there awaiting the moment of awakening — to change and harmonize them all with the working of the higher.

The whole problem is — evolution, through race after race, on continent after continent, of human forms and faculties, involution through mighty ages during which man shall find his inner, essential, god-like faculties. Oh, for something to reveal to humanity the wholeness and grandeur of the true conceptions of life! Not only sowing and reaping, sinning and suffering, false enjoyment and bitter repentance; not resignation, weak-kneed and specious; but realization, consciousness of essential divinity, a Great Beginning where so long there has been but an unsatisfactory ending. What shall reveal to humanity the whole course of the drama of its life? Religion in decadence has never done it. Theosophy, the mother of all religions, in many times and places, to many an ancient people, and now to you, unfolds this great drama of destiny and calls on you to rise in your essential divinity and act your part.

And one of the times when this true teaching was given to mankind, not, it is true, so fully as it is now given to you, was in ancient Greece. The conditions in Athens were for a time such that even the great body of the people could be instructed in some of the mysteries of life. There was an openness, an alertness, and unity in the public mind that gave to the Helpers of the race, always ready and waiting for fortunate seasons of this kind, an opportunity to lift the consciousness of the people to true conceptions of life and to hold before the minds of many, the highest possibilities of the human being.

Aeschylus, the divinely-inspired tragedian of ancient Greece, was one who seized the golden moment and made it serve humanity's enlightenment. Aeschylus was prepared to do this. He had been initiated into the Mysteries; he knew much more than he was free to reveal to the public, as do all Teachers of humanity. He showed his fitness to be a Teacher by the marvelous way in which he made use of the material that was at hand, and by choosing a form which appealed, as no other could appeal, to the people of his day. There had long been Tragedy in Greece, of a kind, but it remained for Aeschylus to set upon this form of literary art the divine seal of the Teacher of humanity, to consecrate it to a use and service to which in all golden days of national upliftment, the drama must be restored.

Aeschylus took, too, the legends with which all the Greeks who thronged the theater at the two yearly festivals in Athens, were thoroughly familiar. With sublime art he wove some of these old stories into a trilogy — a group of three dramas — dealing with the fortunes of one

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family. It is said that in the Greek colonies the performances of the dramas of this Oresteian trilogy were ordered by the magistrates, so beneficent, so inspiring, so uplifting, had their influence been found to be; and so intensely representative of the genius of the fatherland. Seventy-seven dramas were the output of this Teacher-tragedian. Only seven remain to us, and the three composing the above-mentioned trilogy offer the best material for the study of the method and teaching of Aeschylus.

With the legendary history of the Heroic Age all Greeks were familiar; so that when Aeschylus chose for the theme of this trilogy the House of Atreus, his hearers well knew that from the days of Tantalus, grandfather of Atreus, the scions of this house had steeped themselves in such hideous crimes that their names had become a byword to the Greek race.

It must be remembered that in his dramas Aeschylus, making that interpretation of everything which he thought would instruct and uplift the people, regards the gods as members of those Hierarchies of divine beings who are concerned in the working out of the Higher Law. He shows them responding to the appeal of those who aspire sincerely and unselfishly, and allying their force to that of human beings who wish to act in harmony with that Law; and he shows them acting just as forcefully in interposing in human affairs when Karma — Nemesis — permitted, to bring about conditions, no matter how painful for the time, which will lead human beings to the point of awakening, of realization. Surely it is a godlike thing to be a conscious instrument of the Law which will save humanity from its lower self.

Tantalus, then, with the insolence generated in some persons by the possession of enormous wealth, and ungrateful for the friendship shown to him by the gods, thought with his human intellect to outwit them, to prove by a cruel and unnatural trick that the gods were no greater than men, falling into the error of believing that his limitations bound even these divine Companions. The gods were gods, however, so Tantalus was detected. His punishment you are familiar with. It has given us our word *tantalize*, for in the After-world Tantalus suffered thirst, though water to slake it with, and fresh, delicious fruits, were ever at hand, though receding at his effort to grasp them.

Atreus and Thyestes, his grandsons, were partners in one cruel deed, and Thyestes treacherously destroyed the home of his brother by dishonoring Atreus' wife. He was banished, and daring to return, meets at the hands of Atreus the most exquisitely cruel revenge one human being ever took upon another. Bitter indeed was the feud between these

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brothers, and a heavy curse rested upon the House of Atreus, descending to his son Agamemnon. Agamemnon was a great warrior, and had shown, under severe test, his willingness to abide by the decisions of the gods in regard to the great undertaking then in progress, viz., the Expedition against Troy; but his home and family, notwithstanding this sacrifice, were still surrounded by the lurking demons of crime generated by his wicked forefathers.

Strangely enough it is through his wife, Clytaemnestra, that the curse strikes Agamemnon. In the first play of this trilogy of Aeschylus, the return of Agamemnon from Troy is awaited by his household. An undercurrent of dread is felt, for though Clytaemnestra has carried everything with a high hand and seemingly has the whole palace subject to her wishes, it is known that she has not been a true wife, and the return of her husband must lead to shameful revelations. The man who has been her undoing, is Aegisthus, son of Thyestes, the hated brother of Agamemnon's father, so, though dead long ago, the brothers have left their feud alive; another home is about to be wrecked; and strengthened by this new wrong, the curse will descend to Agamemnon's children. Clytaemnestra had kept them out of the way, determined to brook no disturbance of any of her selfish, murderous designs, Aegisthus, glorying in his opportunity for revenging his father's wrongs, abetting her in every one of them.

We can but trace the story. Nowhere else in literature is a woman shown so powerful in evil as the Clytaemnestra of Aeschylus. The combination in her of resentment at a wrong done her by Agamemnon, and some yet unconquered passional tendencies of her own, make of her fall something appalling. One cannot but see that here, in this woman, with a great nature gone wrong, was the power that could have turned all the dark spirits of her husband's house to light — but it was not to be. She kills her husband, and the curse falls upon their children. To Orestes then descends the necessity of being great and unselfish enough to perform the sacrifice that will disarm all these hateful furies generated by so many crimes.

The burden of Orestes was terrible. His one protection was his determination to serve the Higher Law, to do only that which that Law demanded. He asked no martial glory; no selfish thought was his. He made a complete renunciation of his lower self. Even so, he had to face the avenging Furies of the unrighteousness his race had wrought (thrilling indeed are the scenes in which his suffering is shown); but these avenging Furies were really angels in disguise, and when it was plain to the gods that in Orestes remained no shadow of guile or self-seeking,

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not even the shade of Clytaemnestra had power to hound him longer. Pallas Athene herself appeared and rescued him, a sign that divine justice is able to restore lost harmony, when the lesson of renunciation has been learned.

The crowning event in the third drama of the trilogy, *The Eumenides*, revealed the power of the divine helper to appease the Furies, and to transform them into peaceful spirits. This was possible only because of the absolute renunciation of Orestes. The Furies had descended to him; with him lay the power to nourish their life as Furies, but he renounced everything in his nature upon which their life as Furies depended, and a touch of the goddess, at hand to help a human being who could thus renounce, transformed them. The knots of dreadful destiny were loosened. The feet of Orestes were free from the old web of selfishness and crime.

Renunciation, trust in the Higher Law, absolute obedience to its mandates, these, taught Aeschylus, free mankind from the avenging Furies lying in wait for every one, dogging the steps at every return with power given them by failures in the past. The last scene of *The Eumenides* in which the transformed Furies are led in grand procession to their homes, was a message of hope to humanity. It meant, what Aeschylus knew to be the truth, that the evil passions must be conquered here, on earth, by renunciation of the lower and knowledge of the Law, and that back and back again to earth, we and they come, until the conquest has been effected.

It was humanity's problem and its solution which Aeschylus placed before the people in this trilogy; and, in setting before them the great truths even in a veiled way, he was sounding a challenging note to the Soul. Knowledge of the redeeming force in the divine nature of man; of Karma-Nemesis and the web of destiny woven by human act and thought; of the Hierarchies of beings who are impersonal servants of the Higher Law; and of the conquest, in the flesh, and on earth, of all demons of evil — these truths were taught the Greeks who assembled at the festivals where dramatic performances were given.

The link between the national religion and the drama, which had grown out of the religious rites, the superb intelligence of the throng of listeners, the beauty and dignity of all that was connected with such performances, enhanced the effect produced upon the Greek audiences.

Imagine a theater on the hillside, capable of seating 17,000 persons, who had assembled with a kind of religious fervor, expecting to be uplifted and purified by the drama presented. None of the commercial aspects of the modern drama were present there. All citizens of Athens

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were admitted without any entrance-fee. The chorus-leaders were citizens of high standing, and sometimes the choruses they trained would be drawn from as many as one hundred and fifty families of the city, all proud to participate in the dramatic exhibition.

And it must be remembered that much more than they saw, much more than has been indicated by this interpretation of the trilogy, was conveyed to the Soul of these Greeks, for symbols appeal to the Soul; and Aeschylus, an initiate into the Eleusinian Mysteries, was conscious of the power of the great truths underlying the actions of his dramatic personae to awaken and nourish the soul-life.

Would that this drama today could touch a chord in the hosts of human beings whose lives are no less haunted than those of Atreus and Agamemnon, by demons of past crimes, and whose despair and defiance of the Higher Law and ignorance of that Law and of themselves, leave them fast bound in the webs and coils of their own weaving, helpless, hopeless. When they have suffered the pang that awakens, and have found the Law as Theosophy teaches it, we shall see many liberators like Orestes who choose renunciation of self, and disarm the avenging Furies of the group of Souls to which they are related karmically; loosening forever the cruellest knots of destiny and freeing the beneficent power now chained by the lower will.

It was a very significant thing that the Theosophical Leader, Katherine Tingley, did in 1898 when she revived the ancient Greek drama by performances given in New York and other cities, and at Point Loma many times in later years, of the last play of this trilogy of Aeschylus, *The Eumenides*, in which the wonderful transformation of the Furies occurs. The students who attended these performances are not likely to forget the effect of this revival. It seemed to link us anew to the Teachers of old, to bring home to us the fact that the Wisdom-Teaching, now brought to the world again by the Theosophical leaders, had been given to the people in this wonderful way which appeals to every noble instinct and every aspiration towards the Beautiful and the True. Katherine Tingley's remarkable revival of Aeschylus, and this particular drama especially, was a promise to the twentieth century of new-old methods of instruction in the truths and mysteries of Life.

But if you scan her work you will find that she has done even more significant things; for, in the work which she has established, she has opened up the way for large numbers of men, women, and children to accomplish their own liberation, by unselfish service to humanity and obedience to the Higher Law, from the snares and evils that beset all who are not learning their essential divinity and the power that lies

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in the divine nature. Too long have men in ignorance and the slavery to selfish desire woven fetters for themselves. Little by little, enlightened by Theosophy, and guided by its Teachers, even as of old, shall they now learn to be Builders of a glorious future in which the Soul, with all the passions its transformed and devoted servitors, shall be free to express in human life all the beauty and harmony that can never be lived until the Law is known and obeyed.

II

HUMANITY, the heir of the ages, has inherited — *itself*. Men and women today have only to study history in order to know what they have been and what they still are, unless they have begun the transformation which is at once their duty and their opportunity.

But the whole of humanity's heritage is never known until the fact, that the present is the fruit of causes sown in the past by individuals and races, is faced. When the whole drama of human life is at last conceived by the mind, when the inadequate one-life theory has given place to the true conception, *viz.*, the Soul taking on the garb of flesh in many successive lives, gleaning from each, or from every one from which it can, the experience which makes it possible to express more fully the Soul's nature in a new incarnation, man begins to realize a new responsibility. When he accepts this responsibility, he begins to discover what was long a hidden treasure, a part of his heritage of which he did not know the existence. He begins to know himself as the creator of the present, he begins to see the terrible flaws in his building, he learns that in the essentially divine nature of his abides the power to transform all the conditions of life, he realizes that all these outward and inward conditions in the world of human beings and all the other kingdoms of nature, are waiting for his touch, given as one conscious of essential divinity.

At last he knows his heritage. At last he knows that in freeing himself, by means of knowledge and self-conquest, from the webs of destiny which in the past he has woven about him by ignorance and indulgence of the desires of the lower nature, he can now make himself master of what has so long enslaved him, and can free a god within himself.

When this true conception of humanity and its life is reached, how differently we view everything! How absurd seems what was once so easy, *viz.*, the being so absorbed in the doings of the present life as to be utterly unaware of the Soul's purpose which extends over many lives. How short-sighted it seems to so thoroughly identify one's entire con-

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sciousness with what is purely transitory! How is it that human beings can be fooled into doing this? It is certainly a very tragic result of the acceptance of inadequate teachings regarding the drama of human destiny, and it is difficult to decide which portion of unawakened humanity is in the more cruelly self-deceived condition — those who suffer the pangs of adversity without the conviction that perfect justice rules, without any explanation of their state; or those who, because of temporary exemption from adversity, plume themselves in baseless optimism; both of these parties being unaware that at any moment Karma, the law of cause and effect, may bring a change to which they will find that they must and can adapt themselves, because they themselves sowed also the causes now coming to fruition in a different scene of the drama.

And what a humiliating thought that because of our foolish blindness to the purpose of life on earth, we may pass a whole life, or even several incarnations, without ever realizing that we are groping about with feet tangled in webs of our own weaving, and that such an intensely limited, personal existence may not permit one thread of Karma to be unraveled from the tangle into which, on coming back to earth, we fall again.

What a frightful descent into ignorance is incarnation in these cases! For Theosophy teaches that at the moment of rebirth, awaking from the state of rest that bridges lives on earth, the Ego, the Soul which persists through all, looks forward over the life that it is entering on, realizes all the causes which in it shall find fruition; realizes them, sees futurity; is, in fact, for a brief moment, the god he shall one day be in full consciousness in waking life. When we think upon this teaching we exclaim: "Oh, if the purpose of the Soul as seen in that glorious moment might be the inspiration of the opening life! If throughout that life the guiding thread of destiny as known to the Soul, might be held by us and release us from the labyrinths into which sense-gratification and personal ambition precipitate us. Why must we always forget the glorious moment of omniscience that could give us the key to all?" It need not be.

To know our essential divinity, to remember it when the garb of flesh has been again assumed, would be to know our strength and to have the knowledge that we can overcome every obstacle; but to know our strength we have first to face our weakness. Who has the courage to do this?

We hear often enough, wherever the teaching of rebirth is mentioned, that persons here and there are very desirous of knowing full details of their past lives on earth. Have they any idea of what this would involve? Imagine, some of you who torture yourselves in self-

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abasement and despair over the failures of one life, or who have not, perhaps, the fortitude to endure the sorrows of one life, what it would be to face all the wrong you ever did. This is one of the severest tests of those who would be initiated into the mysteries of life. A wonderful poem, a relic of the Mysteries of Antiquity given to students by a Teacher of humanity, makes a vivid picture of this test:

“Oh! those terrible bruised hearts are only those upon whom thou hast trodden.

“Blench not, those maimed bodies are thy handiwork.

“Oh! pale face, take brave hold. Thou hast glowed over these deeds — why shudder now?

“Was it so very terrible? Did the water burn thy very life? Ah! so burnedst thou the life of others!”

The path the great body of humanity must tread is that of gradual realization, preparing by conscientious self-study and self-conquest for the greater opportunities for learning of the divine nature. Who can say that he has made the best of any one life in learning to know the depths of his nature, in having courage to face them and by purifying them, to win the consciousness of the essential divinity within?

To the second of the great tragedians of ancient Greece, Sophocles, we owe two dramas which represent a human being experiencing the awakening brought about by the revelation of the terrible mistakes into which, in one life, a man may fall; a man, strong, sincere, active, helpful — a man who, one would think, was a benefactor of his race, and yet who, though the knowledge of the Soul concerning the tests his present life held for him was unveiled to him in his youth by those whom he recognised as his Teachers, so stumbled in the web of destiny that his past deeds had woven about his feet, that he found himself an outcast, the cause of ruin to all he loved. But, because of his sincerity, his strength, and courage, he won even in the terrible conditions into which his destiny led him, a consciousness of divinity that marks him as one who henceforward would be a Master of destiny.

The transformation wrought in him, not on his death-bed, but during years of disgrace and homelessness, is so clearly revealed to us in these superb tragedies of Sophocles, that they enrich our conceptions of the power of the divinity in human nature to transmute the lower, and to recognise the harmony of the working of its own redemptive forces with that of the great, unseen, mysterious agencies of the Higher Law.

We can form some idea of the privileges enjoyed by the Greeks at their great dramatic festivals when we recall that Sophocles, the second great tragedian of ancient Greece, was the author of at least one hundred and thirteen dramas. Many of those which are lost to us, are said to have been as great as the seven that remain. Sophocles was born thirty

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years after Aeschylus, and his art was contemporary with the culture of the age of Pericles.

The Athenians had passed from one stage of development into another, and the dramas of Sophocles, in which the divine agencies guiding the destiny of humanity are less clearly shown than in the works of Aeschylus, still teach the inevitable Law that underlies human life. They are masterly studies of human motive, and of the great crises in the awakening of men and women to the deeper side of their nature.

In the two tragedies I have referred to, Sophocles, also an initiate into the Eleusinian Mysteries, like Aeschylus made use of the legendary history of the heroic age of Greece, with which the people were all familiar, in order to instruct them and to delight them; for if Sophocles was,—perhaps because the golden moment of possibility had passed,—less of a Teacher than Aeschylus, he was a very great poet, being called indeed the ‘Homer of Tragedians.’

The traditions to which Sophocles gave his transcendent touch in the dramas, *Oedipus the King*, and *Oedipus at Colonus*, were those concerning the fate of the house of Labdacus. Laius, King of Thebes and son of Labdacus, was married to Jocasta, and having no child, appealed to the gods through the oracle at Delphi, praying that he might have a son. And the answer of the gods was that Laius should cease to desire a son because if he ever had a son who grew to man’s estate, that son would be his murderer. But not very long after a son was born to Laius and Jocasta. Then fear seized them because of the answer of the gods, and they thought to avoid the fulfilment of the prophecy by ridding themselves of the child. So they gave the little one to a shepherd, telling him to dispose of it. The shepherd pierced the child’s feet, intending to leave him to perish on the hillside. Long afterwards, Laius of Thebes went on a journey and met his death on the way.

Thebes was then suffering from the ravages of a terrible monster called the Sphinx, and the people did not inquire into the king’s death, as they were absorbed in searching for some one to deliver them, the only way to do it being by giving the right answer to the riddle propounded by the Sphinx. And a stranger appeared, Oedipus of Corinth, who unhesitatingly gave the right answer and killed the monster, delivering Thebes. The people were so rejoiced that they made Oedipus their king and he became the husband of Jocasta the Queen. For many years peace and prosperity reigned. Then, suddenly, there was a change. Plague visited the city and as was the custom in those days, the people appealed to the gods.

The drama, *Oedipus the King*, opens with the King, the priest,

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and the suppliants, awaiting the return of Creon, the Queen's brother, with the answer of the gods given by the oracle. It is that if they would be free from the plague they must inquire into the death of their king, Laius, which they had passed over, in their eagerness to be rid of the Sphinx. Oedipus declares that this indeed shall be done, no step shall be omitted that might bring to justice the slayer of King Laius. He, Oedipus, will be the avenger of the dead king; he pronounces a curse upon all those who refuse to aid in the search; vows that he himself will seek as earnestly for the guilty one as if Laius had been his own father — all this to help the land and the people he has learned to love.

It is proposed that old Tiresias, the soothsayer, be sent for, to advise them. Oedipus begs him to use all his hidden art of prophecy to reveal the name of the guilty man. Tiresias implores Oedipus to give up the search, but only angers him, so eager is he to deliver the suffering city a second time. Only when provoked to anger does the old blind prophet burst out with these words to the King: "*Thou* art the cause of plague and suffering to the land."

Oedipus can explain these words to himself only by concluding that Creon, the queen's brother, has plotted with the prophet to dethrone him and get the crown for himself, and he thus accuses Tiresias; but the old prophet enjoins him to look to himself and declares that a dread fate is his upon that very day. Creon, when likewise accused, asserts his innocence of any plot, but acknowledges he sent the prophet and knew his message; and, defying Oedipus, has to face banishment or death as a conspirator.

The Queen, entering and demanding the cause of so much anger, is told that Creon and Tiresias say that Oedipus the King is the guilty man they seek. Jocasta, the Queen, does not play a heroic part in the tragedy. Having acted the part of a weakling and a coward long ago, she has lost her womanly insight and now scoffs at all prophecies that state the warnings of the gods. "Laius," she says, "would be slain by his son, said the gods, but he perished at the hands of robbers at a place where three great roads meet. So much for the warning given long ago, and the one given you now!"

"Slain by his son — at a place where three great roads meet." These words stir a strain of memory long silent in Oedipus. The travail of the soul begins.

The following scenes of the drama reveal in quickly moving incident and dialog the dread fate the day has brought to Oedipus. His own sincerity, determination, and thoroughness in searching out every link, in following up every thread of the terrible web in which he is now

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caught fast, leave nothing but ruin to his happiness, his helpfulness, his hopes. The whole bitter truth is made clear to him. The helpless child whom the parents had sent away to die, hoping to avoid the doom of the father, had been succored by a herdsman, carried to the King of Corinth who reared the foundling as his son, calling him Oedipus, which means 'Swollen-foot.'

When Oedipus grew up, hearing strange stories of his birth, he appealed to the gods for the truth, and received the warning: "Beware, lest thou slay thy father, wed thy mother, and become an outcast from among men." Oedipus hastens to leave Corinth, thinking to avoid a tragedy; and on the journey he falls into a quarrel with a man at a place where three great roads met, slays him, passes on to the city near by which was in sore affliction from the ravages of the Sphinx, answers the riddle, delivers the city, becomes its king, and marries the queen!

Now, when once more Thebes is suffering, he stands, the curse of the city he had once delivered, the man guilty of all he had denounced and sought so zealously to uncover, the father who dare not look his children in the face, with the doom of an utter outcast the only future he himself would pray any power to grant him. Here was a man who had woven nets for his feet, who had fallen into snares he had set for himself, in spite of warning, and who now stood face to face with the result of many of his own mistakes in former lives.

I know of no other story which so well illustrates the futility of merely personal arrangements made by human beings with the purpose of avoiding what the Law will surely bring them, because they have woven in the past the webs of these predicaments, and have not risen to the realization of the Law which would enable them to recognise the danger when it first showed itself and learn a lesson that might save them from falling farther. Both Laius and his son, in attempting to escape results, hasten the destiny they would avoid. Both are warned, but fail to stand on guard over that in their natures which was to betray them. At that place where three great roads met, where father and son encountered each other, there were several ways to turn but — they met. Though warned by the gods whom they trusted and believed, they both did the very things that involved them in the difficulties they seemed sincere enough in wishing to avoid.

The voice of the gods was unquestionably the voice of the Soul reminding the incarnated ego of the knowledge it had before birth. This voice is never utterly silent. It speaks to all as the 'still small voice of conscience,' and men and women today who face themselves and recognise what has brought them into the conditions in which they suffer and

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repent, know that the still, small voice often gave warning just as did the oracle to Laius and Oedipus, at the great turning-points of life, but was often disregarded or silenced. It was as useless to appeal to the gods and then forget the words of the oracle as it is for us to long for the memory of the Soul while we silence the voice of conscience.

Oedipus, then, was in the terrible situation of having unexpectedly to face what we should call an accumulation of karmic results. He had the opportunity of knowing the weakness hidden or suspected, in his own nature. The wonderful power of the dramas of Sophocles lies in the way in which this dramatic situation is revealed as well as in the way in which Oedipus the outcast is shown to find his strength. He is not mastered by his misfortunes. At first, after the blow fell, he would gladly have exiled himself and hid from the eyes of men, but the word of the gods was that Oedipus should remain in the city, and it is not until he has seen his children grow up and has with pain-opened eyes learned to await calmly what further destiny shall bring, that he is cast forth, deserted by all but one daughter, Antigone, who from all this suffering and disgrace emerges as the most unselfish and enlightened woman of Greek legendary history.

The sorrows of Oedipus and Antigone were like those of many people we know, who seem to have been pursued by an evil fate which would be unjust and inexplicable were it not that the heredity of a long past of many lives is sometimes heaped upon those who have gained strength to bear it and learn from it and rise from the lesson with an awakened consciousness of the working of the Higher Law

In the tragedy *Oedipus at Colonus*, Sophocles shows us a man who, in life, and pursued to the very day of his death by the hounds of a dreadful destiny, accomplishes in himself, by the magic of his divine nature, the transformation which released him from the power of the past evils to enslave him and brought him into harmony with the purposes of the Soul.

It was a significant thing that Oedipus found his last refuge on earth in the grove sacred to the Eumenides — the avenging Furies which had pursued Orestes and had been transformed into peaceful spirits by Pallas Athene, when the renunciation of Orestes was complete. The death of Oedipus was a triumph; but even before his death it was evident that from his brave acceptance of the fruit of his past deeds, there had sprung a beneficent power *which made his very presence a protection to his fellows.*

From these great tragedies of ancient Greece, many Theosophical

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lessons can be learned. What these initiate-tragedians show Orestes and Oedipus achieving, Theosophy would teach all humanity to do. The truths of Theosophy, the divinity of the higher nature, the perfectibility of man, the rebirth of the Soul giving many opportunities for winning from experience the knowledge of the divine nature, and its power to transform the lower; all these inspire men and women to persevere, to meet the results of a long past fearlessly, to accept them as bravely, to liberate themselves from the web of destiny by renunciation and unselfishness, and in freeing themselves from the power of the lower to enslave them, find the God-nature that suffering humanity needs in order to save it from itself. It was the future in which humanity should attain this of which Jesus said, "Greater things than these shall ye do."

PRACTICAL THEOSOPHY

WILLIAM Q. JUDGE

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HE ethics of life propounded by Jesus are not different from those found in Theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practise virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflexion of the evolutionary law which draws the universe ever upward to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then — pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority as well as by example, for a great Bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical Theosophy must enter into every detail of life in

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our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the Theosophist may escape the accusation of selfishness, for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

The practical Theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow-men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a Wisdom Religion deeply based and all-embracing.

. . . Nor would men save their lives, as now they often do, at another's expense, since in succeeding incarnations that person might be the means of depriving them of life twice over. The rich man who now hoards his wealth or spends it on himself alone would not be thus guilty, seeing that, as compensation in another life, his friends would forsake him and nature seem to withdraw subsistence.

The practical Theosophist will do well if he follows the advice of the Masters now many years in print, to spread, explain and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connexion with man, to compel attention.

Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until at

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last, even against his first determination, he is forced to accept them. The appreciation of justice is common to all, and the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment: even if, ignoring justice, he does good in order to make good Karma, it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.

“Teach, preach, and practise this good law for the benefit of the world, even as all the Buddhas do.”

FINDING THE SELF

H. TRAVERS, M. A.

FINDING the Self” is one of the expressions by which the path to knowledge is named: it means that we seek to discover the real ‘I’ beneath all the veils by which it is hid. Selfhood is a quality which can combine itself with all sorts of ideas and moods, thus giving rise to fictitious selves; these are temporary and variable, so that we often have to ask ourselves, “Which of all these is the real I?” None of them is real; all are artificial. It is as though the light of the sun were casting images on a screen, and we mistook these images for the light itself. So what we have to do is to discover the real light, the real sun, so that we may no longer be misled by all these images and reflexions.

Man has one ‘I’ which persists through all life, so that, however many changes he may pass through, he feels that he is the same person throughout. But he cannot isolate this enduring person from the numerous moods through which it manifests itself; he cannot arrive at a conception of the pure I without any alloy of ideas or emotions. If he could do this, he might get some answer to the question, ‘Who am I?’

Yet this problem is the one which we must sooner or later solve; for there is something in our nature which impels us along the road of self-knowledge; and we have to test all kinds of experience in search of that which alone is satisfying and permanent. One single earth-life is not enough for the accomplishment of such a work; as we can easily see by comparing different people, who are in such different stages of knowledge. The idea of Reincarnation leads to the conclusion that the real I must be greater than the I which belongs to only one earth-life.

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The existence of a real Self beyond the unsatisfying and ever-shifting false selves, has been the conviction of deep thinkers in all ages. We find H. P. Blavatsky saying:

"From the days of the primitive man . . . down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating to himself, as well as to his fellow-men, the noble injunction, 'O man, know thyself,' he succeeded in recognising the God within himself . . . the emanation of the ONE Supreme God."

And V. E. Southworth says the following:

"Man has that within him out of which the cosmos was builded and by whose command order prevails. Man is fundamentally one with, and indeed is, the spirit of the universe."

And many more such quotations might be collected. The finest experience and meditation always conduct man to a knowledge of this great secret — that the *real* Self of man is divine, is of one essence with the cosmic Deity. So finding the Self means arriving at a consciousness of the truth of this great fact.

And is not this truth the essence of religion? Religion always means the setting aside of selfish personal interests in favor of something which we believe to be of higher import. Whatever we may call it — God, the divine law, good, right — it is the same thing: we recognise that man is subject to a law greater than his own wishes; that he owes allegiance to a Self mightier than his insignificant personal self. Shall we envisage this power as an external deity or as that universal spirit of light and truth which has a center in every human heart? By the latter view we come closer to Deity; we gain in self-respect; we set before ourselves a possible goal of attainment. And religions, in their original pure form, do teach that man, "made in the [spiritual] image of God," can so transform his own nature as to enable that divine likeness to manifest itself in him.

The possession of this divine spark endows man with a limitless power of *becoming*: there can be no limits set to his possibilities. Did not Jesus extol the power of faith? But we must always remember that personal desire has to be sacrificed to Love; for if we use the powers of will and imagination to increase our personal stature, we but rivet the chains more firmly upon ourselves, thus hindering all healthy growth.

"LET us make our every act the expression of all that is divinest in our hearts."— *Katherine Tingley*

THE DEAD IN LIFE

R. MACHELL



THE dead in life. There is a weird fascination about that expression, that is not at first hearing suggestive of the deep truth it carries. Truly the world is full of the dead. But they are dead only in the sense in which a sleeper may be said to be dead to all that is going on around. Look at the number of people who rarely lift their eyes from the ground; wrapped they are in dreams of self, dead to the beauties of heaven and earth.

Of those who believe themselves to be very wide-awake, the proportion that really sees any considerable part of the great pageant continually being displayed to their unseeing eyes, is very small. They may resent the assertion that their eyes are unseeing; but it is easy to test the extent of their grasp of the whole field of possible observation. It is incredibly small. People will readily admit that they do not pay much attention to what they see except in so far as it may interest them personally; but they cannot believe that they really only see a very small part of what passes around them, because they have never tried to cultivate the faculty of seeing, nor have they at all systematically tested the accuracy of their observation, as artists and students of nature are forced to do to some limited extent.

When a student begins to use this mysterious power of sight for real observation, he soon becomes aware of his limitations in that direction; and when he has spent a lifetime in watching certain phases and aspects of nature he knows how blind he really is, though perhaps able to see at a glance more than the average man sees in a lifetime. The student learns slowly the necessity of developing each faculty, of training it and testing it. Yet the general public takes it for granted that a person, whose sight is not defective, can see without training by merely looking. This is the first fallacy a student has to be rid of.

Another fallacy is the belief that people of normal sight all see alike. Any student knows how widely, wildly different are the versions that the different members of an art-class will give in their attempts to reproduce the exact appearance of the model. They generally suppose that these divergencies are due to their various degrees of skill or lack of skill in drawing, painting, modeling, and so forth, because they assume that the model is the same for all. And if each student in such a class were really trying to represent that which he or she actually saw, in the way they saw it, the differences would be almost incredible. As a matter of fact, all are trying to see in the same way, and to express what they

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think they ought to see in a similar manner. Yet even so the differences in results are extraordinary.

A clue to these vagaries is furnished in another peculiarity observable in the work of a class of art-students. This is the evident tendency of each to get some trace of likeness to himself or herself into the representation of the model: in extreme cases this is so marked as to make the student a hopeless case. Yet the reason is not merely the different points of view furnished by the different personalities, but also is due to differences in the way their vision operates. They see differently, though they are all trying to see alike.

It is a pure assumption to suppose that all people see alike. Even if a number of students are trained to express their experiences in the same style and fashion, there is in that deplorable uniformity no proof of any real identity of vision. Occasionally a chance word will startle one into a sudden recognition of the fact, that things really appear quite different to some person, whom we have hitherto regarded as normal. Now by normal we usually mean simply *like ourselves*: for we all believe we have normal faculties, with a few variations, such as short or long sight, and certain well-known defects or peculiarities.

I think that if it were possible to see through another man's eyes for a moment, the seer's brain would reel with amazement at the incomprehensible pictures of familiar scenes, that would reveal themselves. To look through colored glass and distorting lenses, inverted, or twisted out of the usual focus, would give but a slight hint of the infinite variation possible in the development of our visual faculties. Of course to do this would be impossible, because the power of sight is not a mechanical process confined to the eye, but includes the mental process of translation or interpretation of vibrations into mind-pictures, as well as the power of correlating such experiences and further translating them into esthetic, or practical, philosophic, or scientific, concepts. A man's vision is a part of his personality, not merely one function of his body.

The more alive and awake a man is the more he sees. He not only sees more objects, but he sees combinations and contrasts, he sees causes and effects, purposes and incidents, forces, vibrations, and the countless mysteries of life, that ceaselessly unfold themselves to his awakening soul.

Now here is an apparent paradox of philosophy, for we are taught plainly that the visible world is an illusion, and that the only reality is within. But the illusion is the appearance of something that is not illusive, while the delusion of the senses lies in mistaking the appearance for the reality that is within it. For what is vision but a faculty of visualizing the interior emotions aroused by the sensuous perception of external

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objects? It is the mind that sees, or that makes a mind-picture from the light-vibrations received on the retina of the eye; and the mind makes the picture to suit its own taste, or rather in accordance with its own limitations.

When the mind is wholly concerned with self-worship, or egoism, the picture is a self-picture; the soul is asleep, and the personal brain-mind is master of the situation. Such a person is said to be unobservant, or unsympathetic, or unresponsive to external impressions, or, philosophically, dead in life; for in such a case the soul is like a dead man in a tomb. All the pictures that such a person sees of the external world are but reproductions of home-made substitutes for truth fabricated by the deluding egoism of the mind. It is for this reason that the 'hopeless cases' alluded to above make studies of a model that are more like the student than the sitter. It is for this reason that we cannot understand one another's views of life, unless we are to some extent awake and alive, or free from the blinding delusion of egoism.

The process of waking up from this dream of self is accomplished in many ways. It is to be achieved partly by observation of external objects, and partly by observation of internal emotions. It is necessary to awake the power of sympathy, and to live in the emotions and experiences of others, as well as to withdraw into the depths of the real self, to seek in the heart the chamber where the soul is shut up, and to set the prisoner free. The going out assists the going in.

Sympathy with all that lives breaks down great barriers of egoism and opens the doorways of the inner self. The power to see is the power to pierce the veil of illusion raised by the personal brain-mind for its own protection. The man, who takes all his knowledge at second-hand from books, seldom wakes from his long sleep of mental activity, in which he lives his living death in a long nightmare of illusion. It is said that the universe exists for the purposes of soul. But the brain-mind never said that. The brain-mind objects to the interference of the soul in its despotic control of man's heart.


The whole science of Theosophy is the science of the awakening of the Soul; but the science of the scholiasts is the perpetuation of the long sleep of Death by the ceaseless repetition of mind-made phantasies, that wrap the soul in endless dreams, growing up like the enchanted forest that surrounds the haunted palace of the Sleeping Beauty.

But the awakening must come, and then the eyes will see. The battle between the living and the dead is eternal, and each human heart is the battlefield. When the battle is won there will be peace: and then the Soul will see through the illusions of the mind to the truth that is universal.

THE CLASSICS IN EDUCATION

T. HENRY, M. A.

[Written in 1921]

 AMONG committees appointed by the British government to inquire into education, was one assigned to the classics; and it has issued a "Report of the Committee appointed to inquire into the position of Classics in the Educational System of the United Kingdom." We avail ourselves of a leading article on this Report, in the *Times* literary supplement. The Committee consisted of a number of prominent men representing not only classics but English, Science, Business, etc. Its collected statistics were too voluminous for the *Times* to reproduce, but the general conclusions are summed up.

The Committee found that classical education is in a somewhat parlous state. In the past it was overdone; but now the reaction has been overdone. Science and other matters have been liberally endowed; a false conception of the meaning of the word 'practical' has given too much prominence to other subjects. There is real danger of the disappearance of Greek and the reduction of Latin to insignificant proportions. In Scotland they are allowed to make mathematics, science, and drawing, all compulsory subjects for the Intermediate Examination, a regulation which in practice excludes Greek and to a large extent Latin. All the witnesses from the Scottish schools and universities expressed their disapproval of this system. While perhaps most of the material factors in the problem are against the classics, the moral factors are more and more in their favor.

"Bismarck tried in vain to undo his own teaching and persuade German statesmen that 'imponderabilia' were often the things that proved decisive in the end. In this case the imponderabilia seem on the whole to be decisively on the side of the classics. While ignorant people still repeat the parrot denunciations of fifty years ago, instructed opinion and even the newest forces of uninstructed opinion are realizing more and more what English education would be if it lost the classics; what, as it is, is lost by the vast majority who cannot or do not touch them."

No one, says the Committee, wishes to restore classics to their ancient exclusive predominance; but almost everyone feels that the reaction has gone too far. A sub-committee of the Board of Scientific Subjects has recently defined the first object of education as "the training of human beings in mind and character as citizens of a free country," and declared that "any technical preparation of boys and girls for a particular profession or occupation must be consistent with this principle."

THE CLASSICS IN EDUCATION

The evidence of the business-men who appeared before the Committee may surprise some. They found that technical knowledge carries a young man a very short way in business; and they gave strong testimony to the value of the classical element in education, even preferring the ancient to the modern humanities. Says the *Times*:

"The writer of this review happens to know of a curious case in which a man of business puts these views into practice in a very striking fashion. He is the managing director of very large engineering works. He himself left school at the age of sixteen and learnt no classics. But when he is looking out for young men to be trained for the highest administrative posts under him he insists that they should have had a university education, and prefers that it should have been in classics."

Members of the Labor Party insisted that the working-man needs a wider outlook, and that this will best be given him by the classics. Evidence was given of the eagerness with which certain pupils from the elementary schools afterwards take up Greek or Latin. In one case there are thirty crofters' children in Lewis who are studying Greek.

The opinion is emphasized that the classics may with advantage be begun at an older age, students then being better able to appreciate their advantage. But it is essential to devote an adequate amount of time to the study, as otherwise the labor is wasted.

Thus far the Report. It is noteworthy that those who object to classics on the ground that they have no immediate practical application, really supply an argument in favor of classics; for education must include things that are not practical in this narrow sense — include them *because* they are not thus practical. If a large part of the function of education is to give depth and background to the mind, such subjects must necessarily be included. If they are not included in the curriculum, we shall find people studying them for themselves, outside the curriculum, impelled by the desire for knowledge and the love of study.

But he who limits himself to the external and visible, not only loses the richer depths beyond but even cripples himself in his dealings with the external and visible. For the spirit vitalizes the form. Businessmen, like the one mentioned above, prefer the educated man because he is better qualified in business. His nature has been deepened, enlarged, enriched.

The argument that any study or pursuit, ardently engaged in at one time of life, and afterwards dropped altogether, is thereby wasted — this argument will not hold water, except upon the very narrowest view of what life is. Supposing a man was born for the sole and express purpose of spending forty years of his life as a grocer, he might think it advisable to study only such matters as would conduce directly to that

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object; and therefore he might deny himself the luxury of violin-lessons and shun all knowledge of such bypaths as history and the fine arts. Or supposing that a parent, instead of giving birth to a man-child, were to procreate an electrician, then it might be deemed fitting that the creature should be taught electricity and nothing else. But if the object of life is to realize the possibilities of manhood, and not merely those of human machines, it may be deemed well to provide for the wants and needs of human beings.

A person who studies always with some future end before his eyes is like one who is always accumulating money but dies before he spends it. The enjoyment of a walk would be spoilt if I loaded my mind with the idea that I was merely strengthening my constitution for future use. And so with intellectual pursuits: I look to the pleasure they give at the time; and, though I may lay them aside altogether, I count it well to have exercised them. But more: these things *are not lost* when I lay them aside. For the life of the Soul is eternal, and every seed sown is laid up for a future harvest. In our life of successive days, the doings of one day connect up with those of the next; and so, in the series of reincarnations, what is taken up and laid aside can be gone on with when the appropriate cycle comes round.

The separateness of personality is an illusion. ("In reality there is no such thing as personal separateness"—H. P. Blavatsky.)

The situation as to the study of the Greek and Latin classics may be summed up as calling for an avoidance of extreme and unbalanced views on either side. While it may not be desirable to force this study upon those whose natural qualities adapt them for the pursuit of science or mathematics, yet the ancient classics would appear to constitute the best vehicle for the instruction of those studying the other branches of education — the *litterae humaniores*. But it seems to be agreed that adequate time must be devoted to them; and that, to insure this, the curriculum of these particular students must be so abridged as not to diffuse the time and energy over a multiplicity of subjects and to limit the science to mere snippets.

Another point made by the writers on this subject has been to the necessity of competent teachers; and experiences are cited of boys learning nothing at all for several terms while under one teacher, but making rapid progress when promotion had assigned them to another teacher.

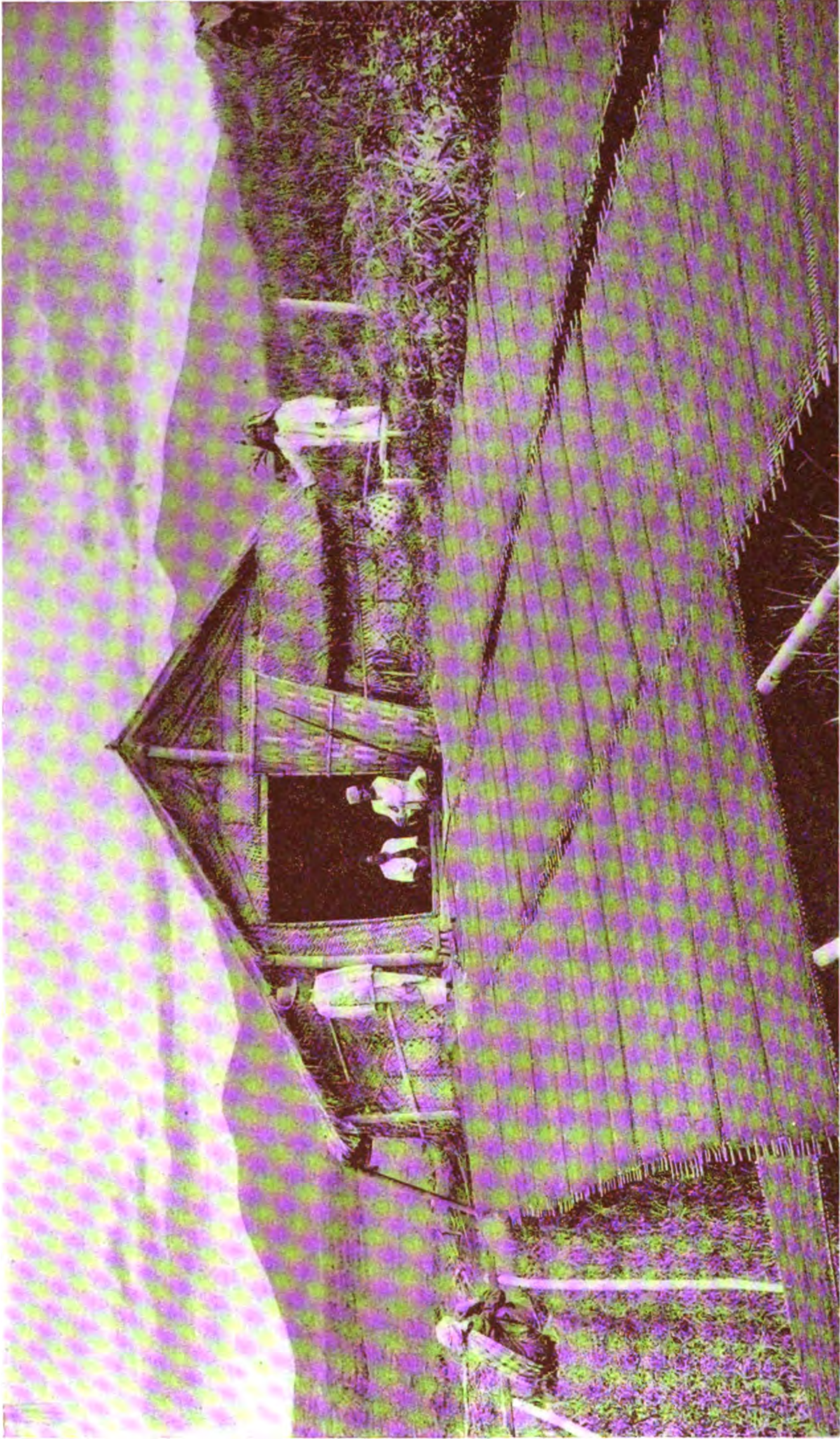


“ACT so that you may tell every man: ‘Do as I do.’”—*Kant*



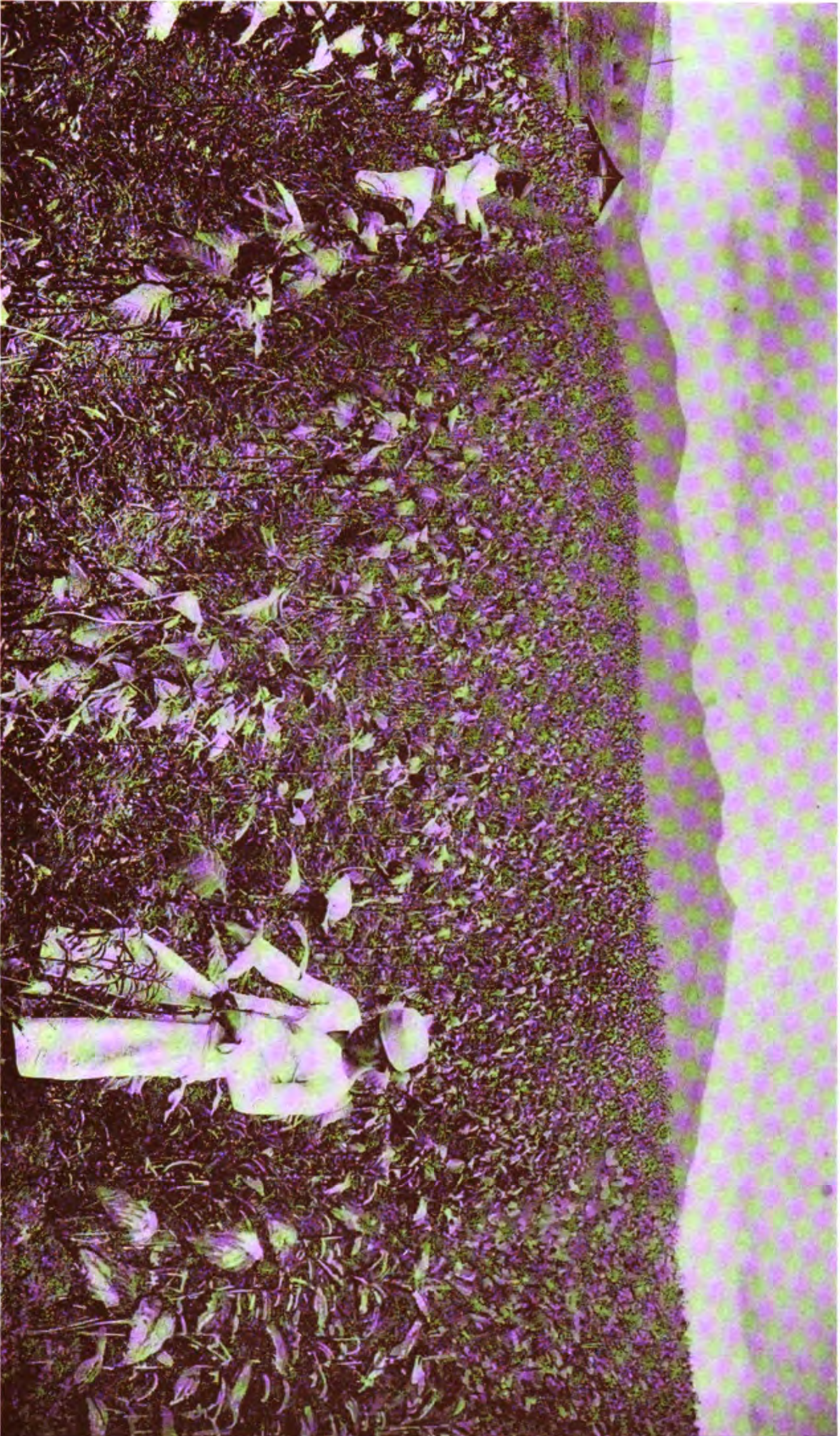
SAWAH LUNTO, SUMATRA

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DRYING TOBACCO, PAJO KUMBUH, SUMATRA



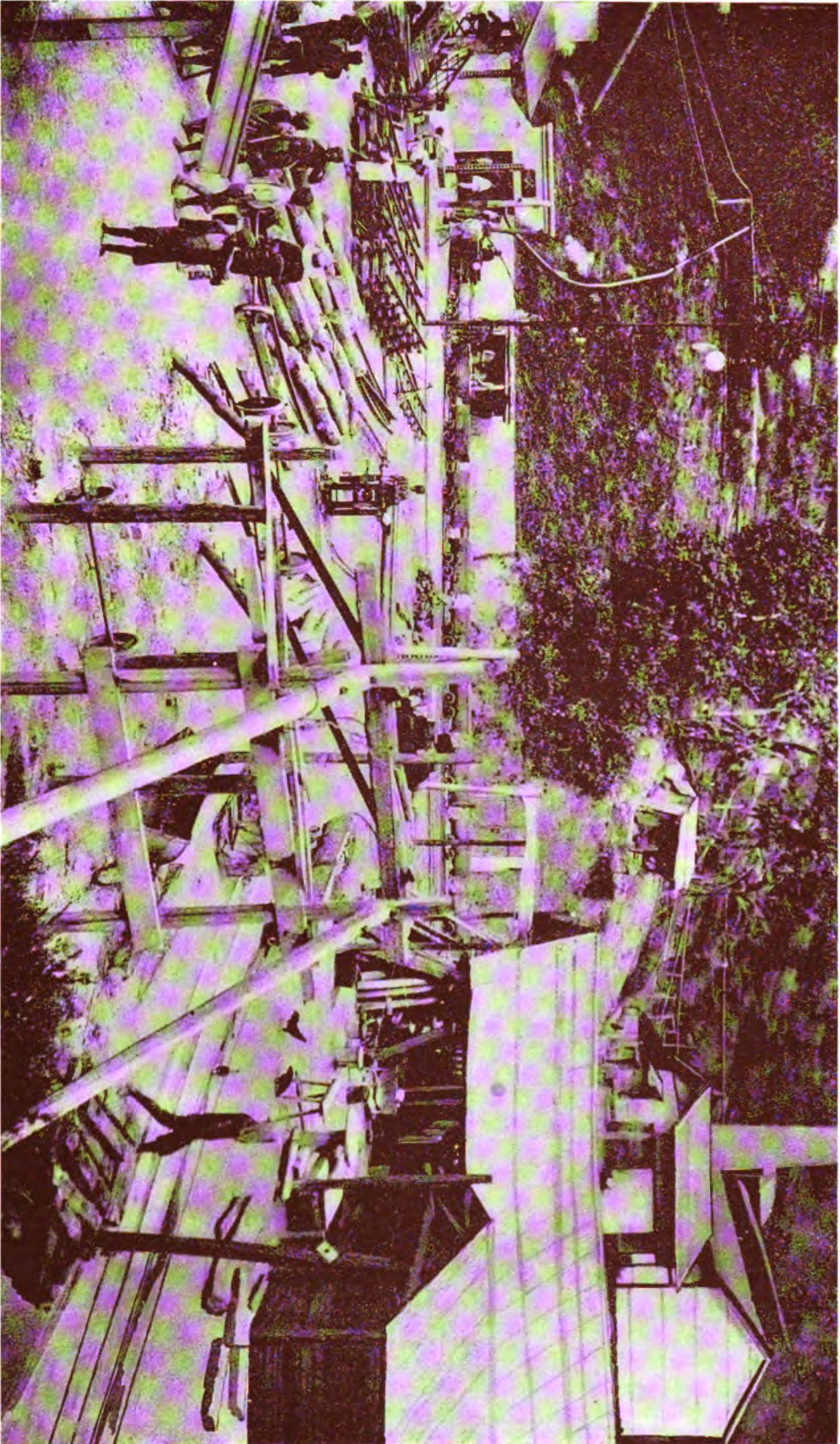
A TOBACCO-FIELD AT PAJO KUMBUH, SUMATRA

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A PANORAMIC VIEW OF PAJO KUMBUH, SUMATRA



ONE OF THE MINE ENTRANCES AT SAWAH LUNTO, SUMATRA

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VIEW OF THE COAL-MINES AT DURIAN (SAWAH LUNTO) SUMATRA

ETHICAL AND ECONOMIC IDEALISM

LYDIA ROSS, M. D.

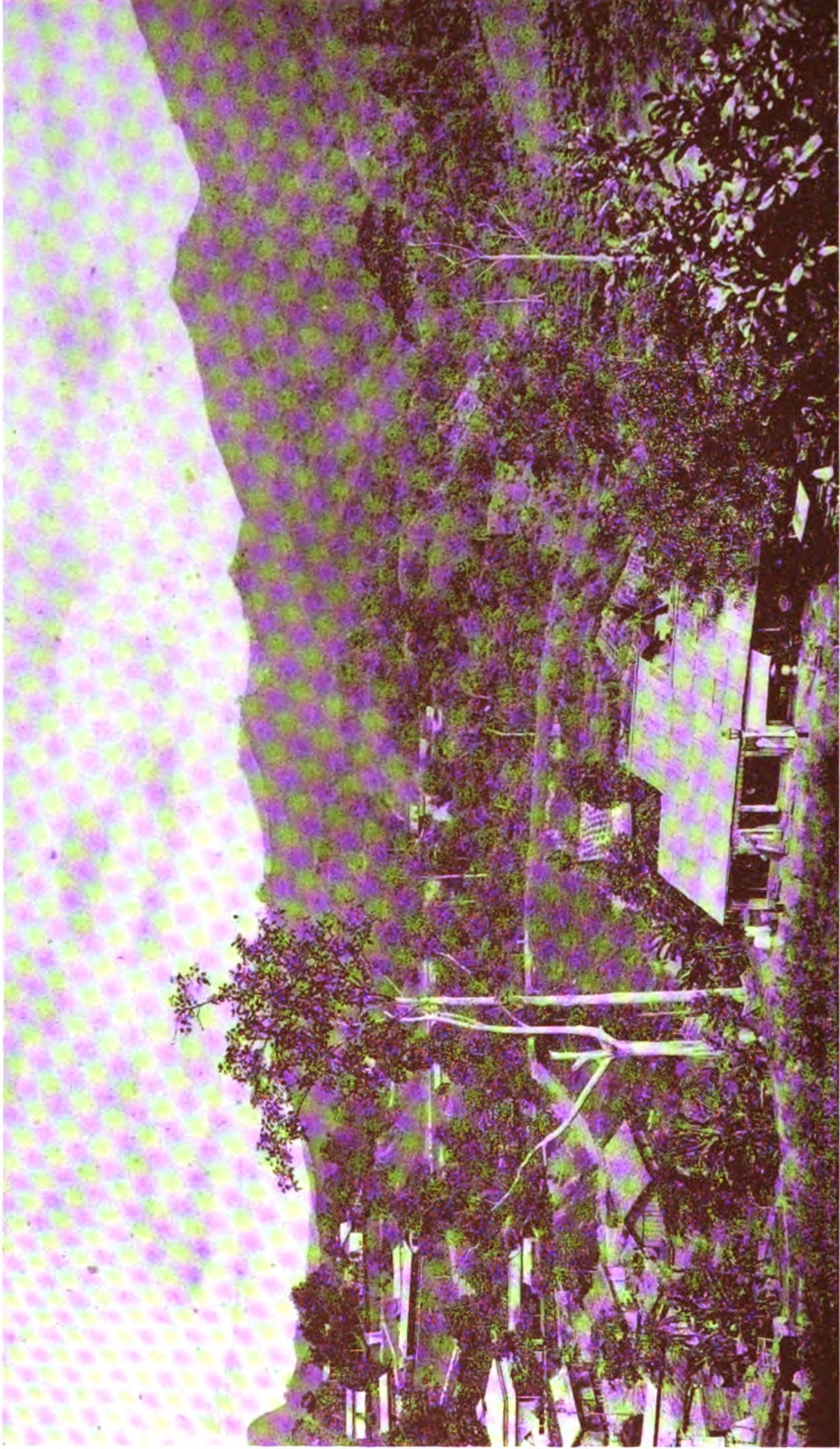
“THE true realism is not to reproduce material things; . . . it is to reproduce the realities of inner life.”— DAVID BELASCO

“IT is a law of occult dynamics that ‘a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.’— H. P. BLAVATSKY: *The Secret Doctrine*, I, p. 644

THE misleading half-truths which some teachings of theology have ingrained into the human mind for centuries have variously crippled and diseased the imagination. The vital truths of Karma and Reincarnation, of man's essential divinity and perfectibility, and of brotherhood as a fact in nature, were the life-blood of the Nazarene's teachings,— as of all true Teachers. But centuries of stunting psychology from beliefs in man being born a miserable sinner, limited to one little life, and at the mercy of a vengeful god, have blinded natural intuitive insight and devitalized the innate power to ‘work out salvation.’ Hence the sense of helplessness which even trained, brilliant minds show in facing many practical problems. What nation or League of Nations can claim to solve the problem of the world's post-war conditions?

War is an unnatural human condition — a diseased social relationship. Human duality offers every man the legitimate battlefield between his higher and lower nature, where the best interests of all are concerned in a common cause. So that actual Brotherhood is the foundation of practical idealism. This provides a safe basis upon which to up-build and operate all institutions,— economic, industrial, scientific, social, and religious.

The innate impulse to act together, in savage tribes as in our civilized organizations of all kinds, points to the basic unity of interests. That the common instinct to establish ‘brotherhoods’ of various kinds so often fails, is due to efforts artificially to produce a local or limited relationship, instead of recognising the universal existence of a natural fact. The brothers of a family naturally act for their mutual welfare. The members of the human family would reap the larger ratio of benefit by giving the wider scope to natural brotherhood. Impractical? Why forecast failure of what has never been tried yet? The lesser schemes of selfishness and competition all leave the problems unsolved.



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V I E W O F T H E C O A L - M I N E S A T D U R I A N (S A W A H L U N T O) S U M A T R A

ETHICAL AND ECONOMIC IDEALISM

LYDIA ROSS, M. D.

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Public Opinion (England), of July 23, 1926, reviews with favorable comment, the first Beckly Lecture, by Sir Josiah Stamp, on 'The Christian Ethic as an Economic Factor.' The lecturer says, in part:

"I have noticed that the fervent and convinced statement on the platform that if only a spirit of universal brotherhood prevailed the problems of men would all be solved, never fails to raise audible and enthusiastic assent. But such a statement is not merely woefully wrong in its emphasis; it is also mischievous, because it dopes men's minds till they cannot see what action is really necessary, still less rise to action.

"I confess to a feeling of irritation when I hear the glib statement, made from the platform or pulpit, which I know from personal experience to be so wide of the mark; and it deepens to despair when I see the easy acquiescence and approval with which it is received. When I reflect upon the nature of the problems that bring misery and suffering in the world, and the silent, hard-working, self-denying souls who are trying to solve them, I think such talk is ungrateful to the point of unchristian heedlessness.

"The ravages and ills of cancer and consumption, the problems of ability and skill set at naught by the derangements of a distant market, the vagaries of the foreign exchanges and depreciation of currency, with its impoverishment of many worthy people, and all its other attendant ills, the population-problem, with the standard of life — these, and a hundred others, look up and cry, not so much for warm hearts as for cool heads.

"I often wonder what would happen if the preacher suddenly got his desires — a community of perfectly changed hearts, ready with all the Christian virtues of self-denial and altruism, face to face with these problems, and with his promised millennium to achieve forthwith. . . .

"Exaggeration of the power of the moral element to overcome social evils is not a mere careless exercise which does no good and leaves no harm. It is positively vicious in at least three ways.

"First, it encourages the average man in mental indolence to which he is only too prone already, . . . it drugs him into the belief that

'Just the art of being kind
Is all this sad world needs.'

"Most people think when they have found someone to blame for a situation, that they have as good as explained it or solved it, and this passion for 'fixing the blame' universally takes the place of intelligent inquiry. . . .

"Second: Exaggeration of this kind leads to a deadly discouragement of all who are engaged in working hard to solve problems with all their mental resources. A patient and life-long worker in some social and industrial problem hears the oracular statement that belittles all his work and virtually snubs it by making a facile claim to this moral short cut. . . .

"On analysis, you will find that the central feature of nearly every indictment on ethical grounds is the conception that redistribution of wealth — a correction of the appalling contrast between extreme riches and poverty side by side — would provide a world of conspicuously fuller and more satisfactory life for the masses. . . .

"Material progress remains as a heritage of the race, each succeeding generation having the full advantage of the past and its sages. In moral progress, on the other hand, each individual in each era has to fight the age-long battle with himself, and the human drama repeats its act incessantly. But as human institutions and social standards are slowly raised in moral content, the fight takes on a new hopefulness and a new sustaining power. The rules are fairer and the elements kinder. On the other hand, the march of economic progress brings in new perils and makes the fight sterner and finer. The moral perils of progress have

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to be strenuously matched by a growing ethical quality in social judgments and opportunities, if man is to win out at last."

Man must 'win out at last,' since that is the destiny of the eternal, unconquerable soul-self that evolves through the material, changing conditions of earth, life after life. And as man is a soul, with a divine birth-right, the common origin of all is the cosmic basis of brotherhood. So that, in the divine economy, everything and every phase of human evolution is provided for, naturally. Therefore, if there is conflict between civilization's ethics and economics, there is something unnatural and unbalanced in the growth.

If the soul instinct, the intuition, is developed by exercise, equally with the mental and material side of the complex nature, it will furnish the higher mathematics to bear on problems that baffle the mere brain. It is the function of the soul-self to give the new hope and sustaining power to meet the progressive perils of a sterner and finer fight in evolutionary progress. The mind has its limitations,—not so, the soul-self. No one can deny a high degree of mental and material efficiency in this era, which for lack of brotherliness, culminated in a civilized world's war.

'Material progress remains as a heritage of the race,' but sometimes only potentially. Note the history of great empires that, rising and falling, show how the racial heritage is forfeited, from time to time. Moreover, mark how the decline of brilliant civilizations kept pace with their moral degeneracy. Morality is no mere cosmetic addition to evolution, but a vital function in human growth and endurance. It is the distinctive mark of the human creature. The egos taking part in the rising and falling stages of empires, were each timed by his individual, national, and racial karma, which ever brings us and our old ties back to reap what we have sown together in former lives. Only the eternal adjustments of inequalities by Karma could locate each one so he would receive the *quality* of what was due him. Only this unfailing adjustment can explain the apparent injustices which are really alternations of previous relations between oppressor and oppressed, *between helpers and those helped in other lives.*

The fact that we are reaping what we have sown in the past and are now creating our future conditions, forever does away with the vicarious scapegoat. Honestly and fearlessly to 'fix the blame' upon ourselves, would lead inquiry to illuminating views of self-knowledge; and he who understands his own dual nature has the clue to all life. Moreover, the disconcerting truth of his failures is more than compensated by knowledge of the *power of his higher nature to make success even out of failure!* Realization of one's duality would inspire to action, rather

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than to 'mental indolence' or spiritual inertia. The fact is, we have been pitifully drugged with the theology which belittled man, who really is the creator who is to *make* the 'kingdom come on earth,' instead of inertly waiting to be saved for some vague post-mortem heaven.

The unerring action of the karmic law gives the common motive for a balanced ethical and economical idealism. Its effects show the egoistic and altruistic logic of operating life's millioned conditions with *equality of opportunity* for all to work out the karmic debt of past errors and acquire the karmic merit of more perfect growth. The mere redistribution of wealth would be but a foolish and futile play with externals, which would not touch the hidden mainsprings of self-created causes. Even a sudden change in the whole economic situation would leave untouched the injustice and selfishness which current human nature, as individual men and women, is expressing in all its institutions. The vast, complex mechanism of life, as a whole, is an inert mass but for the living motive power of human mind and heart.

There is no chance for the preacher suddenly to have his prayers answered for a perfected human nature,— for *genuine growth is gradual* and *progress is made step by step*. When men have gradually evolved their potential millennial impulses, all human institutions will give them typical expression, as naturally and inevitably as our present status of brilliant materialism is everywhere in evidence.

Why should the 'patient and life-long workers' feel disturbed by suggestions of trying moral power for solving problems which all their 'mental resources' fail to solve? If they were working out the illuminating truth, would it not give their work so secure and satisfying a basis that no snubbing could affect them? William Q. Judge once said of the doubts that depress earnest workers at times:

"To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful."

He was confident that the Theosophic truth would prevail, though personally he was belied, persecuted, and betrayed. He knew the power of the ancient philosophy of life which operates in harmony with the whole trend of evolutionary forces, in nature and in human nature.

The working creed of any successful business-house or corporation, anticipates, meets, and provides for 'derangements' of its markets, near and far. Surely the motive of brotherhood could widen the scope of the same principles, so that altruistic supply and demand would provide for the common welfare. Selfish strife finally defeats its own ends and leaves the better nature impoverished in the higher humanities. For

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the brain-mind alone can neither gage nor supply the higher needs of the inner nature.

If a real League of Nations were actually minded to make a business of universal brotherhood, the resulting benefits would flow through every avenue of life,—even the physical body. As it is, current strife and restless self-seeking are duplicated by certain body-tissues running riot, breaking down, or degenerating under the wear and tear of restless, unsatisfying pursuit of mental and material gains. Harmonious, up-building co-operation in the body politic would naturally work out with the individual more at peace with himself than now prevails, with the inner conflicts between the ideal and material impulses. Thus the changed vibration of sensitive human tissues would make them less favorable soil for the 'ravages of cancer and consumption.'

Extensive research and experimental laboratories fail to find the ultimate causes of increasing degeneracy and malignancy. Meantime, the radio hints at the surrounding world of thought and feeling, filled with all kinds of selfish, sordid, and disintegrating wave-lengths, broadcasted and unwittingly picked up by sensitized modern nerves that react upon every cell in the body. The field of consciousness is yet to be reckoned with in analysing disease and disorders. Katherine Tingley says in *Theosophy: the Path of the Mystic*:

"There is self-destruction, even on physical lines, in carrying an atmosphere of wrong thought. We have it in our power not only to build our bodies into health, but to retain that health very much longer than the allotted 'three-score years and ten.' This I *know*; and I hold it a Theosophical duty to work towards this end, by right thinking and abstemious and thoughtful living. Moreover, in such an effort, if it is made unselfishly, we can positively temper our bodies, much as metal can be tempered, so that they are unaffected by things that would put a strain upon them ordinarily."

It may be noted that Katherine Tingley's idea of Theosophical duty is a matter of self-discipline rather than bizarre adventures in phenomena-hunting and in gaining 'astral powers.' Her practical occultism is the quintessence of common sense. She has succeeded in applying the ancient philosophy to every department of life at the International Headquarters, Point Loma, California. Here her body of resident student-members are being trained in 'self-directed evolution' by co-operating in the duty of making an art of life. And the system of rounding out the whole nature in cultivating Character, becomes applied idealism in the usual matters of education, industry, ethics, art, and social life.

Moreover, the constant output of Katherine Tingley's teachings by voice and pen, for some thirty years, has been mental leaven in the mass of materialistic thought. So that ideas of hers that years ago were

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denied or ignored, are now picked out of the social air, so to say, by leading minds that intuitively feel the limitations of over-specialized authorities. As an instance of her way of reasoning by analogy, note what the *Public Opinion*, of July 25, 1924, quotes from the *Edinburgh Review*:

"The student of cancer finds himself, before his studies have advanced very far, contemplating a state of matters which bears at least a superficial resemblance to some of the political and economic developments of the present day.

"He is confronted on the one hand by a vast and complicated organization more or less perfectly adapted to certain very large purposes; on the other, by groups of individuals who have forsaken the larger purposes and are concerned only with themselves.

"*The cancer-cell is the supreme example of an anarchist.* Like most anarchists, it lives in a complicated society, every member of which depends for its existence on all the other members. Though it was born to citizenship and the duties as well as the privileges of citizenship, it has become a law to itself and so an enemy to its neighbors. Theft, assault, and murder are among its crimes. The analogy is in no danger of being pushed too far. It is so complete that it is actually impossible to say anything of human society and the various ways in which human society can be disrupted which is not also true of cancer. Man has built his civilizations after the pattern of his own frame; the greatest evil which threatens them is likewise the greatest evil by which that is assailed.

"For the human body is a kind of coral island. It is made up not of 'bricks,' which are inanimate material, but of living and most active individuals. We speak of 'a man' as we speak of 'an egg,' but whereas the egg is a single living thing, a man is many things — a whole empire of living creatures, a vast agglomeration of millions and millions of separate 'specks of life,' each with its own existence, its own sensitiveness, its own dim qualities of body, and even of spirit. The cell is the microcosm of the man. So much so, indeed, that without stretching the parallel too far we may speak of the 'mind of the cell' and even of its ethic. Indeed, we must so speak, for just as a state possesses in some curious way an individuality which is without, yet not entirely distinct from, that of any of its citizens, so the man possesses a vision which the cell cannot possess, yet which belongs in a measure to the cell also.

"If the meaning of cancer as a fact of life is to be grasped this truth must needs be apprehended. The ethic of the cell is both the origin of the law of the body and its consequence."

THE STORM

A Colloquy

KENNETH MORRIS

A LONG the shore-line, ocean creaming;—
Whitecaps gleaming out on the sea;—
Like navies routed and wrecked and driven,
O'er the face of heaven the rain-clouds flee.

THE STORM

— *Nowise Earth forgets the age,
Hid in her red heyday and prime,
When the Atlantic Princes' rage
Shook the axle-trees of Time.*

— Over the gray sea's sinister trembling,
Rattling, rumbling, screaming, comes,
Lashing the bluegums eastward leaning,
The wind's fife-keening and plunge of drums.

— *These be echoes of the roar
Of contentions huge and grim
Waged 'twixt earth and heaven of yore
By Emperors of the Anakim.*

— There's no quiet at all in the world;
Thought, wing-furled, lies by in the mind,
Shaken and cowed by the mad, gigantic,
Incessant, frantic drums of the wind.

— *By the wrath and battle-lust
Of vaunting and gigantic kings
Whose exorbitant dust is dust
These ten hundred thousand Springs.*

— As if some sorcerous light were a gleam
Where the wind-fifes scream and the wind-drums roll;
As if there were beating of ill-starred pinions
'Twixt the mind's dominions and light of the Soul.

— *Vast ambitions, sorceries, prides,
Born ere historied time began,
Still are blown along the tides
Of the troubled life of Man.*

*International Theosophical Headquarters,
Point Loma, California*

CREATIVE EVOLUTION; OR — SPECIAL CREATION?

C. J. RYAN

II

PASSING on from the central feature of Professor Price's argument — the origin of species in the Root-types — and neglecting much that is not relevant to our purpose or is, as we think, insufficiently evidenced, one or two matters should be referred to as illustrating the weakness of some of the materialistic theories or the singular differences of opinion among leading scientists on the factors of evolution.

Though it is impossible here to discuss every criticism of modern scientific Evolution advanced by Professor G. MacReady Price in his *Phantom of Organic Evolution*, we cannot overlook his remarks on embryology and the so-called 'useless' organs in man, such as the ear muscles, the appendix, the 'gill-slits,' some of which are only found in the embryo while others persist.¹

The Darwinians triumphantly claimed these rudimentary organs as conclusive proof of man's pure identity with and direct descent from the lower animal kingdom, in which they are found active and well developed:— "Man is nothing but a Primate with a rather more complicated brain." Haeckel, especially, tried to draw a complete parallelism between the order of the appearance of the changing forms through which the embryo passes and the order of physical evolution from the sea-slime through the fishes, reptiles, mammals and man. In fact, it was charged that he was so carried away with this theory that he slightly improved on nature in the illustrative diagrams in his books in order to prove it!

The chronological arrangement of the rocks as fixed by their contained fossils has been largely made from the results of the study of embryology, a proceeding which Professor Price considers unsatisfactory because of the doubtful nature of the embryological evidences.

Many difficulties in the way of unreservedly accepting the embryological argument for materialistic evolution have arisen of late, and the author quotes extensively from modern scientific authorities to show that the stages in the development of the embryo have nothing *necessarily*

1. Some of these 'useless' organs, such as the thyroid gland, have lately been found to be of great utility, and in fact indispensable for good health, normal growth, etc.

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to do with the 'recapitulation' of an alleged line of physical heredity, but can better be explained by the theory of a natural and simple growth from the cell to the highly complex organism, and he claims that the "final stages could not be produced without going through the preparatory stages." He quotes Professor Oscar Hertwig:

"We must drop the expression 'repetition of the forms of extinct forefathers' and put in its place the repetition of forms which are necessary for organic development and lead from the simple to the complex."

In regard to the rudimentary organs, Professor Price believes they give no encouragement to the doctrine of the evolution of all animal species from a single protozoic ancestor, but should rather be classed with the traces of horns on hornless cattle, stumps of tails on certain cats and dogs. He says:

"That is, they are only visible, surface manifestations of latent characters which can always be brought out into functional activity by appropriate methods of breeding . . . under other environments in the long ago they may have been useful, or they may again become of use when the real proper environment of these animals or plants is again restored."
— page 163

We cannot do better here than quote H. P. Blavatsky's own words on the matter from *The Secret Doctrine*:

"Similarly with the important question of the 'rudimentary' organs discovered by anatomists in the human organism. . . . Anthropologists, who ventured to dispute the derivation of man from an animal ancestry, were sorely puzzled how to deal with the presence of gill-clefts, with the 'tail' problem, and so on. Here again Occultism comes to our assistance with the necessary data.

"The fact is that, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which all these latter radiate. In this postulate we find a true 'Evolution' or 'unfolding'—a sense which cannot be said to belong to the mechanical theory of natural selection. . . .

"The process of human foetal growth epitomizes not only the general characteristics of the Fourth, but of the Third Round terrestrial life. The diapason² of type is run through in brief. . . . The potentiality of every organ useful to animal life is locked up in Man—the microcosm of the Macrocosm—and abnormal conditions may not unfrequently result in the strange phenomena which Darwinists regard as 'reversion to ancestral features.' Reversion, indeed, but scarcely in the sense contemplated by our present-day empiricists!"
— Vol. II, pp. 683-5

Also:

"The point most insisted upon by the Evolutionists is that, 'the history of the embryo is an epitome of that of the race.' That 'every organism, in its development from the

2. Note the careful use of the word 'diapason,' which means unity or great harmony, not necessarily succession or scale in time-relationship, as has sometimes erroneously been thought. She speaks of the diapason of type, as signifying far more than mere reversion to past and now useless organs.

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egg, runs through a series of forms, through which, in like succession, its ancestors have passed in the long course of Earth's history' " ('The Proofs of Evolution,' a lecture by Haeckel.)
— *The Secret Doctrine*, II, 187

And:

"It is scarcely possible not to recognise in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series."—Lefèvre, *Philosophy*, page 484

Commenting on the above, H. P. Blavatsky says:

"The summary alluded to is, however, only that of the *store of types* hoarded up in man, the microcosm. This simple explanation meets all such objections, as the presence of the rudimentary tail. . . ."— *The Secret Doctrine*, II, p. 187

The Eastern Wisdom does not, however, repudiate the general principle that the growth of the embryo epitomizes, to a degree, the enormous past of man, but it includes stages of existence and conditions of being of which our western science with its purely physical outlook, is not aware, but which it must ultimately recognise in order to make real progress. This subject cannot be considered now, but the student will find in *The Secret Doctrine*, volume II, page 257, and elsewhere, most suggestive hints on the 'recapitulation'-principle.

When H. P. Blavatsky speaks of 'man' she, of course, means far more than the commonplace, limited personality we so mistakenly believe ourselves to be. The real man is the immortal, spiritual being of which the personality is only a mask. On page 188, volume II, of *The Secret Doctrine*, she shows how the transformations of the embryo are explained by the principle of Reincarnation. The reincarnating Ego not only possesses the potential ties of the 'rudimentary organs' but has passed through stages of being resembling those of the embryo, *not all of them having been experienced in the material state of existence, however.*

This subject is profoundly interesting but is too intricate to be followed up here. The student will find statements in *The Secret Doctrine* which, when related to certain phenomenal facts of an obscure nature disregarded except by a very limited number of serious thinkers, place the subject of human evolution on a basis quite unsuspected by science but clearly hinted at in the Oriental scriptures. (See Volume II, pages 174, 737, 149.) In connexion with this a reference is made to "the Pythagorean esoteric doctrine of metempsychosis so erroneously interpreted by critics," "a stone becomes a plant; a plant an animal; an animal a man; a man a god," not as a mere epitome of physical heredity but *in relation to the pilgrimage of the soul.*

Professor Price apologizes for dwelling on the old Natural Selection argument — Darwin's central feature — as it is no longer regarded

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as the leading principle in evolution, but he gives some valuable criticisms which refute the blind-force and chance-variation theory and show the necessity of admitting Intelligent Purpose. The supporters of Natural Selection and the Survival of the Fittest, in trying to account for variations in species, are compelled to recognise that transformations (such as the appearance of a flying apparatus on a mammal or a reptile) were reached by slow degrees through many generations, during which their imperfect beginnings were useless, and sometimes injurious:

“It would seem that natural selection ought to have eliminated these useless structures almost as soon as they appeared, thus allowing them no chance to become functional or useful. But the problem only becomes greater when we are driven to say that very similar useless structures have originated time and time again, and have also persisted through the rudimentary or useless stage until they became useful to the organism.”— p. 34

He illustrates this unanswerable point by the electric eel of South America, the electric catfish of Africa, certain rays, and other fishes of diverse kinds, which have independently developed electric organs, and by unrelated kinds of flying-fish. Such complex organs as eyes with lens, retina, etc., have been developed by cuttlefishes and other creatures on absolutely independent lines. The same argument applies to the wings of insects, bats (mammals), pterodactyls (reptiles), and birds. Certain almost identical breathing organs developed at least four times independently among the invertebrates.

It is inconceivable that all these and many others could have been produced by small, useless, and often obstructive variations accidentally becoming, in the course of innumerable generations, gradually nearer to the perfect and final functioning form — eye or wing, etc.,— *in so many independent directions*, without a Plan of some kind, and Constructive Intelligences guiding, and preserving. Especially, as useless variations should be, according to the Darwinian hypotheses, eliminated by natural selection, and only useful ones allowed to persist. Many variations, in their incipient stages, would actually handicap their unfortunate possessor, and even prove fatal until fully able to function, unless there was some consciously-directing Force behind. The Ancient Wisdom, of course, covers this point by the ‘Designers’ referred to above.

Another subject treated by Professor Price is the alleged descent of the higher plants from the lowest and simplest: he speaks of “the despair among modern botanists regarding the tracing out of the lines of evolution among the great groups of plants,” and quotes many authorities to that effect. For instance, Dr. D. H. Scott, in *Extinct Plants and Problems of Evolution*:

“The evolution of plants, so far as the record shows, does not present a uniform

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progression, but rather a series of diverse periods, each with a character of its own. . . . The record (geological series) shows no time-limit between Monocotyledons and Dicotyledons,³ and throws no light on the possible derivation of the one class from the other. Both extend back far into the Cretaceous, and throughout the whole time the Dicotyledons appear more numerous than the Monocotyledons, as they are at the present day. . . . On the whole, one is impressed with the independence of the various phyla (great divisions of the animal or vegetable kingdoms) of vascular plants all through the geological record."

These difficulties vanish when the principle of the appearance of Root-types from the inner world is applied to the vegetable as well as the animal kingdom. As time passed these new types, limited in numbers at first but afterwards increased, were brought into physical manifestation, 'created' as it is mistakenly called, a word used by H. P. Blavatsky with great caution and reservations.

A serious botanical problem lately sprung upon the scientific world, which shows how difficult it is to be sure that we can see the records of the Stone-Book of Life — the rocky strata with their fossils — in their true proportions, is referred to by Professor Price. According to the fossil record, *as known three years ago*, the great division called Angiosperms (Palms and Dicotyledons, with seeds contained in seed-vessels) did not exist before the Cretaceous, or Chalk-period, at the end of the Secondary or Mesozoic Age. The ancestors of the Angiosperms were supposed to have been a peculiar kind of ferns tentatively called Pro-Angiosperms (Le Conte, etc.), whose leaves have been found in the early Cretaceous. No other descent seemed available.

But in 1923 an Angiosperm was found in a coal-ball of the *Carboniferous* at Harrisburg, Illinois (See Dr. C. A. Noe, 'A Palaeolithic Angiosperm,' *Journal of Geology*, May-June, 1923). The Carboniferous is, of course, several 'Periods' and many millions of years older than the Cretaceous, and its plants quite different and supposedly more 'primitive.' How did it happen, then, that a highly advanced flowering plant, an Angiosperm, undeniably existed at such an early period as the Coal Age, among an utterly unrelated vegetation? This established fact shows that the Angiosperm Root-type had already been precipitated into material form as the progenitor of the great development of the later ages, and that the Angiosperms were not developed by 'natural selection' etc., from the far later 'Pro-Angiosperm' ferns! It does not prove, though, that the Cretaceous and Carboniferous periods were contemporary!

In view of certain important teachings in *The Secret Doctrine*, one or two significant points discussed by Professor Price show where

3. Or endogens and exogens, the two principal groups of plants, with one seed-leaf or two seed-leaves (cotyledons) respectively.

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he has (occasionally) come very near the teachings of the Ancient Wisdom. Speaking of the decline in size, etc., of modern species, he says:

“How do modern forms compare with those of the antediluvian world? Has there been development or degeneration?”

“There can be but one answer by anyone acquainted with those superb, those giant forms among the larger mammals which were man’s brute companions before the world disaster, and which are still found living in various parts of the modern world. Whether we consider the huge Pleistocene elephants, or the lion, the bear, the hippopotamus, the rhinoceros or the elk, found as fossils in these deposits, or whether we descend the scale of life and study the fishes, the insects, the crustaceans, the mollusks, the reptiles, we are constantly met with evidences that the fossil forms are larger and better shaped than their corresponding living representatives, if any allied families or genera are still alive in our modern world.”— p. 108

In further argument for a former ideal state of existence for men and animals, he points out that the Old Stone-Age Cro-Magnon race, said to be, according to Sir Arthur Keith and other high authorities, “the finest the world has ever seen,” illustrates the same tendency to large size and splendid physical development so noticeable in the pre-historic mammals, reptiles, etc.⁴

In connexion with the decline in size, etc., he treads very nearly in the footsteps of the Ancient Wisdom in saying:

“If there is any relationship between man and the anthropoid apes, it is the latter which have degenerated from the former, instead of the former having developed from the latter. I do not say this is the true solution of this enigma; but I do say that *there is far more scientific evidence in favor of this hypothesis than there ever has been in favor of the long popular theory that man is a developed animal.*”— p. 211

We may fully agree with this author in his criticisms of certain aspects of biological science, especially its materialistic tone and general lack of vision into the spiritual causes behind the phenomenal appearances,⁵ but not at all with his sweeping denunciations of Evolution. It is, assuredly, of great importance to realize that the world is not a mere

4. The Cro-Magnons or Aurignacians of Western and perhaps Central Europe are the most remote of the possible ancestors of modern man. Beyond them, in time, we have hitherto found only the Neanderthal and other brutal races, which science declares are not ancestral; they have all died out long ago. Where the Cro-Magnons came from, and their forebears, is one of the great problems of anthropology, and it will be difficult to solve it without calling upon the Atlantean explanation.

5. An example of the severe limitations of many scientists is found in the *naïve* discussions on the problem of the ‘running down’ of the universe to eternal stagnation. Many still think a ‘rewinding’ of it up into physical activity quite improbable. In a smaller matter, many doubt whether there are more than a few planets in the universe physically able to produce intelligences such as man, implying that ‘organic evolution’ leading to the human level is quite a fortuitous and chance affair, and no part of the great cosmic scheme. Eastern science more sanely and reverently says: “Nature energizes for the soul’s experience.”

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physical machine, and so forth, but the spiritual view of existence does not exclude the principle of Evolution, quite the contrary, though necessarily far more must be implied by the word than the mere physical process of generation after generation becoming a little more complex, or varying, by nothing more than 'blind natural forces.' According to Theosophy, Evolution implies Involution, or the return of that which descended through many stages into the most material conditions back to the spiritual source from which it came, glorified and enriched by its conquests and experiences. This means a soul which is not destroyed when its material vehicles — even the more subtle ones — perish. This means *Reincarnation* as a fundamental method of Evolution.

Those who feel that modern 'Organic Evolution' is more or less a 'phantom' and yet feel strongly that some kind of Evolution is real, will find what they need as direction for research in the luminous suggestions in *The Secret Doctrine*. To the student of Theosophy, Professor Price's book is not so much a protest against popular biology, as an appeal, however unconsciously to himself, for the Ancient Wisdom of the East.

The Theosophical Leaders, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, have never tired of pointing out the one essential basis on which Nature's mysteries can be approached with any hope of gaining real knowledge — the pure, impersonal desire to benefit the race. This is not merely an intellectual urge; it comes from the heart or it is sterile and profitless. In *The Voice of the Silence*, H. P. Blavatsky writes:

"To live to benefit mankind is the first step. . . .

"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

"And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom."

Dazzled by the mechanical inventions and brilliant discoveries of the last hundred years, people are easily induced to look upon modern science as a beneficial thing *in itself*, ignoring the fact that such intellectual progress can and does advance without regard to moral or true social advancement; it may even temporarily impede the higher standards of life. True Science — co-ordinated knowledge — is ennobling. It is hopeful to see that some leaders in science are awakening to the fact that the intellect without the heart is threatening to drag us into hazardous places. We read in the Eastern Wisdom:

"O Teacher, what shall I do to reach to Wisdom? . . .

"Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the

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'Heart' doctrine. . . . Even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it."

In perfect harmony with this the following remarks by Professor R. D. Carmichael of the University of Illinois in the *Scientific Monthly* for September, 1926, are highly significant of the trend of thought towards the Theosophical position — and they do not stand alone:

"Science has not done the work of developing a spirit of kindness in the requisite degree. . . . Without more kindness a trend in the direction of rivalry and suppression, as indicated by (Bertrand) Russell in 'Icarus,' in a terrible picture, seems inevitable. We are headed in that direction now, probably on account of the philosophy of life that we hold; and the philosophy which this generation holds is that which science has taught it. . . . Science can contribute but little directly to the establishment of the profounder virtues. It has great power and control with regard to material things, but it is still essentially without direct force in enhancing moral standards and enlarging moral values. . . .

"No amount of psychobiology or biochemistry — good as these are as aids — can carry us to the goal. I shall be so radical as to insist that we are in need of the old-fashioned practice of meditating upon the nature of human character and of considering what sort of individuals we must be if life is to be worth living. . . .

"There is no reason to think that all men or even a majority of men will realize the need of kindness so fully as to turn to its cultivation. . . . Another prolonged world war would carry off a much larger proportion of the whole population without discrimination of age or sex or condition. . . . The only salvation from it is the cultivation of a widespread spirit of kindness and co-operation. And neither science nor ethics has found a way to foster it.⁶ Are we destined to perish . . . and leave the heritage of the earth to another race more kindly or less powerful than ourselves? Or perhaps sadder yet, shall we allow our present civilization to perish and leave the earth to a degenerate race of men, still without kindness, but also without the ability to produce the destructive tools of the scientists? Unless the will to kindness springs up amongst us in new power, we are in danger of one of these alternatives."

More than forty years ago an Eastern philosopher, one of H. P. Blavatsky's Teachers, made a very similar statement which attracted much attention from its unusual daring at a time when science was looked upon by so many hungry seekers for enlightenment as containing "the promise and potency" of the future:

". . . The realistic science of fact on the other hand is utterly prosaic. Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting, except in the degree of its potentiality of moral results, and in the relation of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to everything and everyone, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask them . . . what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for *Man* as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? . . .

6. Nothing but the realization of the great central teaching of Theosophy — the actual divinity of man in essence, and therefore the unavoidable corollary that "Brotherhood is a fact in Nature," can foster the spirit of kindness, harmony, and peace.

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“Exact experimental science has nothing to do with morality, virtue, philanthropy — therefore can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers — as far as the path of *Uranus* is outside the Earth’s — we distinctly refuse to be broken on any wheel of her construction. . . . Were the sun, the great nourishing father of our planetary system, to hatch granite chickens out of a boulder ‘under test conditions’ tomorrow, they [the men of science] would accept it as a scientific fact without wasting a regret that the fowls were not alive so as to feed the hungry and the starving.”— *The Occult World*, p. 133

Above all, mechanistic Evolution, with its insistence upon the purely physical, the struggle for existence, the survival of the fittest, *i. e.*, the strongest and most selfish — the spiritual factors being entirely ignored — is not only isolated from moral advancement but inevitably gives excuse for the worst qualities in man. Evolution, according to the teaching of the Eastern Wisdom, is precisely the contrary; it is founded on the principle of spiritual development, first of all through inherent processes and afterwards by self-directed efforts leading to heights as far above us now as we are above the beetle. And, most important of all, there is something that strives and learns and develops through life after life, and which does not perish with its temporary vehicle.

So we come back to the simple teaching of the Ages — Theosophy — Brotherhood, Compassion, Self-control, as the basis of all true progress. The world may command still greater potencies, more electric wonders, more death-dealing chemicals, more playthings, but such things are superficial in comparison with the spiritual results which come when man begins to realize his true inner divine nature, and that the Kingdom of Heaven is within in reality and not as a conventional phrase.



“THE possibilities of human nature are not limited, and it is not difficult to discover truth if we only look for it unbiasedly. But we must be without preconceived notions: we must have no belief in a personal god, or that we live but one life on earth; for such ideas as these cripple the mind and are bound to generate fear and unrest. To find that Infinity within us, we must start upon the quest aright; having freed our minds of all such remembrances as would forever prevent our realizing the goal.”

— KATHERINE TINGLEY



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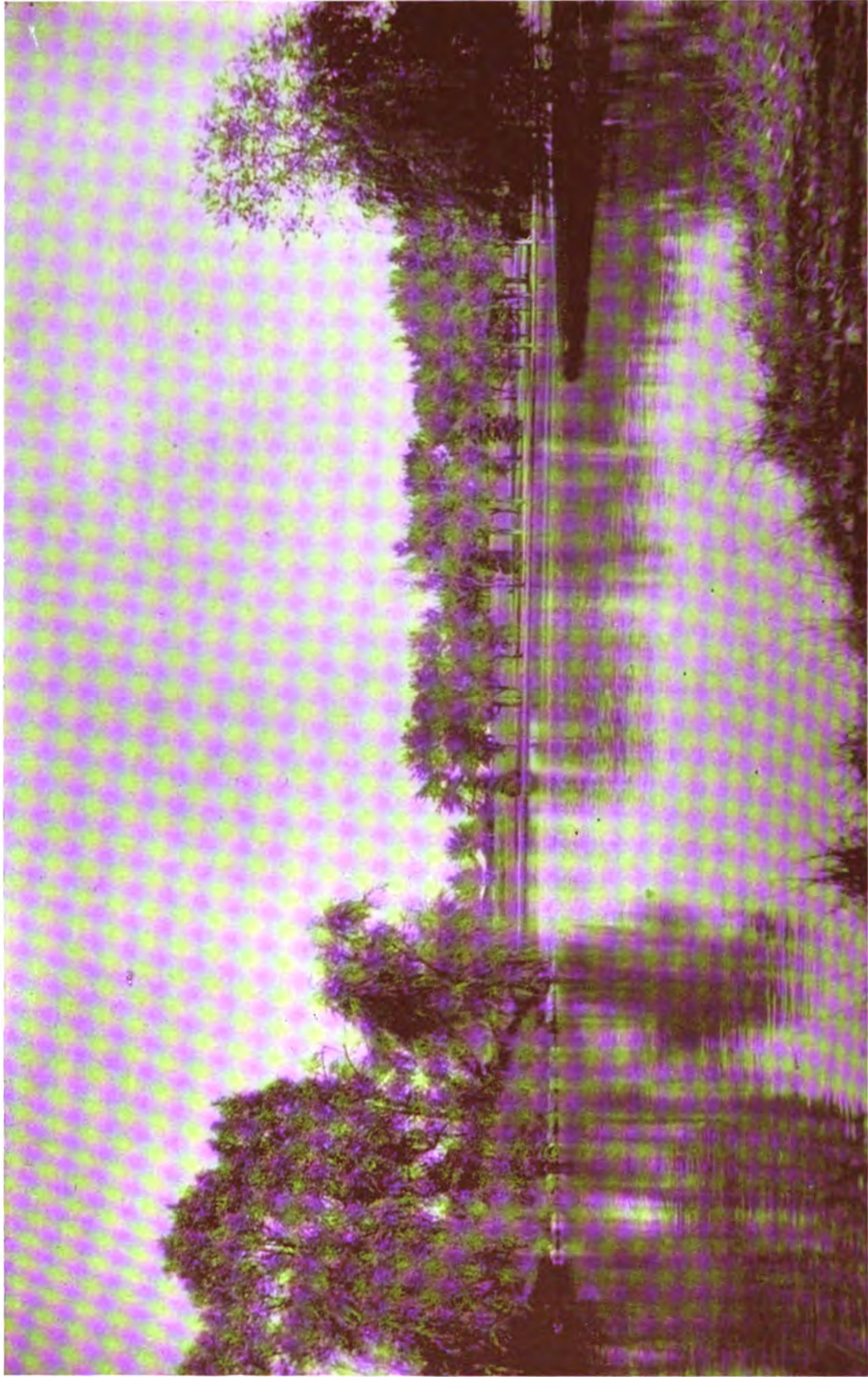
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“THE KEY TO THEOSOPHY”

Some Notes on Chapter Six

HERBERT CROOKE



THE writings of H. P. Blavatsky are distinguished from those of many other writers by the direct and fearless way in which she attacks the shibboleths and inconsistencies of modern thought. One feels when reading her, that here we have someone who knows the solutions of the deeper problems of life which are discussed. She does not write as a mere student who has read up all the authorities on the subject and who proceeds to retail their deductions in some modified form for less learned minds. She writes rather as the skilful medical practitioner who has not only 'walked the hospitals,' as it were, but is wholly familiar with every phase of every case to be diagnosed by having had direct contact with it. Thus in chapter vi, we find certain Theosophical teachings marshaled before us with all the compelling assurance of a great Teacher, who knows the mind of his pupils and anticipates their questions. Starting with universals she comes gradually to particulars and finally supplements her teachings by the appeal to history to demonstrate the world-wide and age-long character of the doctrines she enunciates.

In the preceeding chapter there is an exposé of the weak and illogical position taken by the theological advocates of dead-letter creeds and formularies. There is a complete brushing aside of the charges of heresy, pride, and blasphemy so carelessly leveled against Theosophists. And there is a noteworthy comparison of the methods and teachings of the Buddha and Jesus which shows that both have drawn their doctrines from one central fount of truth, and that they were both animated by the one common spirit of helpfulness and charity for suffering and ignorant humanity.

In this chapter the positive side of Theosophical teachings is submitted. The fundamental idea of one absolute Unity throughout the universe is emphasized. The universe is not a creation, but rather an evolution, its manifestations being objective and material in alternate succession to a condition of subjectivity during regular intervals of time which last for periods of immense duration. Such periods constitute a 'Cycle of Life' followed by a 'Universal Night.' These alternations are called by the Hindûs the 'Days and Nights of Brahmâ.' The material universe is spoken of as an illusion — a temporary illusion because of

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its ever-changing character, a periodic reflexion of "the only universal and eternal reality" cast on "the infinite spatial depths."

To the question, how the conscious *to be* proceeds to manifest itself from the unconsciousness that *is*, we are told that "It is *unconsciousness* only to our finite consciousness," which implies that upon its own plane there is full consciousness. To understand this would probably be to understand the meaning of that mysterious goal of being which is called Nirvâna.

From the consideration of the universal the reader is brought to the examination of the particular and individual as it is to be observed on our planet and in man. This planet, Earth, with its six companion-globes, constituting a chain of seven, is related to man with his seven principles. But the six companion-globes are not on the same plane of objectivity as our Earth is. In this there is a correction to some of the mistaken ideas put out by a certain school of so-called theosophists, that the planets indicated are those of the objective solar system, such as Venus, Mars, etc. On the contrary, we are told that —

"It is not only that their material density, weight, and fabric are entirely different from those of our Earth and the other known planets; but they are (to us) in an entirely different *layer* of space, so to speak — a layer not to be perceived or felt by our physical senses."

As an evidence of such different layers or states of being, reference is made to the two states of our ordinary consciousness — the waking and the dreaming — which are experienced by all classes of mankind, the learned and the ignorant.

In this connexion man, as the Microcosm of that which, as the vast universe, is the Macrocosm, is regarded as a dual being, "the spiritual and the physical, the man who thinks and the man who records as much of these thoughts as he is able to assimilate." In the New Testament we find similar teachings, as also in the writings of Plato and others among the ancient Greeks. In Theosophy a more precise definition of the composite nature of man is given, and this is known as the sevenfold nature of man, of which four aspects constitute the physical man, called the Lower Quaternary, and three the spiritual called the Upper Imperishable Triad. It is those four aspects — the Lower Quaternary — which fade away and cease to exist "either at or soon after corporeal death," from which condition it is declared there is no return, no *resurrection in the flesh* — a dogma of the Churches borrowed by Christian Theology "from the Egyptian and Greek exoteric systems of the Gnostics."

The Upper Triad with so much of the personal consciousness as can be merged with it is the immortal imperishable Ego, and being freed

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from the limitations and hindrances of the Lower Quaternary, it “returns to the source whence it proceeded,” and in due time is again emanated and reincarnates in another ‘garment of flesh’ until the full purpose of that intimate association with material life is accomplished.

The Teacher at this point warns the reader that

“more than one important detail [of this doctrine] is withheld, which those who study the Esoteric Philosophy and are pledged to silence, *are alone entitled to know.*”

The concluding section of this chapter identifies this teaching with that of the ancient Greeks and their Sacred Mysteries, and quotes extensively from Plutarch to show that the Theosophical Kâma-loka and Devachan were portrayed in those Mysteries, and that the conditions of man in the after-death states were well understood by the ancients.

MODERN PROBLEMS IN THE LIGHT OF THEOSOPHY

Man a Spiritual Being: The Law of Harmony

H. A. HENTSCH

WOULD it not be true to say that it is lack of knowledge of our own nature, and ignorance of our true relation to the universe in which we live, which lies at the root of all so-called Modern Problems? That, certainly, is the teaching of Theosophy. Hence, we shall do well seriously to consider *what we are*. As the wise Socrates taught: “Man, know thyself!”

First, as to the Universe, of which we are a part; according to the teachings of Theosophy, the Universe is the (illusionary) manifested aspect of the Deity. Whilst we do not, and cannot, know what the *Unmanifested* Deity is, in Itself, we are yet able to gain some understanding of the manifested aspect of the Divine Life; for the world in which we find ourselves is such an illusionary manifestation of the Deity.

Studying it, we learn that we live in a Spiritual Universe; governed, always and everywhere, by spiritual laws. That these laws — the laws of nature, as we loosely call them — are the expression of Divine Wisdom; and, moreover, of Divine Compassion. Further, that being divine, and the expression of ultimate wisdom and compassion, these laws are immutable; the same yesterday, today, and forever. Also, we learn that it is foolish to speak of physical laws, as distinguished from spiritual laws, for all are but aspects of the one Divine Law. So, too, we learn that what we ordinarily speak of as the physical world is merely that

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aspect of the universal whole which is perceptible to us through the organs of sense.

Coming, now, to Man. According to the teachings of Theosophy, Man is a self-conscious spark of the Divine Flame; *essentially*, an integral part of the Deity Itself. Hence, being, in his essential nature, part of that which Is, the Reality, Man is both eternal and immortal.

It is written:

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

But, *do* we know it? Is not our forgetfulness of our divine essential nature the source of all so-called modern problems?

Is the fact too far-reaching to find belief? Let us consider. Did not Jesus teach: “Be ye therefore perfect, even as your Father which is in heaven is perfect”? Is such transcendent perfection possible to any one except an *essentially* divine being?

Again, did not Jesus teach: “The Kingdom of heaven is within you”? Where should heaven be found except where the Divine abides — the Divine, whose temples we are? And yet again, did not Paul teach that we “are every one members one of another”? Where is this unity to be found, if we overlook the fact that we are all partakers of the Divine Life; part of that “Light which lighteth every man that cometh into the world”?

Man is *not* — as we are often told in these days — something insignificant and ignoble, rising — slowly, foolishly, and blindly — to some measure of knowledge and wisdom. No; as already said, man is *in his essence* a spiritual being; dwelling, we may now add, in an animal body. The real Man has always existed and will always exist. He has incarnated on this earth in order that he may gain experience in the lower states of matter and consciousness. Also, that he may help forward, to higher states of being, the inferior lives which collectively make up that which we call nature.

Man’s body is built up of these inferior lives; and the passion, desire, sensuality, and selfishness which find expression in human life belong, in reality, to these inferior lives, and not to essential man himself.

Man has to learn to control and master the forces of life within and around himself. In order to do this, he must first learn to control and master his mind; for man is, pre-eminently, a Thinker. The mind, again, has two fundamental aspects; the lower aspect bringing us into conscious relation with the brain and the organs of sense; and the higher aspect into conscious relation with the spiritual states of being.

MODERN PROBLEMS IN THE LIGHT OF THEOSOPHY

The so-called modern problems are an expression of the fact that we have come to identify ourselves with the lower aspect of our minds; and hence with the appetites and desires of the bodies in which we live.

As Paul writes:

"The god of this world hath blinded the minds of them which believe not. . . ."
— 2 Cor., iv, 4

What, then, is the remedy? It is, in a word, Theosophy. What we all need is Divine Wisdom — knowledge of the laws of life; knowledge of ourselves as spiritual beings.

For the most part, we human beings are earnest, kindly, well-meaning people. Yet, we have failed — our good intentions notwithstanding; and the outcome of our efforts is the world as we find it today. For, do not let us deceive ourselves; we are but reaping what we have sown. The divine laws have never failed, and never will; but Man stands so high in the scale of being that he has free Will. We have chosen our own path, shaped our own destiny, and the condition in which we now find ourselves is the outcome of our own thoughts and acts.

What then? The reaping-time is followed by a new sowing-time. We have sown to the flesh; let us now turn to the Spirit.

But it may be asked, does 'sowing to the Spirit' mean a life of joyless seriousness and acrid austerity? Not at all. In reality, life is a great and joyful adventure. Within us and about us are wonderful territories to be traveled; new worlds to be explored; spiritual Mount Everests to be climbed. Everywhere transcendent beauty and splendor; everywhere (if we will) the companionship of our fellow-men. Everywhere, if we do but seek it, the compassionate help of the Divine Teachers — Leaders of humanity.

"Listen to the Salutation of the Dawn! Look to this Day, for it is Life, the very Life of Life! In its brief course lie all the possibilities and realities of your existence — the Bliss of Growth, the Glory of Action, the Splendor of Beauty. For yesterday is already a dream and tomorrow is only a vision; but today well-lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well therefore to this day! Such is the Salutation of the Dawn."



"One has but to evoke one's own Higher Nature, perceiving and recognising the resources of the God within one's own being: and the response will come as surely as the rising of tomorrow's sun. Was it not said that the Kingdom of Heaven should be found within ourselves?"

— KATHERINE TINGLEY

THE TEACHINGS AS TO NATURE AND MAN

Notes on "The Key to Theosophy," Chapter Six

S. W. STANLEY



O the sincere student of life this is the subject above all others to be studied. When realization begins, and dim perception struggles through blind inertia, the vistas reveal themselves, extend and extend, gather height and breadth and depth, beauty and rightness, until the prospect becomes lost in splendor too dazzling for the mind to contemplate. This is not rhapsodizing, but sober truth, as the writer understands it.

Surely here, then, for us, is the most worthy science and study. For we do not as yet know what or why we are. The eye that sees with the true sight is closed for most of us, and we go about our daily concerns guided by the earthly vision only. Therefore the study of man, of the Self, of the origin and destiny of self, must be the most vital thing we can turn our attention to. "*Man, know thyself!*" That is all.

But the process of becoming the knower covers, according to the teachings of the Ancient Wisdom, or Theosophy, a period of enormous duration, during which man, the ego, must pass through endless phases of material experience, in states of matter of varying degrees of substantiality, on this and other globes. Not only in the physical form that we know, but in other forms, as varied maybe as the forms of life on the earth, until the man-state is reached.

This is the eternal law as the student of Theosophy accepts it. It is not a nebulous happening of fortuitous origin, but an absolutely definite science; to be approached with the mind stripped of glamor and sentiment, and to be studied with ever-awaking consciousness, with every whit as much earnestness, and anticipation of final realization, as one would study a work on some scientific hypotheses of the day.

The simile, however, is poor, for the scientist of today deals with matter only, and of that only its baser forms; while the scientist of life treats of matter in all its infinite degrees of density, and seeks ever towards a knowledge of the Unmanifested, an awakening to the purpose of it all.

For Man — what is he? The teachings of Theosophy hold that the essential man is eternal, a Ray of the Divine; a spark from the all-pervading Fire; a drop from the Sea of Light.

For us, with our present undeveloped minds, he must remain a

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mystery; but a 'Ray of the Divine' is as near as the mind can approach to the reality. Bald words convey little, for the mind in its limitations cannot possibly take in anything but finite concepts, form anything but finite pictures, the action of the mind being often to modify and becloud the thinker. Therefore conception of Spirit and all that pertains thereto comes not until the eye of the inner sight opens, and the soul begins to perceive things in their true relationship.

That the universe exists for no other purpose than for experience, for the hosts of beings composing it, is a fundamental teaching of Theosophy. If this is so, and we believe it to be so, what a tremendous weight of responsibility it throws on to our individual shoulders! We, instead of being a mere accident in the scheme of things, "a discreditable episode on one of the meanest of the planets," become the central figure, a part of the reason of it all. And consciousness watches us as we go through our daily travail. Every action, every thought, or word, surely, then, takes on a significance quite new; there is no longer room for chance; everything we do or think matters, and the day, as it passes moment by moment, is fraught with endless possibilities, each moment presenting its opportunity of choice.

How can this be otherwise if the universe and all therein exists for education, and without man would not be?

What a transcendent future thus opens out before the pilgrim-soul; what possibilities must lie latent in man's make-up for him to need as his field of schooling the whole created universe! No mere evolution from Tertiary slime, no mere development of the bestial ape, but an emanation from the One Eternal First Cause, seeking, through aeons of time, in myriad states, in countless bodies, Self-knowledge; and upon finding it, returning to the One Spirit. "The drop slips into the shining Sea."

The teachings indicate that we are now passing through the lowest or densest states of materiality. The Divine Ray, now hidden beneath the crust of matter, moves steadily forward in its quest for experience; the soul energized by the Ray, marches on, forcing its way through denser and denser matter, blindness and misconception; immersed in it, yet in direct contact with it only by means of the vacillating mind, learning only by that poor means, conscious only of its mighty destiny and its path thereto: the path of Brotherhood and Compassion.



"HYPOCRISY can have no place where one is trying to lead the Theosophic life."— *Katherine Tingley*

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

WARIOUS more or less materialistic explanations have been given by the learned to account for the almost universal practice in ancient times, and to a degree today, of rendering honor to the serpent-symbol. In Egypt it rests on the forehead of royalty, and it occurs (with and without human legs) in the 'Book of the Dead'* and other significant places. In China, though more frequently the dragon-form is preferred, it is widely used in connexion with wisdom and spiritual knowledge. The cobra of India, seven-headed or otherwise, is carved on innumerable temples. Even in the Hebrew scriptures the serpent is a prominent symbol, as we find for instance in the uplifted Brazen Serpent of Moses which healed those who "looked upon it"; and above all in the remarkable saying of Jesus: "Be ye wise as serpents and harmless as doves." In Greece the serpent invariably accompanies Aesculapius, the god of healing; and Hermes, the god of wisdom, carries the mystic caduceus with two serpents twined round a rod. Even in Ireland, though snakes are not indigenous, the serpent-motif was frequent in old times; and the Druids called themselves 'serpents.'

In ancient symbolism, when the serpent was associated with an egg — a very frequent arrangement — it related to Cosmic creation. H. P. Blavatsky says:

"The 'Mundane Egg' . . . is found in every world-theogony, where it is largely associated with the serpent symbol; the latter being everywhere, in philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom."— *The Secret Doctrine*, I, 65

"That the Serpents were ever the emblems of wisdom and prudence is again shown by the caduceus of Mercury, one with Thoth, the god of wisdom, with Hermes, and so on. . . . The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. Mercury . . . conducting and guiding with the caduceus the souls of the dead to Hades and even raising the dead to life with it, is simply a very transparent allegory. It shows the dual power of the Secret Wisdom. . . . It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead — a very deep metaphor if one thinks over its meaning."— *The Secret Doctrine*, II, 364

The serpent-symbol is not wanting in the New World; in fact,

*"In the 'Book of the Dead' it is commanded [verse 13] that chapter clxiii should be read 'in the presence of a serpent on two legs,' which means a high Initiate, a Hierophant, for the discus and ram's horns that adorn his 'serpent's' head in the hieroglyphics of the title of the said chapter denote this."— *The Secret Doctrine*, II, 213

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it is one of the most frequently found, and again in connexion with wise men and divine knowledge. Quetzal-coatl, the great ruler and hero, whose fame, under different names, extended over an enormous territory from Central America to British Columbia, was the Plumed Serpent.

The great Serpent-Mound in Scotland is well known, also the much larger and better preserved ones in Ohio, and now we learn that the University of Chicago anthropological expedition has discovered another in Illinois — the third American one found. Very little has been known about the Illinois-mounds, but a thorough investigation is now to be made, and the discovery of this new serpent-mound may help to show a connexion with the Ohio civilization.

Near the serpent-mound was a bear-mound 77 feet long. The serpent-mound is about 225 feet long and is coiled in the form of a snake. Nothing is said in the report as to whether it is represented as swallowing an egg, as in the Ohio and Scottish serpent-mounds. This is a very ancient and wide-spread symbol with a profoundly philosophic meaning. It is becoming more and more necessary to abandon the attitude of superiority in relation to ancient peoples in view of the many new discoveries of their mental power and practical abilities, and a study of *The Secret Doctrine* by H. P. Blavatsky, makes it very clear that the serpent-symbol included a very wide reach of scientific and philosophic knowledge.



Professor Byron Cummings of Arizona University — a bold investigator of prehistoric remains who dares to step outside conventional lines when necessary, as has been previously shown in these pages,— has just published a most interesting description of the remarkable monument Cuicuilco, recently cleared from débris and partly excavated. It stands near San Fernando in the Federal District of Mexico, not far from Mexico City, and appears to be the oldest structure so far found in North or Central America. It was entirely covered with sand and clay and appeared to be nothing but a natural low hill, but after the excavations made under the auspices of the National Geographical Society, the University of Arizona, and the Mexican Government, were concluded, it was found to be a solidly built temple in the form of a truncated cone 387 feet wide at the base and 291 feet in diameter across the highest platform. This platform is 74 feet above the surrounding plain and a cone of rock stands upon it about 16 feet in height.

There is no mortar between the stones of the temple, but the outer walls are solidly built of pieces of lava, and are inclined at an angle of

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about forty-five degrees, and are covered by hard clay well packed down. Two great inclined causeways lead from the plain, but there are no regular staircases. Subsequent to the original erection several enlargements were made and new altars built above the earliest one. Above the curious cone of lava stones resting on the highest platform, there must have been some kind of wooden structure, for a number of holes for posts were found.

The chief interest in this new discovery is the evidence it presents of great antiquity. The six platforms superimposed through a depth of eighteen feet prove that it must have been in use for long centuries before it was abandoned in prehistoric times. During the period of its use, fifteen to nineteen feet of clay and sand accumulated above its base, the result of occasional floods, and there are also quantities of stones that fell from the upper walls.

No ornament or carving was found in the temple, but many interesting artifacts and some human bones were excavated from the surrounding accumulations which show three distinct periods of prehistoric culture in the stratification at different levels. They all contain pottery, stone implements and small figures of men. The lowest culture and the second higher show superior workmanship in the pottery and figurines; but the third, the more recent, is very crude. It is curious that the two upper strata contain figures represented in the 'Buddha-position' cross-legged, though those from the upper stratum are very badly modeled.

The temple is completely surrounded by lava which flowed down from a neighboring volcano. The lava is from five to twenty feet deep, but fortunately the temple is so well protected by its covering of clay and rock that the lava has not touched the walls. This eruption must have taken place a very long while ago, and it has completely covered the numerous strata of clay deposits brought down by the great floods of earlier times and which have buried the base of the temple up to a considerable height as mentioned above. By a careful study of the clay deposits a reasonable approximation of the age of the temple has been made, and it reveals the astonishing fact that a conservative estimate places its erection at not less than eight thousand years ago; some would add several millenniums to that. According to Professor Byron Cummings, in the *Scientific Monthly*:

"If the lava flow occurred at least two thousand years ago as attested by three most eminent geologists, Tempest Anderson of England, Karl Vittich of Germany, and N. M. Darton of the U. S. Geological Survey, then the geological and cultural stratification of the deposits lying between the base of Cuicuilco and the lava, indicate the lapse of a much longer period of time between the building of the temple, Cuicuilco, and the eruption of Xitli and the formation of the Pedregal [the sheet of lava]. Eight thousand years is a very conservative

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estimate of the time that has elapsed since the primitive people toiled up the slopes of Cuicuilco and reared a mighty temple to the gods."

This would put an interval of about six thousand years between the building of Cuicuilco and the earliest known *dated* monument of the Mayas. Who were the people who erected it? No one can say. Possibly the Toltecs, who may have existed as a race in Mexico far earlier than the guesses of archaeology have yet allowed. Anyway, it is obvious the builders were a very long way removed from any fanciful 'ape-man!'



Dr. S. Morley, Dr. T. Gann, and other leading Maya authorities have lately returned from Copán in Honduras, one of the great cities of the Mayas, perhaps the metropolis of the Old Empire, and an important center of activity of one of the most skilled groups of astronomers the ancient world possessed, with a most interesting report of their observations of what may be called the largest sundial ever built.

It consists of two tall red-stone monoliths, covered with hieroglyphics, and set four and a half miles apart in such a position that the sun as viewed from the eastern monument or *stela*, set exactly behind the western *stela* on April 5 and September 6 (392 A. D. according to Dr. Spinden). The first date is the beginning of the Mayan agricultural year, and both dates were considered so important that they are recorded on monoliths and stairways in various parts of the city of Copán, which is situated about halfway between the two monoliths on their respective hill-tops. Throughout western Honduras the month of April is dedicated to burning the brush off the fields before the planting season at the beginning of the rainy season in May, and it was very necessary to know the exact time when the long dry season was near its close.

Mr. J. Lindsay, of the Carnegie Institution, who made the exact astronomical measurements necessary to establish the days indicated by the *stelae*, made the remarkable discovery that the bases of the two monoliths are *exactly on the same level*, which indicates great skill in measurement, and the use of some truly scientific instrument. He believes the Mayas must have been acquainted with some form of water-level. Commenting upon this Dr. Gann remarks:

"The more we investigate the relics left by this remarkable people, the more we realize that we have as yet merely scratched the surface of their knowledge in astronomy, physics, arithmetic, and art."


The problem stands out still more conspicuously from this: where did they come from; and how could they possibly have evolved such

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a high culture out of absolute barbarism in the few years that have been hitherto allowed for this purpose? The Asiatic origin of their civilization is an explanation charged with difficulties; we cannot trace any stages of its evolution in America; and the Atlantean hypothesis seems best, and increasingly so as we learn more of their wisdom.

A MEETING WITH GOETHE

STUDENT

HE *Manchester Guardian Weekly* (England) is publishing a series of extracts from the century-old, and hitherto unpublished, diaries of Rudolf von Beyer. The following account, in the issue of July 23, of von Beyer's meeting with Goethe in his old age — von Beyer being then seventeen,— is of unusual interest, and to readers of THE THEOSOPHICAL PATH particularly so in Goethe's words on music and the harmony of the inner life as the expression of "the divine in man":

Von Beyer's wish to see Goethe in person was soon to be fulfilled. It was on that eventful Wednesday, April 5, 1820. Von Beyer was only seventeen. "Since the early morning," he writes, "I had been romping in the woods and fields." He returned to Berka a little before noon:

The quaint old house was very quiet. Somewhere a cuckoo-clock struck the twelfth hour. Something drew me toward the music-room. Perhaps I would never see it again.

I put my hand on the latch. Someone was playing within. I hesitated, and then I opened the door.

Schütz was playing one of Bach's fugues. Next to him by the piano sat a big, stately man, leaning forward a little, entirely absorbed in the music.

I stood in the doorway, not daring to enter the room. But I could not withdraw, either, for the music held me spellbound.

The fugue came to an end. Schütz perceived me. But the old gentleman by the piano continued to sit absorbed and motionless.

Schütz introduced me to him: "One of Zelter's pupils from Berlin."

The strange gentleman seemed to awaken from a musical dream. The mention of Zelter's name seemed to arouse his lively interest. He looked at me with penetrating and yet infinitely benevolent eyes — eyes like those of 'Boöpis Athene.* His long brown coat, which touched the floor when he sat, augmented his venerable appearance.

*Von Beyer was no doubt thinking of the Homeric epithet 'Boöpis Hera' — 'large-eyed' (originally 'cow-faced') Hera, who was the wife and sister of Zeus.

A MEETING WITH GOETHE

Von Beyer was asked to sing. He sang the chorus 'The thunder rolls' from Händel's *Samson*.

The old gentleman rested his left arm on the piano. His feet were crossed. He kept time with a gentle tapping of the index finger of his left hand. Then he stopped and sat motionless. The depths of Händel's music seemed to overwhelm him.

Von Beyer's next song was the aria 'My soul is shaken' from the oratorio *Christ on the Mount of Olives*.

"I had been studying Beethoven only a short while," he writes, "and I hesitated before I began to sing.

"When I had finished the old gentleman said: 'Very good! Beethoven will always give us peculiar delight!'"

Thereupon von Beyer sang Graun's aria 'Sing the Divine Prophet.'

"Only when I was singing the last line, 'Soul, be God thy song!' did I know who was sitting before me." It was Goethe.

GOETHE ON "THE DIVINE IN MAN"

The sunshine lit up his face. A full, sonorous voice repeated the words slowly and significantly: "Soul, be God thy song!"

For a time there was silence in the room.

Then Goethe began to talk:

"There is something in us," he said, "that strives upwards. Music touches the universally human in our natures. . . . The resurrection of the spirit will be understood more easily if we master fundamentals. . . . To step out of the husk that surrounds us and to commune with greater minds is the most desirable of all things, and in music it can be achieved. The 'divine in man' (*das Gottmenschliche*) is the ultimate reason for it all, and the divine is expressed in every higher manifestation of art. The finite is an attribute of the divine. God is the *causa immanens*, and the things of the body and of the soul are identical, only from different points of view. Thus the divine is made manifest again and again, and perhaps 'tis no wonder that it can be so near to us. Yes, I realize it ever more: the eternal, fundamental harmony of our inner life is the Godhead in person."

Schütz seemed to be a little embarrassed by these words. At least, von Beyer writes that "his face reflected a certain surprise, if not perplexity." Goethe was influenced by the ideas of Spinoza, and von Beyer surmised that Schütz was not familiar with them.

Not so von Beyer himself. He understood it all and "blessed the memory" of his old head-master, "the worthy Snethlade," who had given him "a grounding in philosophy" before he left school, and of "the excellent theologian Killmer," who had introduced him to Spinoza: "How much I owe the glorious teachers of my youth!"

ON THE MUSIC OF THE GREEKS

Goethe then passed from music to classical antiquity:

"The Greeks," he said, "have shown us the true path. Not only by their classic disposition but also by their delight in the things of the people (*im Volkstum*), by their joyful

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attitude towards life, an attitude that expressed itself in gay forms and shapes and in the musical rapture that pervades all their golden Hellenism. Beneath a sunny sky the flute calls the dancers, pleantry and temperament are awakened and embroider life's profounder meaning. We must go deep down into the history of the Greeks to understand the germs from which Greek perfection, with all its great joys in harmony and its enthusiasm in musical form and sense, evolved. The soul-structure of the Greek nation is attuned to music. Amongst this people of poets, music had a creative influence. Music, indeed, is the air poets of all ages have breathed. . . . Again and again do I wish to emphasize the fact that we must never allow ourselves to be robbed of our joy in life, of the sun that is around us. In the musical gaiety of ancient Greece this principle is most richly developed.

"And yet it is in the transcendental that our ultimate task is to be found. Music gives an intimation of a more perfect world. . . . Through the temple of music we merge into the Godhead and experience our true 'resurrection.'"

Von Beyer was impressed. "I felt I had been touched," he writes, "by a breath of immortality."

Goethe rose from his chair.

He put his hand on my shoulder and said: "Continue as you have begun. There is no lack of good teachers in Berlin. Never forget that no other art or activity can replace music, for it comes from within and touches what is most sensitive in man. It is the universal art that enables us to understand all others."

"A look from the mighty one," writes von Beyer, "rested upon me. Never shall I forget it! A gift had been bestowed upon me for a lifetime, and I have cherished it ever since."

SOME INTERESTING EXPERIENCES IN MY LIFE

VREDENBURGH MINOT

[A Paper read before the William Quan Judge Theosophical Club]

I HAVE long been interested in Theosophy as an intellectual study, notwithstanding the fact that to be a real Theosophist one must act out in the spirit of compassion and brotherly love all the precepts which one may glean from perusing Theosophical literature. Thus I am going to narrate some intellectual experiences I had in Massachusetts prior to taking up life at Lomaland.

As well known to students of philosophy and history, there was a great influx of so-called transcendentalism into New England in the first half of the nineteenth century, coming largely from the transcendental philosophers of Germany,— Kant, Schopenhauer, Fichte, and many others — as also from study of Oriental and Platonic thought. R. W. Emerson was the leading exponent of transcendentalism in Massachusetts, and so

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lasting was his influence on New Englanders that in the university I attended, the hall there for philosophical courses was called Emerson Hall. It was in this hall, largely, that I had my first intellectual stimulus to a study of philosophy, which led through transcendentalism to the latter's source — Oriental and Platonic thought.

Plato, it is known spent several years in the Orient, and his philosophy, though adapted to his Greek environment, is essentially identical with the most spiritual philosophy of India and adjacent oriental countries.

Emerson not only was a great reader in the works of European literature and German transcendentalism, but also was very fond of perusing the Hindû *Bhagavad-Gîtâ*, one of the favorite devotional books of the members of the Universal Brotherhood and Theosophical Society.

Thus in my studies at Emerson Hall I was steering ever closer and closer towards Theosophy. The two particular courses in philosophy I attended at this Emerson Hall were — one on ancient Greek and Roman, and the other on European from the time of Bacon. The professor who gave the courses on Plato and Aristotle and the rest of the Greeks was a tremendous enthusiast. He showed us what profundity Plato had, how he derived all material things from a spiritual cause or Over-soul, which overshadowed the physical world; and moreover the professor demonstrated to us that the high tide marks of culture and progress in Europe occurred at times when Platonism was most studied and had the most influence. This professor also brought to our attention the great moral force of Zeno and the Stoics, of whom Katherine Tingley makes so much in one of her recent books.

The professor who gave us the course in modern philosophy was named Santayana, a Spaniard by origin, but nevertheless he gave great credit to all the mighty thinkers who have guided Western philosophy towards the Ancient Wisdom-Religion.

Any one who cares to look in the indexes of H. P. Blavatsky's books, *Isis Unveiled* and *The Secret Doctrine*, will find many references by her to Spinoza, Leibniz, Kant, Schopenhauer, Descartes, Berkeley, Hume, Locke, and others; by picking out of the words of each one of such great thinkers those sentiments which are most spiritual and most true, she demonstrates to her Western readers that a compilation of the best thoughts of each one of them will make up a Theosophy which is in the main a complete whole. Walker's book *Reincarnation*, also shows how many western thinkers and writers have uttered a belief in Reincarnation, and as a corollary in the law of Karma.

On the university grounds, near Emerson Hall, and in many

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respects urged on to the same zeal for knowledge that animated the professors of philosophy with their transcendental backing, were other Chairs of learning given over to chemistry, physics, literature, the languages, history, music and the fine arts, and so forth. Though I was limited by time to taking only a few out of the many hundreds of courses offered, my mind was greatly stimulated towards taking a more international point of view on all problems before me. The courses I took taught me to admire the great men of all nations, and to see that each nation was an essential part of the whole.

One of the professors under whom I took fine arts (the art of designing rugs, book-covers, grilled gateways, etc.), Dr. Denman Ross, had traveled much in the Orient, and most of the ideas he presented to us were a summary of many, many observations he had made of art work in China, Japan, India, and Asia Minor. The large collections of Chinese and Japanese art work which he and Mr. Fenollosa were instrumental in placing before the public at the new Boston Art Museum are hardly to be excelled in any other part of the Western world. The paintings of Arhats, or masters of wisdom, in that museum (which I studied some years ago), are among the most inspiring and spiritual paintings conceivable.

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THE TURN OF THE WHEEL

A Little Tale of Karma

BRYAN KINNAVAN (WILLIAM Q. JUDGE)

[Reprinted from *The Path*, Vol. V, No. 7, October, 1890.]

I

HE was the son of a small ruler in Râjputana. His father, of the warrior caste, governed a district including several villages as well as his own small town with justness and wisdom, so that all were prosperous and happy. The ruler was called a Râjâ; he lived in a building made of stone, built on a hill that commanded the town. The son, of whom this tale tells, was born after the Râjâ had been many years childless, and was the only child to whom the father's honors and power could descend. He was named Râma after the great Avatâra. From the time he was born and until he could speak, a strange look was always to be seen in his baby eyes; a look that gazed at you without flinching, bold, calculating, as if he had some design on you; and yet at times it seemed to show that he was laughing at himself, sorry too, melancholy at times.

Râma grew up and delighted his father with his goodness and strength of mind. The strange glance of his eye as a baby remained with him, so that while everyone loved him, they all felt also a singular respect that was sometimes awe. His studies were completed, a first short pilgrimage to a celebrated shrine had been made very early by his own request, and he began to take part in the administration of the affairs of the old and now feeble râjâ. Each day he retired to his room alone; no one was permitted to come within three rooms of his; and on the fourteenth of the month he spent the entire day in retirement. Let us go with him in fancy to one of these monthly retreats and listen with his consent.

II

THE room is an ordinary Hindû room. Hard *chunam* floor, the bed rolled up in the corner, on the walls one or two flat metal plaques inlaid with enamel and representing different gods and heroes. He enters and goes up to the wall in front of one of these plaques — Krishna. The strange look in his eyes grows deeper, stronger, and a stream of light seems to rush from them to the object on the wall. His lips move.

“*Âtmânam âtmanâ* —” he seems to say; the rest is murmured

THE THEOSOPHICAL PATH

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THE THEOSOPHICAL PATH

so low we cannot hear it. The words are in his own dialect, but in the mind of the hearer they translate themselves. He says:

“This weight upon my heart is not from this life. I have known no sorrow, have lost no object that I loved. My ambitions are fulfilled; the present is bright, the future shows no shadow. When, O Krishna, shall I know that which I now know not, nor what it is that I long to learn? Yet even now a ray of hope steals into my soul.”

Just as he uttered the last words a ringing sound came from the metal plaque and Râma gazed steadily at it. The plaque vibrated, and a subtle scent spread from it over the whole room. The air seemed to vibrate slowly, undulatingly, and then a dazzling shape of a young man seemed to form itself upon the floor, while the vibration centered in the form and the scent turned into light. Râma looked steadily at this being who stood there erect and terrifying, yet calm and strong with peace all about it. It was the calmness and power of it that terrified. As Râma looked, it spoke:

“Do you forget the Upanishad, ‘Two birds sit in one tree; the one eats the fruit and the other looks on?’”

“No,” said Râma, “I forget not. They are the personal and universal. The one who looks on is my higher self — Âtman.”

“I am thy higher self. I come to tell thee of three words. Forget them not, forget not me. They are: Action, Law, The fruit of action.”

“These,” said Râma, “I have heard. Action and Law I know, but the fruit of action, is it that which eats within?”

The form of beauty replied: “It is the ignorance of it that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make.”

Then with one straight arrow-like glance into the face of Râma, the form faded, and the plaque rang a note of farewell. Across the wall there seemed to pass a picture of poverty and riches, of huts and buildings of stone.

Râma left the room the next day, and never after seemed to sorrow or to be annoyed. His old father died, and he carried on the government for many years, scattering blessings in every direction, until a rival rājâ came and demanded all his possessions, showing a claim to them through a forgotten branch of the family. Instead of rejecting the claim,

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which was just, instead of slaying the rival as he could have done, Râma resigned all, retired to the forest, and died after a few years of austerity.

III

THE wheel of time rolled on and Râma was reborn in a town governed by the Râjâ who had once in a former life demanded Râma's possessions. But now Râma was poor, unknown, an outcaste, a chandalah who swept up garbage and hoped that Karma might help him. He knew not that he was Râma; he only swept the garbage near the Râjâ's palace.

A solemn audience was held by the Râjâ with all the priests and the soothsayers present. Troubled by a dream of the night before, the superstitious ruler called them in to interpret, to state causes learnedly, to prescribe scriptural palliative measures. He had dreamed that while walking in his garden, hearing from his treasurer an account of his increasing wealth, a huge stone building seemed suddenly to grow up before him. As he stopped amazed, it toppled over and seemed to bury him and his wealth. Three times repeated, this filled him with fear.

The astrologers retired and consulted their books. The remedy was plain, one suggested. "Let the King give a vast sum of money tomorrow to the first person he sees after waking up." This decision was accepted, and the proposer of it intended to be on hand early so as to claim the money. The Râjâ agreed to the direction of the stars, and retired for the night, full of his resolution to give immense gifts next day. No horrid dreams disturbed his sleep. The winking stars moved over the vault of heaven and of all the hosts the moon seemed to smile upon the city as if being near she heard and knew all.

The cold early morning, dark with promise of the dawn, saw the chandalah — once Râma — sweeping up the garbage near the palace where inside the Râjâ was just awaking. The last star in heaven seemed to halt as if anxious that Râma should come in his sweeping to the side of the palace from which the Râjâ's window opened. Slowly the chandalah crept around in his task, slowly, surely. Slowly the Râjâ's waking senses returned, and as they came a hideous memory of his dream flashed on him. Starting up from the mat on which he lay, he rose and seemed to think.

"What was I to do? Yes, give gifts. But it is not yet day. Still, the oracle said 'immediately on awaking.'"

As he hesitated, the poor garbage-sweeper outside came more nearly in front of his window. The setting star almost seemed to throw a beam through the wall that struck and pushed him to the window. Fling-

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ing open the shutter to get breath, he looked down, and there before him was a poor chandalah with waistcloth and no turban, sweating with exertion, hastening on with the task that when finished would leave the great Râjâ's grounds clean and ready for their lord.

"Thank the gods," said the Râjâ, "it is fate; a just decision; to the poor and the pious should gifts be given."

At an early hour he gathered his ministers and priests together and said:

"I give gifts to the devas through the poor; I redeem my vow. Call the chandalah who early this morn swept the ground."

Râma was called and thought it was for prison or death. But the Râjâ amazed him with a gift of many thousands of rupees, and as the chandalah, now rich, passed out, he thought he smelled a strange familiar odor and saw a dazzling form flash by. "This," thought he, "is a deva."

The money made Râma rich. He established himself and invited learned Brâhmans to teach others; he distributed alms, and one day he caused a huge building of stone to be built with broken stone chains on its sides to represent how fate ruptured his chains. And later on a wise seer, a Brâhman of many austerities, looking into his life, told him briefly,

"Next life thou art free. Thy name is Râma."

THE PRINCE WHO BECAME A BEGGAR TO SAVE THE WORLD

The Story of Siddhârtha-Buddha

P. A. M.

V

WHEN the five hermits saw the Buddha coming, they said among themselves, "We will take no notice of him. He gave up starving himself and torturing himself and all the things we do to make ourselves holy, and he is no good. He will never gain perfection." But as he approached they all felt his wonderful power and rose in reverence in spite of themselves. Gently and mildly he taught them, and one of them was the very first to follow him into the Path of Perfection.

Eighty thousand others followed and learned to know the law. And all the heavenly host rejoiced. In their poetical way they said, "The Tathâgata [that is another name they called the Buddha] has this

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day set revolving that which never yet revolved. Far and wide, for gods and men, he has opened the way to immortality.

“This Wheel of the Law has Pure Conduct for its spokes; calmness of mind and thought are their equal length; firm wisdom is the tire; modesty and thoughtfulness are the sockets where the axle goes; right reflexion is the nave; the wheel is the Law of Perfect Truth. The right truth has now gone forth into the world, never to be extinguished again.”

It is a beautiful way of describing the right way of life as “turning the wheel of the Law.” Everyone who lives an unselfish and pure life does that. But most people have a way of turning all poetry into what they think is something real — they call it materialism. So today there are thousands of people who say that they follow Buddha, and they ‘turn the wheel of the Law’ by writing down his sayings on bits of paper and making windmills of them, like children’s toys. Then when the wind blows them round they say they are ‘turning the wheel of the Law.’ It is like praying by machinery. And some of them think that is better than living an unselfish life with pure thoughts.

It is the same in every country, only some are much more material and silly. In some countries people pretend to be unselfish on one day of the week and make up for it on the other six by being horribly selfish all the time. In other countries they do worse things than that. But that does not stop them all from saying how foolish the Buddhists are because they pray by machinery with their prayer-wheels. It does not matter; what does matter is that where real Buddhism is, there people are immensely better than in any other country. The police reports show it, and the world knows it very well.

Many thousands of disciples joined the Buddha and followed his Path. Among the first was King Bimbisâra who had said he would do so when Buddha returned to the royal city of Râjagriha. Another was a young man who used to wear many jewels and rich clothing. When he saw the simple yellow robe and begging bowl of the Buddha he was very much ashamed of his finery. But Buddha said to him:

“Though ornamented with jewels the heart may yet have conquered the desires of the senses. Looking with undisturbed mind on all that lives, in such a case the outward form does not make any difference to true religion. The body may be dressed like an ascetic with yellow robe and begging bowl and yet the heart may be immersed in worldly thoughts. A man may dwell in the forest like a hermit and yet desire the things of the world. It is not what a man seems that matters, but what he *is* at heart.”

And the young man, whose name was Yasas, suddenly found him-

THE THEOSOPHICAL PATH

self clothed in the yellow hermit's robe, the orange-yellow color of the earth and life.

With these and other there followed thousands and thousands of disciples and all became followers of Buddha and the Good Law. Two of the most famous are Kaśyapa and Ānanda. Ānanda was the disciple whom Buddha loved. Many of the Order of Buddha were sent out to preach the Good Law and the society grew mightily all over India.

Sometimes Buddha showed himself transfigured to special disciples and they saw in that way that he had attained to divinity.

It happened also when he went to Kapilavastu and saw his father. Old King Śuddhodana went to meet him and they sat facing each other, saying nothing for a time. Then the old king reproached his son for making himself a beggar and giving up his kingdom. For long he talked, hoping he might yet persuade Buddha to return to the palace.

Then Buddha answered him. He became transfigured like a god and the old king saw at once that his son had attained his divinity. After that King Śuddhodana became humble and received the teachings of the Buddha. Never were such teachings given by a son to his father, and King Śuddhodana rejoiced in the Good Law.

Once Buddha went to heaven for three months and preached to his mother and to the Devas dwelling there, whom some call 'angels.'

There was a wicked prince called Devadatta, the enemy of Buddha. He was forever trying to stop the spread of the Good Law among men. Once as Buddha was preaching beneath a mountain, Devadatta rolled a great stone down on him, but when it reached the Buddha it split in two and the halves rolled one on each side of Buddha without touching him.

Another time Devadatta got hold of a drunken ill-tempered elephant and set him on the road where the Buddha would pass, hoping the elephant would kill him. The elephant did kill many people of the town of Rājagriha. All the people were in great fear and hid themselves in their houses. Cries and terror filled the city, and men ran for their lives.

Tathâgata, the Buddha, approached the city with five hundred of his disciples. The people leaning out of the windows begged him to go away or he would be killed. But he only thought of the hate of Devadatta and how to stop its mischief. Calmly and quietly he went towards the maddened elephant though all his followers had fled except the faithful Ānanda.

And when the drunken elephant saw him it suddenly came to itself. Bending down, it worshiped at his feet just as a mighty mountain

THE STORY OF SIDDHÂRTHA-BUDDHA

falls to earth. With hand gentle as the petal of a lotus, the Buddha strokes its head and speaks: "The elephant cannot hurt the mighty dragon; it is hard to fight with such a one. The elephant desiring to do so will in the end obtain no happy birth; deceived by desire, anger, and delusion, which are hard to conquer but which Buddha has conquered, thus it will happen. So give up this anger and delusion, and all will be well."

And the elephant escaped from drunkenness and found rest.

All the people were astonished with the sight and they determined themselves to become better. The bad became not-so-bad; the not-very-good became good; the good became very good, and the unbelievers became believers; those who believed had their faith strengthened. This is what happens when people know how to value the wonderful deeds of such a one.

And Devadatta, mad with rage, because he was caught in his own wickedness, now lost the power to fly which he once had, and fallen, dwells in the lowest abode of the wicked.

Prince Siddhârtha had been born in 623 B. C. Through a long life he had worked and preached, and now as the Buddha he was approaching eighty. At least, that was the age of his body. Himself, he had long ago conquered age and had become immortal. It only remained for him to choose the time when he should leave the body behind.

The body was worn out and Buddha said that his work was done; in three months he would leave the body and its sorrows and troubles and woes.

"Completely freed from the three worlds, I go free at last, like a chicken from its egg!" Buddha said.

And there was a great earthquake, because that is one of the signs of the time when a Buddha determines to leave the body; just as when he is born and dies.

Now came the time for Buddha to pass into Nirvâna; because he would then leave his body, people would say "he died." But if the body died, Buddha himself entered into life compared to which this life is death.

The Lord entered into the city of Kuśinâgara, a city of the Mallas who were his friends. Then passing to a quiet spot in the forest he bade Ânanda prepare a place for him to sleep under the trees on the grass.

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The time was near, but he thought ever to the last of others.

“The Mallas will grieve when I am gone. Therefore tell them I am here and bid them come and see me for the last time. Then will their sorrow at my going be less.”

And being bidden, they came. Sadly they took farewell of the great Master and Friend, the Lord of the Spiritual world. But he told them it was joy to leave the prison of the world and enter into Nirvâna.

“I have been in heaven,” he said. “Now I shall go far beyond that, to Nirvâna.”

Of the true religion, the Good Law, he said: “I have told you the truth to be believed. But it is the way of foolish teachers to hold to the letter without discovering the true and hidden meaning. It is contrary to my doctrine and it is a false way of teaching.

“Not separating the true from the false, accepting all literally without discrimination, is like a shop where gold and brass are sold together, justly condemned by all the world.

“Foolish teachers, practising the ways of superficial wisdom, grasp not the meaning of the truth; but to receive the law as it explains itself, this is to accept the highest mode of teaching the true law.

“Ye ought therefore to investigate true principles, to consider well the true law, even as the goldsmith tests and melts and tries and strikes before choosing the true metal.

“Unskilfully to handle words is to grasp a sword without care and to wound the hand with it. The meaning not known, then the Law is neglected, and the mind becomes confused; therefore every wise and prudent master of the Law neglects not to discover the true and faithful meaning.”

The Buddha was so tender towards all living things that he would not even eat an egg because it had life highly developed in it; he would not touch meat. And yet there are people today who say that he died from eating roast pork which gave him indigestion! They have not read the story in its inner meaning.

As his time drew near, Buddha gave many beautiful precepts to his sorrowing disciples. Then he asked if any of them had any questions to ask.

For a while all were silent. Then Anuruddha asked: “Why does Buddha die so quickly?”

And Buddha replied: “All compounded things must separate in the end. Aim to reach the home where separation cannot come. I have

MIRROR OF THE MOVEMENT

lighted the lamp of wisdom; its rays alone can drive away the gloom that shrouds the world. The world is not forever fixed! Rejoice therefore that I am free! For this you should exult with joy!

"From this time forth my words are done; this is my very last instruction. And now I die."

So passed the Buddha into Nirvâna. And there was a great earthquake; thunder crashed and shook the heavens and earth, rolling along the mountains and valleys; the sun ceased to shine for a time; all nature sorrowed.

THE END



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

LATEST NEWS BY CABLE OF KATHERINE TINGLEY'S WORK IN EUROPE

THE following cable-messages in regard to the work of our Leader, Katherine Tingley, in Europe, will be of interest to all readers.

Berlin, October 12, 1926.

"BERLIN season full swing. Beethovensaal tonight, (subject) 'Theosophy the Natural Religion of Man.' Prague Friday, Hotel de Saxe. Public address Sunday."
—TINGLEY.

Berlin, October 14, 1926.

"TUESDAY's public lecture climax (of) Leader's work Berlin. Splendid enthusiastic audience. Members from Berlin, Cottbus, Nürnberg, etc., join in greetings." —[Signed by representatives of the above-named Centers.]

Praha, Czechoslovakia, October 18, 1926.

"PRAGUE entirely successful. Earnest Theosophists independent (of) Adyar tender Leader enthusiastic reception, offer co-operation. Big public meeting. Great demands for Lomaland literature. Hurrah!"

CONGER, WAHLBERG, HARRIS.

THE THEOSOPHICAL PATH

In connexion with the last message it may be noted that according to reports published widely in both the English and American press, in January of this year, the whole Czechoslovakian Society, by 226 votes to 56, severed its connexion with Adyar, owing to Mrs. Besant's promulgation of a coming 'World-savior.'

London, November 4, 1926.

"SUNDAY'S meeting unanimously agreed Leader's most effective public work ever done here. Large sympathetic audience alive with applause. Real Theosophy welcomed and vindicated."

BRITISH IRISH MEMBERS.

AN EMINENT VISITOR IN PRAGUE

[Translated from the *České Slovo*, Prague, Czechoslovakia]

THE LEADER OF THE THEOSOPHICAL WORLD-MOVEMENT ARRANGES
FOR A RECEPTION AND A PUBLIC LECTURE IN PRAGUE

NEXT Friday, the 15th of October, 1926, Madame Katherine Tingley, Leader of the Theosophical world-wide movement, and Foundress of the Universal Brotherhood Organization, will arrive in Prague.

In the year of 1919, July 26-27 and 28th, when our légionnaires were returning home through America, she arranged for them, in San Diego, two concerts and a theatrical performance, and entertained over 700 of them at her beautiful Headquarters on Point Loma, near San Diego. At her Point Loma Educational Institutions, a Czech musician, Professor Barborka, is a member of the faculty.

Madame Tingley will arrange for a reception on Saturday, the 16th, at 8 p.m., for friends of Theosophy and officers and men of the afore-mentioned légionnaire transport, at the De Saxe Hotel, and a Public Lecture to be given on Sunday at 7.30 p.m. at the 'Public Palace' in the 'Gregor Hall.' The subject will be 'Theosophy, the Natural Religion of Mankind.' Admission is free.

KATHERINE TINGLEY, FRIEND OF THE CZECHOSLOVAK LÉGIONNAIRES, VISITING PRAGUE

[Translated from the *Svornost*, Chicago, Illinois, November 4, 1926]

(Report of the Czechoslovak Correspondent of the Chicago Czech Daily News *Svornost*)

PRAGUE, October 18.—MADAME TINGLEY, the Leader of the Theosophical world-wide movement, on her lecture-tour through Europe reached Prague and has arranged for a private dinner, which took place last Saturday at the Hotel de Saxe. Among the invited guests were Dr. Jan

MIRROR OF THE MOVEMENT

Bedrníček, President of the Czechoslovak Theosophical Society and chief accountant counselor; Mr. Dvořák, academic artist, representing the légionnaire transport which she entertained at her Headquarters in California, in 1919; Capt. B. Vlasák, staff-officer; Dr. T. Novák, commander in chief of the légionnaire transport; Dr. B. Ženíšek, ministerial counselor; and others.

After dinner, at 8 o'clock, a brilliant reception was given at the winter-garden of the Hotel de Saxe, at which were present the foremost members of the Czechoslovak Theosophical Society, and representatives of the légionnaires, to whom Madame Tingley was presented by Capt. B. Vlasák, staff-officer.

Dr. Bedrníček, President of the Czechoslovak Theosophical Society, gave an address in English in which he welcomed Madame Tingley to Czechoslovakia, and thanked her heartily for her generosity and love with which she greeted our légionnaires in 1919 on their homeward journey.



A CORRESPONDENT from Czechoslovakia wrote as follows:

"Prague, Czechoslovakia, October 20, 1926.

"WHILE I was in Králové Hradec last Thursday, I heard it broadcast over the radio that Madame Tingley had come to Prague to lecture. It was impossible for me to go to Prague before today, and so I was too late for the lecture. . . ."

— M. G.

DEATH-PENALTY IS HELD RELIC OF DARK AGES

[*San Francisco Daily News*, September 18, 1926]

2500 ATTEND MASS MEETING OPENING DRIVE ON CAPITAL PUNISHMENT

By Max Stern

THOU shalt not hang! — This was the mandate of more than two thousand people who gathered in a remarkable mass meeting here Friday night in protest against capital punishment in California.

Standing room only was available in the big Scottish Rite Hall. The speakers included a superior judge, Judge F. V. Wood of Oakland; Mrs. Kathleen Norris, novelist; Austin Lewis, attorney, and John D. Barry, *Daily News* writer. Wood announced that Senator T. C. West of Oakland wished to be recorded as opposed to hanging because he had evidence of an innocent man hanged in California, and Barry read a warm indorsement of the anti-hanging crusade from District Attorney Matt Brady of this city.

FUNDS RAISED

Hundreds of dollars were raised by the audience to carry on a campaign for the repeal of the hanging law at the next Legislature. Five of the contributions were for a hundred dollars each.

THE THEOSOPHICAL PATH

Judge Wood declared that there are 140 murders in America for every man hanged for murder, and that the death-penalty was a failure!

“What would you say of a doctor who applied his science successfully in only one case out of 140 cases?” he demanded. “As the law is now enforced a murderer in California has twice the chance of escaping death on the gallows that our gallant fighters had in the World-War!” Wood urged that the death-penalty be abolished and life-imprisonment without parole be given murderers.

HANGINGS RECOUNTED

Barry told in graphic and eloquent terms his experiences in attending five hangings at San Quentin. These included the hanging of Jake Oppenheim, a friendless Chinaman, two boys and a poor young man.

“It is only the poor and friendless that go to the gallows,” he said. “If you’re rich and have a pull it is almost impossible for you to get hanged.”

Lewis went into the history of the death-penalty. He showed that its origin is in the law of revenge and reached back to days of barbarism. He said that only 140 years ago there were 160 offenses punishable by death in England, and that in the time of Henry VIII, 80,000 men and women were hanged for begging.

NOOSE SCORED

Mrs. Norris showed the absurdity of the present law which is applied so infrequently that it is not a deterrent in any sense. She told of being in New York when five women murdered their husbands and all went free.

“America leads the world in humanity and care for the unfortunate yet in this regard we are three hundred years behind other nations,” she said. “We apply the eye-for-an-eye doctrine to no other crime but murder. We do not beat the wife-beater or run down the speeder. Why do we kill the killer except that it is habit brought over into this generation from the barbarous past? California and America must wipe this blot from their civilization.”

A PROVED LEGAL MURDER

AN INNOCENT MAN WAS EXECUTED FOR ONE OF KAUPEN'S MURDERS

IT has become an unfortunate certainty *that the bell-boy of the Klaber Servants' Establishment at Brucken was sentenced to death and executed for a murder of which he was innocent and Kaupen guilty.* At the time, all the evidence was against the accused; to this must be added the fact that a jealous maid-servant of the establishment knowingly brought false charges against him of so serious a nature that there could be no doubt of his guilt. The opposition press is taking advantage of the occasion to demand with the greatest energy *that the death-penalty be abolished.*

— From the *Rigasche Rundschau*, Riga, Latvia, Thursday, July 15, 1926

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

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

leading the public, and many honest inquirers are hence led away from the original truths of Theosophy.

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

BOOK

STANDARD THEOSOPHICAL LITERATURE

LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*: by H. P. Blavatsky. Third Pt. Loma Edition, 1925: Virtually a verbatim re-print of the original edition published in 1888 by H. P. Blavatsky 2 vols. (2 sections) \$10.00
2 vols. (4 sections) 12.00
- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, by H. P. Blavatsky (4 vols.) per set 12.00
- THE KEY TO THEOSOPHY: *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*, by H. P. Blavatsky per copy 2.25
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