

*"Slowly the Bible of the Race is writ ;  
Each age, each kindred, adds a verse to it."*

THE  
PITH and MARROW  
*of some*  
SACRED  
WRITINGS

Egypt and Prehistoric America

Theoretical and Practical Theosophy

Death—One of the Crowning Victories  
of Human Life

Reliance on the Law

Led by the Spirit of God



NEW

CENTURY

SERIES



Published by the T. P. Co.  
Headquarters of The Universal Brotherhood Organization  
Point Loma, California, U. S. A.

*Copyright, 1905, by Katherine Tingley*

SCRIPT No. 5

*The*  
Aryan  
Theosophical  
Press

Remember, thou that fightest for man's liberation, each failure is Success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial; they bend like reeds, but never break, nor can they e'er be lost. But when the hour has struck, they blossom forth.—VOICE OF THE SILENCE.

## EGYPT AND PREHISTORIC AMERICA

### I



SUPPOSE a student, penetrated with the modern ideas of the ascent of civilised man, through barbarism, from the ancestor of the monkey, were to visit Egypt, never having heard much about it. He would find an ignorant and almost destitute peasantry, in their habits and development somewhere midway between civilised and savage. "These people," he would say, "are very interesting; doubtless if I make a few researches into their country and their history, I shall find plenty of traces and evidence of their still more barbarous (and finally completely barbarous) ancestry."

So he begins his researches, and his study of history, and immediately finds himself confronted with the pyramids, temples, and remains.

After a while he perceives that the further he goes back into the ancestry of the people, so far from find-

ing himself amongst barbarians, does he find himself in presence of evidences of higher and higher civilisation, in some respects higher than that of his own times.

Then he takes up the "Origin of Nations," by the great historian Rawlinson, and he reads this:

*"Now, in Egypt, it is notorious that there is no indication of any early period of savagery or barbarism. All the authorities agree that, however far back we go, we find in Egypt no rude or uncivilised time out of which civilisation is developed. Menes, the first king, changes the course of the Nile, makes a great reservoir, and builds the temple of Phthah at Memphis. . . . We see no barbarous customs, not even the habit, so slowly abandoned by all peoples, of wearing arms when not on military service."*

This, and other things that he reads, give quite a severe jolt to his theories about human ascent. So he will leave a country so discourteous to his sciences, and then he decides to buttress them up a little by a study of *America*. Here are scores of tribes of uncivilised Indians, red men. He will easily find plenty of evidences that *their* ancestry, at any rate, was brutal

enough to give the theory all the backing it wants.

But on his journey hitherward, he happens to be reading a book by the great antiquarian and archeologist, Dr. Stephen Denison Peet, on "Prehistoric America." On page 19 occurs this disconcerting sentence:

*"In fact the civilisation of America, whatever it was, seems to have sprung, like Athene, fully armed."*

It too had no beginning!

Our friend is visiting the famous Cliff-Dwellings on the high plateau that occupies so much of Arizona, Colorado, New Mexico and Utah. This vast area contains immense numbers of stone houses, built high up into almost inaccessible cliffs and the sides of canons.

A great people once occupied them, as civilised as were the peoples of Europe in the times of Columbus, certainly many hundreds of thousands strong, perhaps millions. Some of their rock-hewn and masonried houses are so large as to have been described as palaces; one contains a hundred chambers. Others are evidently fortresses, churches, watch-towers; and beneath many of them are vaults. "There is scarcely a square mile of the 6000 examined that does not

furnish evidence of previous occupation" by a civilised race. Who were these people? How long ago did they live there? No breath of tradition speaks. So vast is the lapse of time since their day that the very rocks on which they built have so wasted away that some of the houses have lost their front wall.

Indians wander about the place. They know nothing of these infinitely distant predecessors.

Clearly the ascent-from-barbarism theory finds no countenance here. We have gone backward *from* barbarism, and find ourselves in presence of civilisation, looking upon the remains of a people who, unguessably numerous thousands of years ago, had a complex religious, social and agricultural life.

Is not the imagination tempted to carry the line yet further back, and to see in the Cliff-Dwellers themselves the degenerate relic of yet higher culture so immensely remote that so far not a trace has come to light? But research has as yet only *looked* at the mighty plateau; it has not scratched its sedimented surface.

We will try another part of the country.

When we want to think of some of the very oldest



prehistoric remains now in existence, our minds go wandering eastward, into Nineveh, Babylon, and Egypt. Well; along the shores of the Mississippi and Ohio rivers are remains that are older than any of them.

*"From the ruins of Nineveh and Babylon," says Gliddon, "we have bones of at least 2500 years old; from the pyramids and catacombs of Egypt, both mummied and unmummied crania (skulls) have been taken, of still higher antiquity, in perfect preservation; nevertheless, the skeletons deposited in our Indian mounds, from the Lakes to the Gulf, are crumbling into dust through age alone."*

These mound-builders appear to belong to a different (and higher) civilisation from that of the Cliff-Dwellers. They got their name from the mighty mounds and pyramids of earth or stone which they made. In Ohio alone there are about 11,000 tumuli of various kinds. Their pyramids were like those of Egypt, four-square with the cardinal points. They made chains of fortifications from New York through Ohio to the Wabash. They squared the circle; they used copper and knew the secret of making it as hard

as steel; they worked with iron, silver, and lead. They had lathes, saws, and did silver-plating. They cast metals, were sculptors, and carved with exquisite skill. And they were musicians, playing on stopped pipes. It is evident that this was a great and civilised nation, of vast antiquity, now utterly vanished.

Our friend the student is now getting very discontented with his theory. Whether he goes east or west, it seems to him that all the evidence he finds points to the view that mankind has come *down-hill* into savagery, and *up* from that savagery to ourselves. He wonders whether after all there *can* be any truth in the statements of the legends of all peoples that once there was a golden age on earth when civilisation was of a splendor and purity that we can hardly now conceive of.

So now he goes southward, into Mexico, Peru, Yucatan and Bolivia. The case for the theories becomes much worse. The more he sees and the more he reads, the more evident are the traces of a vast and long-vanished set of civilisations. Pyramids, temples and cities are met with in extraordinary numbers, in valleys, in forests, hidden and forgotten for ages.

Charnay, at Teotihuacan, "*measured one building 2000 feet wide on each side, and fifteen pyramids, each nearly as large in the base as Cheops.*"

"*This continent,*" says Charnay, "*is the land of mysteries; we here enter an infinity whose limits we cannot estimate. . . . I shall soon have to quit work in this place. The long avenue on which it stands is lined with ruins of public buildings and palaces, forming continuous lines, as in the streets of modern cities.*"

Some of these cities have enormous stone gateways, stones 30 feet long, 15 high, and 6 thick. The capital of the Chimu of Northern Peru covered twenty square miles.

"*Tombs, temples, and palaces arise on every hand. . . . Immense pyramidal structures, some of them half a mile in circuit; vast areas shut in by massive walls, each containing its water-tank, its shops, municipal edifices, and the dwellings of its inhabitants; . . . prisons, furnaces for smelting metals, and almost every concomitant of civilisation, existed in the ancient Chimu capital.*"

Eight years ago, in Bombay, Katherine Tingley asserted that ancient Egypt owed her civilisation to still more ancient America, and India hers to Egypt. Time will corroborate. Meanwhile we have seen something of prehistoric America, east and west and south, which makes the statement seem at any rate not impossible. It was twenty years ago since Dr. Rudolf Falb, on philological grounds, announced his view that in Peru and Bolivia we have the place of origin of the human family.

Beside their pyramids, their obelisks, their towers, and the style of their architecture, there are a thousand links between the civilisations of ancient Egypt and ancient America. To go over the resemblances in arts, handicrafts, customs and religion would take a whole evening. The early Egyptians, like the Indians of today, like the Mound-builders of—when?—even *called themselves red men*. Both Peru and Egypt believed in the immortality of the soul, in reincarnation, and, like the Aztecs, embalmed their dead.

However long it may take science to reach the same belief, it is asserted by the Teachers of Theosophy that behind the vista of civilisations in Egypt, Babylon,

and America, was another civilisation higher than any of them. It gradually disappeared, bequeathing to America the flower of its offspring. The remains of which we have been speaking are the product of the *nearer* fringe of that; for it too waned, as it did so transferring something of its power to Egypt and to Asia. The tide ebbed everywhere lower and lower. Egypt is as we see her; in our own country the Red Indian is the human relic of that great past; Babylon is a waste.

But the spirit of the past lives yet; it is in the air, in the soil, in the ruins we either neglect or desecrate. It stirs our minds into the fever of our new American life; it takes all forms; it will not be silenced. The pressure of the renaissant past is no metaphor. It is a power deeper than what we call memory; yet it is memory; it is the guide of imagination; it made Walt Whitman feel a greatness he could not speak, well-nigh made him inarticulate. The past will come to itself again in the future, here first in America, afterwards everywhere. History here moves quickly; we live a century in a decade, an epoch in a century.

We need not suppose that these great civilisations of

which we have as yet *no* history fell through any other causes than those which we know pulled down the civilisations that *have* their record. Greed, general corruption, private ambitions and selfishness, vice of many kinds—these are the invariable marks. Now the spirit of time will try again; again a great nation and civilisation will arise. The key to permanence or to decay is in our hands. We can do what we will, learning nothing from history, or learning its unfailing and broad-writ lesson. SCRIBE NO. 10

---

## EGYPT AND PREHISTORIC AMERICA

II



**D**URING the first great crusade around the world, Katherine Tingley, on the 29th of October, 1896, at Bombay, gave expression to the following words, which have become historic. She said: "Egypt is older than India, and America older than either."

No doubt many learned Pundits were much surprised, perhaps horrified, at such a statement, which

denied to India that pre-eminence, as to age, and the reverence it begets, which they had been accustomed to demand for it. If this statement were proven they must take a second, or even a third place! I remember, about that time, reading in an Indian paper "that America, not having much of a history, was trying to satisfy herself by conjuring up a remote antiquity?" Theosophists, at any rate, should have been ready to accept this statement as to the great age of America, for H. P. Blavatsky had given no uncertain voice on this matter, both in *Isis Unveiled*, and in the *Secret Doctrine*.

H. P. Blavatsky says in *Isis*:

*"What archeologist will dare to assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did not erect the monumental Nagkon-Wat of Cambodia? Or trace the hieroglyphics on the obelisks and doors of the deserted Indian Village newly discovered in British Columbia by Lord Dufferin? Or those of Palenque and Uxmal of Central America."*

Again speaking of the ancient Atlantis, she shows

from Baldwin, in his work on "Prehistoric Nations," that the word *Atlan* has no satisfactory etymology in the language of any European nation, but that it is to be found in the Nahuatl or Toltec language. Also, that a city named *Atlan* existed before the arrival of Columbus. Strange to find an ancient American city bearing a name not allied to any European language, but purely local and closely corresponding to the name of that Island, Atlantis, of which Plato wrote more than 2000 years ago, and the account of which he had got from Egypt. The explanation is obvious. Central America was connected with that great continent called Atlantis, the last island of which sank beneath the waves some thousands of years before Plato, but colonists from which had long before that traversed the North of Africa, and settled in Egypt and other places, carrying with them the history of an ancient civilisation. The name *Atlan*, in Central America, and the people who used the word, both owed their origin to the once mighty Continent of Atlantis.

H. P. Blavatsky further says:

*"The same may be said of the name of America, which may one day be found more closely related to*



*Meru the Sacred Mount in the centre of the Seven Continents, according to Hindu tradition, than to Americus Vespucius, whose name by the bye, was never Americus at all, but Albericus."*

Prof. Alex. Wilder says:

*"It is most plausible that the State of Central America, where we find the name Americ, signifying (like the Hindu Meru) great Mountain, gave the Continent its name."*

These hints given by H. P. Blavatsky concerning the connection between America and Mount Meru are most significant; for they show a connection between some parts of America and the North Pole, Mount Meru, the Sacred Land, which alone of all the earth continues above the ocean from the beginning to the close of the Round, or many millions of years.

In the *Secret Doctrine* the line of proof, pointing to the great age of some portions of America, is further developed. Quoting from the *Vedas*, which were written at first by Initiates of the 5th Race, when Atlantis had already gone down beneath the ocean, she says, only three continents were submerged or otherwise destroyed, for the first, at the North Pole,

exists, and will continue to exist during this Round. The Hyperborean, the Lemurian, and the Atlantean appeared in this order and in this order disappeared, though certain portions of the Lemurian and Atlantean still exist.

*“Most of Asia issued from the waters after the destruction of Atlantis: Africa came still later, while Europe is the 5th and latest Continent, portions of the two Americas being far older.”*

Again, as connecting America with the most ancient land, the first continent, Mount Meru, H. P. Blavatsky quotes these words:

*“The two countries north and south of Meru are shaped like a bow [and that] one half of the surface of the earth is on the south of Meru, and the other half to the north of Meru—beyond which is half of Pushkara.”*

On this the writer further remarks that “geographically Pushkara is America Northern and Southern.”

On the following page she gives the names of the seven continents, the seventh and last being *Pushkara*. Now if America is Pushkara, and Meru is so closely

connected with it, we may easily see that America must, not only be of exceedingly great age, but also that a portion of it at least will last during the entire Round.

Taking up another line of the same theme; H. P. Blavatsky elsewhere shows that the form of speech known as *Agglutinative* is nearly limited to the aboriginal tribes of America, and exists among these tribes in a decayed and fossil state. Now, as the agglutinative marks a very early stage of human language, before the inflexional Aryan had made its appearance, we can see that America, from a linguistic point of view, must be intimately connected with a very early stage of humanity. Of course, this of itself would not be conclusive proof, for some other languages show the agglutinative stage—indeed we have traces of it in our own, such as heir-loom, man-kind,—but when we find that this fits in perfectly with other lines of proof, the conclusion as to the very great age of portions of America becomes a demonstration. If we take up another line of proof, that furnished by ancient remains, we shall find everything confirming the teaching as to the great age of America. The remains of man found at Florida were estimated by Prof. Agassiz at 10,000

years: while the remains found at New Orleans are estimated at 50,000 years. Remains have been found in a deposit beneath Table Mountain, California; and as this belongs to the Post-Pliocene or Pliocene age, we have the strongest evidence supporting the occult teachings as to the vast antiquity of portions of America, and of their occupation by man. The remains of vast cities in Central America, belonging to a forgotten past; the remains in Ohio, and other places; the hieroglyphic carvings in an unknown language found in Arizona, all these are evidences of a mighty, and most distant past. They point to a past that had been buried in oblivion before any present nations began to be. Every year is making the cumulative proof stronger and stronger; and, no doubt, much more will be added in the near future. And it should give scientific men food for thought when they discover that they themselves find, growing up under their hands, such wonderful corroborations of H. P. Blavatsky in the *Secret Doctrine*, and of the affirmation of Katherine Tingley, at Bombay, that—

*“America is older than either India or Egypt.”*

SCRIBE NO. 26

## EGYPT AND PREHISTORIC AMERICA

### III



AMERICA is older than Egypt. Such is the statement which Katherine Tingley has made, and the writings of H. P. Blavatsky contain much in proof of this statement. And every new discovery in American archeology goes to confirm it. In fact archeologists, were it not for their prejudices, must surely have come to this conclusion long ago; but so wedded are they to their favorite theories about the antiquity of man and his origin, that they seek to force the facts to conform to these theories, rather than change their views to agree with the facts.

We know that there are pyramids all over Central America, like those in Egypt; and the archeologists who interpreted the hieroglyphics on the ruins in Yucatan were enabled to do so by their previous knowledge of Egyptian hieroglyphics. These people, whoever

they were, that built the colossal temples and monuments at Uxmal and Palenque, had the very same notions as to architecture as the ancient Egyptians; and their symbols and records show that their religious and philosophical and scientific ideas were the same. It is impossible to give details now, but readers of the *New Century Path* will find that the editor has done her best to keep them posted in all the latest archeological discoveries which go to show this close connection between Egypt and America. Thus are confirmed by modern research the teachings given by H. P. Blavatsky many years ago on this point.

But how did America and Egypt communicate? Another thing which science has latterly come to admit (although thereby forced to give credit to that old dreamer (?) Plato) is that there was once a vast continent stretching between what are now the New and Old Worlds and occupying what is now the bed of the Atlantic. Geology has proved this. But what Science is not yet prepared to admit, tho' the facts are literally driving them to admit it, is that a mighty and advanced race of men peopled that continent — another of Plato's dreams! And the reason why they are

prevented from admitting this is their outrageous prejudice as to the antiquity of man. The historical idea that man is only a few thousand years old and the present civilisation represents the crowning point of human achievement, still hypnotizes men's minds, even in spite of admitted geological evidence to the contrary.

Geologists are obliged to admit that man is much older than a few thousand years, but even their estimates do not go back nearly far enough. If you will consult your books and encyclopedias on American antiquities, you will find that even the antiquarian sceptics who wrote them are forced to allow that human bones and human productions are found in America at such depths and in such situations as belie all the theories about the age of man. And if the evidence is so strong for people who are not looking for it, and who are even trying not to see it, how strong must it not be for intelligent people who are seeking for it?

Yes; there is abundant evidence for the extreme antiquity of the human race; and nothing is more certain than that in a few short years scholars will be obliged to concede it.

These monuments and hieroglyphics of the ancient Americans are the work of the Atlanteans, the great Fourth Race of humanity, which preceded our present Fifth Race, and which occupied the now sunken continent of Atlantis. The ancient Egyptians were instructed by them and copied their pyramidal buildings, sciences, and arts. It is admitted that, the further back we penetrate into Egyptian history, the grander and more advanced becomes the culture. That is because, the further we go back, the nearer do we approach to that epoch when the wisdom of the Egyptians existed in the original grandeur and purity in which they received it from the Atlanteans.

Coming years are destined to bring to light many and wonderful things from the bosom of this great continent of ours. Even in old Europe, which has been so densely populated all these centuries, and which, one would think, must surely have been thoroughly ransacked, fresh archeological finds are made every day. How then must it be with this vast territory, which is barely scratched as yet, and of which parts have never even been trodden on?

Remember too that what *has* been found here al-



ready, has been largely hushed up or explained away by scholastic prejudice. To admit the antiquity of man and the greatness of his past would make sad havoc of some of our comfortable theories and would lower our vanity considerably. It would put some of our learned authorities out of business and force them to bow down before people they regard as cranks and ignoramuses.

This land of America has been a refuge in the past for people fleeing from religious and political bigotry. May it also prove a refuge for those weary of intellectual slavery!

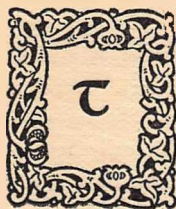
While it is, alas! true that we are still groaning under the tyranny of that old-world deity named *Mammon*, and have still the ghosts of worn-out religious empires, and the effeminate luxuries of decadent civilisations to weigh us down; and while we are even toying with the very dregs of sickening Oriental superstition and giving hospitality to quacks and impostors who pretend to teach us new ways of salvation and healing; still in every quarter are hopeful signs that we Americans are about to connect up with our own mighty past, and, shaking ourselves free from the

chains of worn-out formulas, to take an independent stand as heirs of the ancient Wisdom-Religion which once flourished on this soil.

The mediæval belief that on these shores could be found a land of Gold — Eldorado — was no superstition. But the Gold was no mere pelf. Nor was the Fountain of Perpetual Youth a mere mineral spring. The life of the world is eternal; and when it grows exhausted and dies down in one hemisphere, it is ready to blossom again in renewed youth in the other, where Nature has rested for so many millenniums.

SCRIBE NO. 11

## THEORETICAL AND PRACTICAL THEOSOPHY



THE world waits for people who can imagine things, true things.

In other words, the world waits for the practical theosophists, the people who can imagine theosophy. That which glorifies theory, till it can no longer contain itself, but springs into action, is imagination.

We will not confuse fancy and imagination. There are plenty of fanciful theosophists; but of imaginative theosophists, very few.

Recall what awful things have been done by imagination, and then say if it is not the most tremendously practical power on earth.

Centuries ago, Calvin, a man who walked in nightmares and called them religion, imagined the eternal damnation of children and of the greater part of humanity, the fore-ordained damnation of all that vast

majority who had not been previously selected for salvation.

There are no words that can paint the results; the cringing attempts to get on the favored list; the agonizing life-long fear of not being on it; the tears of mothers for their damned children; the self-righteousness and complacency of those who were sure *their* names were on the list, and high up; the despair and the plunge into wastes of wickedness of those who were taught that they were already and finally booked for hell—all because Calvin's imagination stalked and stalks yet like a foul and malefic spectre into the heart life of the people.

But Theosophy is the truth. It never chilled any man's heart; it gives boundless hope; it awakens will; it lifts despair; it is rain and sunlight to every sweet and fragrant and splendid plant in human character.

Be a theoretical theosophist by all means. And then turn the electric current of imagination into the theories and make them glow. That is being a practical theosophist, and you will find the world waiting for you to say something. There are some merely theoretical theosophists. We have had them in this

town, preaching lightless theories about man and death and devachan and reincarnation and auras to thirty or forty people trying to keep awake. In some cases they replace the lacking light of imagination with an oxy-hydrogen magic lantern. I saw a student of alchemy once, trying to warm up a piece of lead into gold with a gas-engine.

But "practical" means *doing* things. Very well; is not a man doing things who silently wishes you well; who keeps the corner of his eye on you without your noticing, to see if he can help in any way; who gives you credit—beneath your faults, which he does *not* look at—for doing your best and being as good as he; who diffuses a kind of warmth about him so that it is a pleasure to see him come in and sit down; to whom children and dogs go, and in whose presence quarrels cease?

By those marks, and many others, you may know that his imagination is at work *doing* things; it is a sword killing evil in the air; it is a self-fed lamp yielding for others light unseen but felt. And when there should come a call for *open* action, it is that man whom we shall find first on deck.

So the stages are: first the theory, the thought; and this includes study. Then the inner practical work, the imagining of the thing thought. Then the outer practical, the *visible* doing of something. Very little study need be done; very few thoughts need be had, few and quite simple. But there must be *some*, and they must be very good.

A very large quantity of time must be spent in the imagining; in fact the rest of life must be given to it. It is not day-dreaming, nor night-dreaming; it is not pretty fancyings; it is not compatible with neglecting any duty; it can be done while duty is being done; and it gives one's actions a verve, an impetus, a swing, a joy, which almost makes the earth roll faster. In fact if every one did their duties in this way, the earth *would* roll faster, and the people on the other planets would be astonished at the new glow in their midnight sky from this quarter.

Imagination is connected with the life of the heart. The theoretical theosophist lives only in his brain. He has read that the Divine Law has appointed to us all, the conditions of life that are good for us. And so when he hears of those in prison without a ray of spir-

itual light, when he hears of starvation, of child labor, of the misery of slums, he says: "It is all good for these people; it is the Law; it is their Karma." There are such so-called theosophists.

But if they had used their imagination, if they had let their brains be illuminated by their hearts—and that *is* imagination—they would have known that it is also the Divine Law that suffering, and spiritual ignorance, and destitution, should be relieved by those who have the power and knowledge. The Law has to work through human instruments, and it exists as an appeal in the heart of every man. But if he is a sensualist, or selfish, or a mere theorizing intellectualist, he will neglect it. Truly it *does* appoint to every man the conditions that are good for him; and part of those conditions is the need of others for his help.

The real theosophist will use his imagination about this Law, thinking constantly of it, and standing closer and closer to it. And he will find that it and his imagination play together into each others' hands. It will urge him to the faithfulest performance of his duties; it will fill him with compassion so that he will be wanting to better everything that is amiss. It may

make him an enthusiastic town-councillor; or a slum-visitor; or a giver of libraries or parks; it drove Sister Dora among the lepers, and Howard to the prisons, and Gladstone to the gaols of Naples, and Joan of Arc to the fagots. It breathed in the Declaration of Independence, and it marches with the armies of Japan. Wherever right is being done, that Law is finding feet and hands.

And wherever you find pessimism, or cynicism, there you find a man refusing service to that Law.

It is the Law of Evolution. Scientists study it and think it blind. But as it brought the plant from the stone, so it brought man from the animal. And so, to the end that man may go still higher, it works in every heart, and presses us to our work both great and small. It would fain wind itself into the whole life of us all and into every act. Life is squalid, is what it is, is monotonous, because the millions of men will not heed it. They take no notice of its call to vaster destinies.

And those who stand close to it will know what those destinies are. That is the reward for serving this spiritual, conscious power. It brings wisdom,



it opens the eyes of the mind. And there have been some who by long service of it, by long dwelling with their imaginations upon it, have come to be altogether at one with it, and have spoken its very message. These are the teachers of humanity, of whom, as I think, Katherine Tingley is one. For she points and leads the way to that higher life which will soon be the life of humanity as a whole. When the need of humanity becomes greatest, the pressure of the Law in human hearts becomes greatest. One of these teachers voiced the Law thousands of years ago, when, speaking in its name, he said: "*I produce myself among mankind whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age.* . . . ."

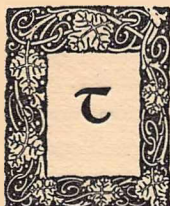
Those who look into their own hearts, and try in every common duty to serve this Law which has appointed to us all our duties, will in no long time feel that new things are close upon us. The Law they serve will teach them that, if they think upon it constantly. All outer signs point in the same way, but they will not need them. And as human life is really one, those who let the Law into their own lives, who

trust it fully, let it into *all* life, and make possible the near coming of that day or hour when it shall burst all bounds, be felt in every heart, change the whole basis of human conduct, and suddenly make a new heaven and a new earth.

*“Verily,”* said Katherine Tingley once, *“all those things which are sad and discouraging, all conditions of human life, will be changed in the twinkling of an eye, and the great Soul-urge of Divine Law will be heard—a musical tone, a Spiritual tone—in human life, if we will but heed.”*

SCRIBE NO. 10

## DEATH—ONE OF THE CROWNING VICTORIES OF HUMAN LIFE



THE Theosophical view of death has often been presented by students who have learned something of it from the three successive Teachers of the Theosophical Movement. And it will have to be presented many times yet before the black cloud that clings about the very word "death" has been dissipated forever.

The death of real Theosophists will also — when it is a more frequent phenomenon — do a great deal to dissipate this cloud. For the very circumstances attending their death will help the bystanders to understand and appreciate its beauty and mercy.

There is a short period when the soul is on neither this nor that side of the gate, but in the gateway. It can look back into this world — the darker one — which it is about to leave for a while, and forward into the

other—the world of freedom. And as it goes on into that other, it can hand back a final message for the comfort of those it leaves. It is a great fact, to which, so far as I know, there is no recorded exception, that no soul which has ever reached the gateway with its dying body still in some measure responsive to its touch, but has spoken in the final moment, of freedom, or of light, or of peace, or of joy. And if those who stand by, would remember that they too are souls, that their hour of freedom too will come, if they would stand as souls, holding back their personal grief, then they would strike a bond of union with the other, which, because it was from soul to soul, would be eternal.

*Freedom* is the word we should associate with death. Bodily life is in part a bondage for the soul. The soul is in the body as a man in the roar of a great city. Every cell, every fiber of muscle and nerve, every organ, is in continuous touch with the soul which is in amongst them, or with that part of it which is amongst them. It must lend its attention to the busy hum, even though, when all is going well, we notice nothing. So closely are we in touch with the body that

if but a few of the cells are out of gear and a little pain or neuralgia is going on, we cannot without a great effort of will attend to anything else at all.

Hints of death come to us on all hands. By night we are nearer to death than by day. The bodily pulse is slower and feebler; the currents of life slacken. But who does not know that if by night we are awake, if we are in the fresh open air and not poisoned by lamps and walls and carpets, thoughts come in, realizations of truth, perceptions of beauty, which never visit us by day when the currents of life have the sunlight in them? We are nearer to death; all the vital doings are at their quietest; yet our minds and perceptions are deepest and fullest and freest. As the outer life has waned, the inner has waxed. How would it be with death when the outer life had become nothing?

It is because we do not perceive an outer and an inner life that we fear death, which touches but the outer. Music stills the outer life; and color; and beautiful scenery; all of them are best at night, because it aids their stilling. Then the soul begins to come by its freedom, comes into its proper nature. And when the music has ceased, or we close our eyes upon

the scenery, the state remains awhile, the soul remains with itself, in its own atmosphere. Can we not imagine the perfection of that, in death? Of course words have very little to do with such a state; they cannot at all express it. No one can describe how he feels by looking at perfect scenery by moonlight, or in listening to music. And still less can any description be made of the very ultimate of this beauty of freedom that comes in death.

The soul, so to speak *wonders*, at first; and when its wondering is gone, it cannot usually convey anything through the lips; it has freed itself too entirely from the body. And if it had not, it could but say—"Light, light."

Some here perhaps have been privileged to stand at death-beds where, perhaps after a long illness, the body had so to speak *thinned away* before the soul rather than *died*; where, it may have been for hours, the soul passed back and forth, using to the last the weakening energies of tongue and voice, getting half visions and half telling them, visions mixed it may be with earth memories and imaginings, colored with previous belief, and then conveyed but dimly with the

common words that remained in the dying brain: and yet saying enough to show that gate after gate of light was opening, fuller freedom coming upon it moment after moment. And at last it can say no more. Yet its touch remains upon the hearts of those it loved. That will never fail.

That is the real communion which we on earth have with those we call dead. It is not a communion of words, has naught to do with hearing or seeing; it is not even of thought as we consider thought. It belongs to the heart life, and this life death cannot touch. With the heart we know our friends who are here; by the same we know them after, *and know them to be*. There is the proof of immortality to those who can find it. Life touches life through all the universe.

Fear of death is born of the monstrous conception of hell. Generation after generation has this conception been taught and insisted on till it is in our very bones; it is in the air. The unborn child is stamped with it, born with the seed of it in its mind, a heritage from the mind of its mother and *her* fear, and from the mind of the age. It is taught today in the pulpits, and men are infested with it who think they have broken

from dogmatic religion for ever.

Break this one yoke on the neck of humanity, show how and when and where the doctrine of hell was first breathed, how it was added to and strengthened till it came to walk like a spectre throughout Christian humanity, and you will render a greater service than you can dream of. For the fear of death will vanish with it. One is the parent of the other.

\* \* \* \* \*

Learning how to live, and learning how to die, are not two learnings, but one. We must live more and more with that which lives, less and less with that which dies. We must live in such thoughts as are of the essence of immortality. If thought centers about physical comfort, if it is almost wholly occupied with the sensations of the body and its appetites, then as the body passes into age and its fibres stiffen with years, the mind too must become old and its feelings dead and sluggish. We have allied ourselves with that which dies. But if we have stepped across the line between the animal and the man, and dwell on the human side of it, we are on the side of that which lives.

The love of beauty and the perception of it in mu-



sis, in art, in form, and in nature; every kind of sympathy and compassion; every aspiration for the welfare of humanity; every breath of true patriotism; every unselfish impulse;—all these belong to the immortal. They may seem dimmed by bodily disease; they may seem weakened by the infirmities of age; but they are only overlaid. And when the worn-out body at last drops away, they stand revealed as parts of the soul's life. Rarely are they even overlaid. Faculties of expression may go; memory may weaken; the physical powers may gradually prove inadequate; but the inner life of feeling is unimpaired.

Death is the kindly giver of all that men ask. Theosophy teaches that if men die full of love of physical life, with no conception of any deeper life, it is to physical life that they are soon returned. If they die worn out with pain and toil, and longing for rest, it is rest that comes upon them and stays with them until they are restored, and till the love of physical life comes back. If they die full of love for humanity and desirous to work for all good things, death opens—not closes—the ways to such work.

We may not perfectly understand—or understand-

ing, be able to put in words the work of the soul after death, any more than the grub could explain to itself its future life as winged insect. But in such case it *has* its work. There is work that can then be done for humanity in the mass or for a few, that is even more effective than what we understand as work. There is work for human minds and feelings that does not need the conditions of bodily life for its doing.

The soul feels and looks at human life in its own way. Human life has its interior and its exterior, and the soul is concerned with the interior, *not* with men's deeds as we know them, nor with events as we think of them. Sometimes a wave of lofty feeling sweeps through the hearts of a whole nation, as it swept through the heart of Japan. Then it gradually comes outward into the common world of thought. Men talk and write and think according to its prompting. Then last of all they act. The soul's action, of those who in life loved their fellows whether few or many, is in that world of feeling, not of common thought and speech, still less of deed. Yet it is not less—but more—effective and potent, because it does not touch those outer worlds, because it is, so to speak,

shielded from them. The soul's life is lived in the heart life of humanity. It is for *us* to translate aspiration and hope into concrete thought and deed. That is the service we can render the great who are no longer on earth. They can add to our heart's energy and we can make the energy flame out in thought and deed.

And so also in the more limited and personal relations. Can we suppose that the love of a mother for her children ceases because she dies? Beneficent death truly shields her from their days and momentary doings. But her heart is about them; her love continues to touch and enfold them, and by their answering love she in turn is reached. That deeper communion stays and deepens, deeper than thought, though thought is a path to it. Death would indeed be no benediction if on the one hand the channel of feeling were cut, or on the other if the dead were still in the bondage of the little hourly events and deeds of life.

\* \* \* \* \*

So let us get rid of all our fears of death, passing forward to it with no shrinking and no despair. Let us trust life, of which death is a part. Let us learn

to think of ourselves as workers for humanity, as sharers of human life, as bound up for ever with all that lives in one great companionship. Then we shall have made a conception that will abide with us, that will after death open great paths of work that will be traversed in a light and joy we cannot now conceive of, and that will in the soul's good time bring us to a new birth on earth, to resume the old companionships that we shall find awaiting us.

We shall have the keys to all the doors; in the proportion of our unselfishness and our love and our will to work, we have the right to all the lights that shine in the beyond, and we shall bring back their reflex to earth when the hour strikes for our return.

Life is life; let us claim and think of it, and feel with it and in it; and in that thought and feeling we transcend the limits of old age and disease and failing faculty and sense of loneliness. Gladly we live; gladly we die; for we have learned to work and to trust.

SCRIBE NO. 10

## RELIANCE ON THE LAW



HEREFORE, I say unto you: Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?

*Behold the fowls of the air; for they sow not neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much better than they?*

*And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin.*

*Wherefore if God so clothe the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*

*Therefore take no thought, saying What shall we eat? or What shall we drink? or wherewithal shall we be clothed?*

*For your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.— Matthew vi: 25, et seq.*

There are very many followers of Christ who have still to learn that the general principles which he laid down for their guidance are based upon Law, which, although not understood, is as immutable today as it was then. The only way in which the actual operations of that Law can be known is by a general reliance upon the existence of Law, and a fearless cutting of the mental cables which tie us to worldly conventions and to the fears which are born from them.

What is today called the Struggle for Existence has invaded the Churches as disastrously as it has the world, and the panic of money-making has successfully usurped a position from which a greater spiritual knowledge would inevitably expel it.

The words of Jesus, "But seek ye first the Kingdom of God," indicate the existence of a Law more profound than has yet been guessed at by modern thought, a Law which is willing to take note of the needs of all sentient things which give to it their confi-

dence and their reliance. There is in Nature a supreme and all pervading force which seeks to give to every phase of existence its due place in Divine purpose and intention, to bring every aspect of being into a position where it may share and participate in the sustaining life of the whole. Surely there can be no higher meaning to the "Kingdom of God" than an earthly condition of absolute harmony and order, in which the Soul of the World shall inform and possess every part of it. The mental state in which we see that ideal before us and strive towards it is the "seeking of the Kingdom of Heaven," and by that very mental state we draw near to the Law, we come within its protection, and we open our natures, from the spiritual down to the material, so that the bountiful sustenance of the Law becomes ours. A diseased limb is one which has isolated itself from the central government of the body and from the Law of Life which should reign as a unity within the body, and because it is isolated it receives no longer the nourishment which nerves and blood vessels are willing to convey to it. It must either recover and so become once more reconciled to the Law, or it must be cut off and die.

In daily life we draw near to the sustaining power of the Law by the performance of duty without regard to results. The straining for results separates us from the Law and destroys the channels through which its aid can reach us. The man who does his duty, caring not where that duty leads him has all Nature behind him, to feed and to sustain him. All nature's store-houses are open to him, the energetic life which swings the planets and forces the blades of grass to grow is his life, and through his nerves run the electricities of the universe.

It is surely the reverse of all this that has brought fear into the world. What is fear, if it be not our sense of separation from the protection of the Law.

Jesus was speaking to the multitude when he thus indicated man's rightful and impregnable position in the great body of nature. How much more must his words apply to the Christian Churches who are so peculiarly in a position to show unto their people "the more excellent way," and to teach them what Jesus meant when he said, "for your Heavenly Father knoweth that ye have need of all these things."

But the Churches cannot teach until they have



themselves learned. The words of Jesus will not compete in the mere making of a noise with the money changers who now fill the Temples, which should be houses of the prayers which are aspirations, of the prayers which are silent reliances upon the Law which clothes the lilies and feeds the fowls of the air. And  
*"Are ye not much better than they?"*

SCRIBE NO. 39

---

### LED BY THE SPIRIT OF GOD



*"As many as are led by the Spirit of God, they are the sons of God."*—Romans viii: 14



LL through this chapter Paul speaks clearly and urgently of the divine and glorified nature of man, of the God in man as being real and permanent while the lower man is mortal, and of the means of attaining immortality and happiness by acknowledging our divine nature and casting off our allegiance to the flesh.

There is no trace here of the ecclesiastical doctrine

that man cannot be glorified on earth, but must wait for a future life; nor of the doctrine that intercessory priests and ecclesiastical machinery are necessary.

Paul simply teaches the same truths that Christ taught—that man is a God invested in a garb of flesh, and that he can triumph over that flesh by modelling his life according to the laws of his spiritual nature.

This is the pure doctrine of man's salvation and perfectibility, taught in all ages by illuminated Teachers, in all ages perverted by bigots and theologians into a dogma of helpless sin and vicarious salvation.

*“The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”*

*“To be carnally minded is death; but to be spiritually minded is life and peace.”*

*“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature [the organic body, KTISIS] waiteth for the manifestation of the sons of God.”*

Could words be found more clearly expressing the belief in man's perfectibility here in the body, through faith in his own divinity?

Many of Paul's teachings are obscure to those who try to understand them by the light of false dogmatic teaching. But they become clear when we recognise that Paul was an illuminated disciple of his Master, and believed the wisdom which his Master taught and not the dogmas which his Master condemned.

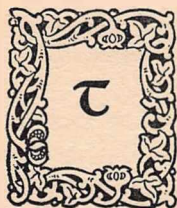
It is time the world knew what are the teachings which pharisaical representatives of the Church have for so many centuries been withholding from humanity, "shutting up the kingdom of heaven against men."

Christ came with the purpose of establishing an order of illuminated disciples who should carry out the laws of the higher life (the "kingdom of heaven") which he laid down, and by their life and attainments be examples for the rest of humanity. That he did establish such an order is undoubted, and Paul was evidently a member of it.

But there were also strayed disciples, speaking in the name of Christ (as he said there would be), who made a church with authoritative dogmas, rituals, and priests; and so took away from men their hope, substituting doctrines of despair ("the doctrines of men").

SCRIBE NO. 11

## THE "METAPHYSICAL MOVEMENT"



THE Universal Brotherhood Organization, recognizing these facts, has adopted a policy adapted to the exigencies of the occasion—a strong defensive policy. Under its constitution no one is allowed to exploit or purvey the noble ideals and wise teachings which it cultivates, or with impunity to drag its fair name in the mud. It admires and encourages tolerance and freedom, but is by no means ready to admit impostors, thieves and declared enemies into its intimate associations. It is carefully organized and protected, so that no one can claim membership unless he can give guarantees not to abuse his privileges or defame the work of the Organization. Such a body can stand firm and, under its wise Leadership, maintain its integrity against disintegrating and debasing influences, so as to remain a power for good in the world. But can we say the same of a loose and heterogeneous "movement," without definite organization or coherence; that prac-

tises tolerance and complaisance towards all people in a world where there are so many who will certainly abuse it; whose rules will admit secret but implacable enemies into its ranks? However pure and disinterested the leaders of this Movement may be, they cannot safely estimate the characters of other people by their own. The world contains, besides many different and neutral people, people who are organized into active and deliberate agencies for evil; people whose one aim is to destroy every movement that promises to release the human mind from bigotry and enslavement. Those people, disguised in sheep's clothing, will insinuate themselves into the Movement for its destruction.

But it is not organized and purposeful attack alone that the "Metaphysical Movement" has to fear. For, added to this, will be the continued and speedy degradation wrought by individual exploiters and self-seekers who will turn its privileges into means of sordid gain or personal ambition. And we might also add to the category of dangers the well-meaning but unbalanced cranks who discredit every cause to which they attach themselves.

