

THE THEOSOPHICAL PATH


KATHERINE TINGLEY, EDITOR

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"We stand at the parting of the ways, where the one path leads down the acclivity to the dark valley of ignorance, and the other climbs upward toward the pure celestial level of being. For us it is to utter the cry of warning and the word of encouragement: HE THAT HATH EARS TO HEAR, LET HIM HEAR — AND BE WISE"
— H. P. Blavatsky

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 *HE year, 1918, that has just ended, has been one of the most fateful in the history of Humanity; and surely we must realize that the New Year that is dawning holds for us, and for all, possibilities and opportunities such as the human race has never had before. In recalling the past four years those who think at all must surely admit that there have been many acts of omission on their part, and many things done that should not have been done, and that this has been attributable in a large degree to the ignorance of the age — ignorance in respect to spiritual things and the deeper meaning of human life and its responsibilities. And today we need to understand as never before that our responsibilities are not for ourselves alone, nor for our country alone, but for all countries and for the whole human family. This is one of the greatest lessons of the present hour — a Theosophical Keynote for the New Year.*

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Theosophists have never questioned that the great human family has the heart-touch in its aspirations and in its efforts for the general good of Humanity; but it is the methods that are taken to live out the heart-life that are so pathetic, so confused. In their hearts Theosophists know that many of the stumbling-blocks along the path of Humanity can easily be removed if man will but arouse his spiritual will and make the effort for self-improvement. The psychology of the limitations and failures of the present and past ages is threatening to overwhelm our modern civilization, and the fact that we are at the end of the

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old year and are entering upon the New, should convince us that we must have a better understanding of ourselves, our duties, and our sacred responsibilities.

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Theosophy proclaims the optimistic message that all Humanity needs. At no time in the known history of the world has the human family suffered such dire distress or had to endure such extreme pressures as during the past few years, and the contemplation of these things must inevitably turn men's minds into new channels and bring thoughts that possibly they have never had before. Serious questionings are arising all along the way, among all classes of people, as to the whys and the wherefores, as to the meaning of the world's turmoil and agony, and as to what will come out of it all. Alas! men have failed to study the causes down the ages that have brought about this Karmic pressure.

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If we are to step into the New Year with the courage of the soul, we must have a sure foundation on which to stand. We must pass through certain processes of preparation for the coming year and for all the years that are to follow. We must try to discover ourselves, to find our Immortal Selves, that thereby we may know and understand, and live righteously, courageously, and lovingly, for the benefit of the whole human race.

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It is absolutely impossible to answer Humanity's questions in the truest and most profound sense if we depend solely upon the intellect; for it matters not how much a man may have cultivated his intellect, nor how much culture he may have, the higher knowledge can never be reached by these alone. And we realize when we contact such minds that they have lost their way, in a sense; that by trying to work out the great scheme of life and all the mysterious problems of life and death from the standpoint of mere intellect they are touching but the fringe of Truth, they are leaving the heart cold and dead, they have not the Heart Doctrine. I am certain that if men would but search the history of the past and study causes, they would find that the errors and confusion of today, and the Karma of the present hour, have been produced through lack of knowledge of the Higher Self; there has not been a realization that the Immortal Man, the Real Man, does exist. Consequently, to find true understanding and spiritual strength we must turn about and face the new issues with that quality of courage that belongs only to the Soul, the Immortal Man, the Divinity within, the Higher Self.

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Man must have confidence in himself. Even though he does not fully believe, he can at least imagine the possibility of the truth of the optimistic and sublime teachings of Theosophy, not only as to the Immortality of man, and his essential Divinity, but as to his opportunities for the larger experience that follows from many lives, in different schools of learning, from age to age. And that will carry him on in thought to a point where he can presume to think of the perfectibility of man; where he can believe, perhaps, that there is a state of consciousness that is an open way to the Light, that will give to him and to all a viewpoint of the possibility of a great Central Source of Light and Love and Power — Infinite Duty. Then will he find that he is traveling along the pathway of self-directed evolution and moving to heights of knowledge never before dreamed of. And there will come an answer to each yearning heart, to the hearts of all the people of the world. The answer will come to each through his own consciousness, his own states of mind, and each will begin to see himself as he really is and see his possibilities; each will find his strength and will aim to make his life so purposeful that victories will be gained all along the way.

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Those victories will be the victories of the Higher Self over the lower. They can be gained only when there is a realization that the Immortal Man has his place in human life. It is the mortal man that must rise through aspiration, through effort, through the strength that is mirrored, as it were, into its life from the Immortal,— he must rise to that state of consciousness that will bring him home in the truest sense 'to his Father,' so to speak, to his own; because man himself, his real Self, is a part of the Divine Whole.

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In accepting these ideas, simple as they are, mere suggestions for study, you will find something new flooding your lives,— new possibilities, a new outlook upon life, and the Dawning of a Peace that passes all understanding. For the soul cannot progress along the path on which it has entered without finding satisfaction at every step; and the satisfaction that comes to an earnest, striving soul, is the possibility of ever more knowledge and nobler service.

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To move away from the material plane of effort and thought and personality for a little while, that is what the soul is urging us to do; to move out into the realities of life, to believe that those things which we do not see are greater than the things which we do see; that what our hearts yearn for is greater than any-

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thing the mind yet knows; that within and above and around us, and in the very atmosphere of our thoughts and feelings there is Universal Life which is pulsating continuously in response to our yearnings and our questionings:— but so many see it not, because they will not; they will not believe because they do not hear; they will not wait and listen for the great Song of Life.

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So the whole aim of Theosophy, and particularly my thoughts at the dawn of this New Year, this New Age, upon which Humanity is entering, is to direct your attention to a brighter future, which lies before each one of you; to tell you, each one of you, that you hold the key to the present and the future; to proclaim to you that you, each one of you, can find in a moment of time, if you have the desire, a door to golden opportunities and a glorious future stretching out into the limitless Eternity.

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The consciousness of Divinity is the key to human life. For lack of this key Humanity has been drifting for ages. In finding it we unlock the door to the grandeur of soul-life and its golden opportunities; for only through the recognition of the Soul's Divinity can a Universal Brotherhood of Humanity be established and become a living power instead of a hopeless dream.

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Theosophy appeals to both mind and heart in such an optimistic way, bringing this grand message that Brotherhood is a Fact in Nature, carrying one on to a superb confidence in oneself; and none of you can take one step toward the great goal of Human Perfection without finding that you are in the company of hundreds and thousands of souls traveling along the same path. You may not see them with your eyes, but with that inner perception which belongs to the soul-life, and which is urging you to a recognition of your own Divine Selves.

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All along the way, no matter what subject one touches, one finds that Theosophy presents the optimistic view, and that the magic of its optimism enters into all the processes of thought and all human endeavor. We are so in the shadows that the genuine affectionate side of our natures is stultified. We live so much in emotion and sensation and false hopes, and so little in the real depths of our Immortal Natures that, in the truest sense, we have not yet found the Great Secret of Life. That Secret is Impersonal Love,—Love that will ever remain

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with us, and which always aspires to serve others. It is Impersonality that is needed today, Altruism, loving and affectionate Service for others.

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There are so many stumbling-blocks along the Path. They are everywhere; but if we could only believe that we can clarify our minds and purify our lives, and substitute these grand and purposeful truths of Theosophy for our present half-beliefs, we should then begin to fashion for all time that which our souls demand.

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Is it not pitiful that in this twentieth century which is called by many the great age of civilization, there is such a lack of Trust, such a lack of knowledge of the Soul-Life — that Humanity is so blinded in its pursuit of personal pleasures and the gratification of desire, that it does not see the Light, nor feel the Power of the Soul, nor have the courage to push on to broader fields of effort? The doubt of the age stultifies spiritual growth, involving Humanity in a psychological influence of disintegrating forces that in the course of time must engulf it if a halt is not called. Yet we have our choice as to the path which we shall follow; and if we would give less time to our personal interests, to our desires, our passions, and our limited views of life, and more time to the larger issues, we should find in a very short while that the non-essentials had fallen away from us, that the shadows were dispersed, and that there had come into human life a new hope, new courage, and new love, and a Trust absolutely sublime.

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The world today has a gladness in its heart which it has not had for years. But we must look within and find a deeper meaning of the New Time; we must move away from our personalities, from all petty interests and desires and prejudices, and find ourselves working with those who have suffered the most, those who need us the most — the uppermost thought in our minds being: "What can we do to help lift the present burdens?"

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And in asking this question we must realize that while all the suggestions of Peace and the cessation of warfare are full of promise, yet we have something more to think about — particularly Theosophists, if none others have — and that is that we must see that there are two paths before us and before all Humanity — indeed the whole world:— Whether we shall continue in the old way as before

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the war, or whether we shall find a New Way? Whether Humanity shall, after this, feel that Peace can only be won by FORCE, or whether Humanity shall not arise in its strength, in its spiritual life and light and energy to that comprehension of Justice where it shall demand of all the citizens of the world a New Way of adjusting national and international affairs, and that there shall be no more war; but we shall follow the spirit of the Ancients, the spirit of the Nazarene, which has taught for ages, "Thou Shalt Not Kill."

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We must feel that the New Way is the Way of Knowledge, the Way of Unselfishness, of Love, of Justice, and of making the principles of Theosophy absolutely pure and strong in our own lives. We may preach for eternity, we may have the greatest educational systems, the greatest religious systems, the greatest writers, artists, poets, we may have everything to inspire us to right action, but if we have not begun to build WITHIN OURSELVES, to feel the necessity of finding something more within ourselves than we have had in the past, unless we can become something greater and grander than ordinary men and women, and know that we are something more than merely intellectual, mere flesh and blood, we are on the wrong path. We must reach a point where we can feel the Power of the Soul, and use it for the betterment of our Nation and all Nations. There must be Perpetual Peace. We must constantly and persistently work for it; if we do not we shall retrograde, and in a few years we shall have A WAR OF NATIONS MORE TERRIBLE THAN EVER KNOWN.

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So turn to the right path! This is my pleading. Find yourselves! Those who have not Theosophy, seek it; those who have it, cling to it, love it! — hold to its teachings and make it a living power, not only in your own lives, but in the lives of all your fellow-men!

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In this New Year of 1919, let us consciously and deliberately put aside all the promptings of the lower self, and in no long time the clouds that hide all heights will be swept away. All we need is courage in facing ourselves and our weaknesses. It is our unrest and the unrest of the age that turn our eyes from the Light within.

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Difficult as it may be for you to believe what I say, yet the Kingdom of Heaven is nearer at hand than you can realize; and all the storms and trials

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and sorrows that we now see raging in human life are but indications of the passing away of the old order of things. All that we have to do is to seize our opportunities, to do faithfully our duties as they lie before us, ingrain in the very atmosphere in which we live the finer vibrations of the Higher Law, study and work, and love and serve. Let us no longer crucify the Christos in ourselves! Bid the Christos Spirit come forth and enter upon the noble work NOW, for the woes of Humanity are great. Say ye not, all ye who love Humanity and seek its welfare: IT SHALL BE DONE!

KATHERINE TINGLEY

EDITOR

MAKE THE WORLD SAFE FOR HUMANITY

KENNETH MORRIS

EARLY in 1914, before ever Serajevo had become a name of terrible omen, Katherine Tingley foretold in public, in a speech to the Veterans of the G. A. R., the war that was coming, and the great good that should follow. She said that her audience, many of them, old as they were, should not close their eyes in death before they had seen the end of war.*

Perhaps the peoples of the earth have never stood within reach of so grand an opportunity as now. The old order of things has been made impossible; we have seen the results of it, and know that such results may not be suffered twice, and civilization and all that we believe in, love and aspire to, survive. There must be no more rivalry of the nations.

Humanity, capable of evil at times, is also capable of soaring as high as it can sink low. We have passed through the great storm, and are seared with the lightnings; but now, for the first time in the memory of this or many generations, the inner air of the world is cleared, and we are about to see blue sky unencumbered with clouds. In all the nations that have suffered, old habits and molds of mind are broken; and it was these habits and molds that made the war possible.

The future now is in the hands of those whose will is strong; and who is there has any will that the horror of these last years shall be repeated? Let none think it does not concern him; let none think he can do nothing.

*See Supplement to THE THEOSOPHICAL PATH, December, 1918, Vol. XV, No. 6.

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The world must be reorganized; and whoso wills for a true reorganization is doing the work of God; whoso does not, is failing to do it.

When this nation was born, there were men at work to make it a Constitution, who were, as truly as ever men were, inspired. It was an experiment; a reaching out towards higher and spiritual things; an endeavor to bring a new light into the history of the world, to open a new order of ages.

The experiment was less important from a national, than from a universal point of view. Not until now have the grand possibilities of meaning which lie within the words *United States* become evident. Paine and Jefferson and the others are less significant as patriots, than as prophets of a high and universal future.

The experiment, confined to and worked out in but one quarter of the world, could not attain its highest success. The United States of America have achieved something, and fallen short in something; but the grand idea could not come to its full fruition, until there should be the United States of the World.

It has been supposed that national interests clash; but is there or can there be any nation with interests more vital than this supreme one, that there shall be no more war? In war there is no such thing as victory; because victors and vanquished alike must suffer. And in war, as it has come to be now, the measure of that suffering, for every individual in the world, in one way or another, is greater almost than man is able to endure.

This very fact is proof of human solidarity; proof that a United States of Man would be based, not on Utopian and visionary ideals, but on the most fundamental fact in Nature.

Let us lift up our eyes to a golden future, and see an array of Sovereign Nations united and at work, each for all and all for each. Let us insist, in all the private motions of our minds and will, that this shall be brought into being. It is only indifference and selfishness that can hinder a true settlement now; and there can be no true settlement that does not give: (1) Equal freedom, equal dignity and individuality, to every national entity in the world — tutelage and wise guardianship for some; but for all, the knowledge that their attainment of National Manhood depends on their own exertion and growth, not on the generosity or will for dominance of any other. (2) To all an equal subordination to the interests of the whole. That way lie peace, freedom — the other, ruin and death.

“MAMMA, WHO MADE GOD?”

H. T. EDGE, M. A.



WELL-KNOWN journalistic writer on scientific subjects deals in one of his articles with the following question, asked him by one of his correspondents:

“What happened or existed before God created the world?”

Admitting the difficulty of the question and disavowing all presumption in attempting its answer, the writer nevertheless ventures on what might be called a little home-made amateur theology or cosmic philosophy. His argument may be summed up as follows.

A creator must exist before that which he has created. Therefore God existed before the universe. He either created it out of nothing or out of something. But the former is unthinkable. Therefore he created it out of something, which may be called ‘matter.’ Hence matter must have been coeval with God. But the universe is made of energy as well as of matter; and, unless God is himself energy (a theory which the professor rejects), energy must also have been coeval with God.

We thus arrive at a most interesting Trinity, which we hope may prove acceptable to our theological friends. In this Trinity, God, as it seems to us, occupies one-third part, and at all events can be no more than a fraction, which surely relegates him to quite a subordinate position. Inevitably we are impelled to turn questioner in our turn and to ask what lies back of this Trinity. The professor hates the idea of making something out of nothing, yet how does he propose to avoid the necessity? He will find that other philosophers have boldly accepted the position thus forced upon them by logic, and have postulated No-thing as prior to Something. “NAUGHT [*i. e.*, SPACE] was,” is a phrase which occurs to the mind — see the ‘Stanzas from the Book of Dzyan,’ in *The Secret Doctrine*. In fact, all great cosmic philosophies recognise that it is not enough to postulate a Unity as the source of all things, but that we must go beyond even this Unity and postulate a Naught — *i. e.*, a Kosmic Root, or Fons, called, feebly enough, SPACE — from which, by an inconceivable process, the Unity sprang. And here we are compelled to use only negative terms in our attempts to define: we cannot say what this origin was, we can only say what it was *not*. It is the privation of every conceivable positive attribute.

It may be observed, in passing, that both the questioner and the answerer, in using the word ‘before,’ have tacitly assumed the existence of Time, which appears to us to be yet another element in addition to the three (God, Matter, and Energy) already named. Very possibly also they have, in their imagination, postulated Space also. This circum-

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stance would have enabled the answerer to plead that the question was essentially unanswerable, as containing a fallacy, and thus to throw the onus of incompetence upon his opponent. He could have said, "What do you mean by 'before God created the world'? How could there be any 'before' when there was no Time?" In short, it is evident that, in order to ask the question at all, we have to make quite a number of illegitimate assumptions; and the unfortunate answerer is put into the position of a man called on to answer such a question as: 'How many miles is it from yesterday to tomorrow?' — while at the same time he neglects to point out the absurdity of the question and takes it seriously.

How can we explain anything about a state of affairs when (the word 'when' is not permissible, but seems inevitable) Time was not? Time (at all events in the sense which is here significant) is an essential condition of our thoughts; and therefore, to get beyond Time, we must *stop thinking*. The human mind at once desires and rejects finalities.

Some Gnostic sects taught that the world was created by a subordinate deity called the Demiurge, either in defiance of, or with the tacit assent of, the supreme deity. Ancient Aryan philosophy represents the *Unmanifested* Logos assuming a *manifested* form for the purpose of creating the universe, and then as 'retiring' into non-manifestation. The Manifested Logos or creative deity corresponds to the number One; the Unmanifested Logos to the Naught. We cannot derive Unity from Zero; and even in order to proceed from Unity to the other numbers, we have to assume the process of addition — that is, we have to assume the number Two.

At this point we had better refer curious students to the pages of abstract cosmic philosophy, where they can study Trinities and Unities and Hypostases to suit themselves. Practically speaking, it is not very judicious to be straining to see what is over the next hill before we have arrived even at the foot; and a man who yearns to discover a God which he can pack into his own brain, is searching for something which he would hate to find. Obviously the right direction in which to look for light is within: we must aspire to raise our consciousness to a plane beyond ordinary thought. But the attempt, unless it is to result in insanity, must come as the crown of an orderly evolution.

The professor also suggests that God, having created the universe in germ, then left it to its own evolution, without further interference from him; an hypothesis which successfully accommodates the rival claims of divine will and scientific law. But he adds — what we are glad to see, and what (we think) indicates progress in scientific opinion — that, when the springs of the clock have run down, they will require to be wound up again; and asks in conclusion, 'How often have they been wound up?'

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Here we have the ancient teaching, as given by Theosophy, of the alternate outbreathing and inbreathing of the ‘Great Breath’ — that is, of eternal motion — the succession of *manvantara* and *pralaya*, or periods of activity and manifestation, and of sleep and non-manifestation. The doctrine is but an application of the general principle of cyclic motion, which is more familiarly exemplified in the succession of day and night, the seasons, etc. But the thought occurs to us, ‘Why could not God make a clock that would wind itself up?’ For it seems a little arbitrary to forbid him to poke his finger into the works at one point, and yet to allow him to do so at another.

The scientific reluctance to allow the interference of a divine finger is based on the assumption that science can explain everything without postulating such interference. But is the assumption warranted? I myself, for instance, am part of the universe; is my every action determined by causes that were set in motion once for all, millions of years ago, or might God possibly inspire me with a new thought? And, if he did so, would this upset the scientific working of the universe?

The postulation of but a single God limits the resources of the philosopher not a little; and we commend the very ancient and respectable polytheistic idea. By means of this we are enabled to provide our supreme deity with any desired number of subordinates. The hypothesis is indeed inevitable, and the ancient Gods have but reappeared in a new guise as the ‘laws of nature.’ Yet a suggestion of antagonism, or at least of rivalry, between these laws and the Deity impels us to ask whether ‘Satan’ would not be a better analog? And it is this same ‘Satan,’ mind, who in some systems is made to be the creator of the universe!

Man is described in ancient philosophy as a microcosm or world in miniature. So, on this analogy, I am justified in asking whether my life runs of itself without any interference from me; or whether I set it going in the morning, and then go to sleep and let it run of itself till nightfall; or whether I am a whole theogony of Gods, more or less under the rule of a Supreme? And so we get back to the maxim that, to know the truth, *we must study ourselves* — which is a very good place to stop at.



“No more than any other scripture of the great world-religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the pre-historic ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form.”

— *H. P. Blavatsky*

ABOUT SCIENCE AND EVOLUTION

FRED. J. DICK, M. Inst. C. E.



SCIENCE is defined by some lexicographers as “knowledge of principles and causes.”

Nearly everyone, however, knows that this definition would be rather sweeping as applied to modern science; for if there is anything certain about the latter, it is precisely lack of knowledge of principles and causes which, on their own admissions, distinguishes the generalizations our men of science often attempt. And when we say, ‘on their own admissions’ we refer to those who are imbued with an intelligent and reverent scientific spirit. Others, who claim to speak in the name of science, seem to use the word in a painfully restricted sense.

We hear of a professor, *re* problems of life, insisting on “scientific proof in scientific matters,” when he really means “physical proof in physical matters” --- for in the same breath he insists that everything belonging to mind, soul, consciousness, being in his view nothing but chemical or mechanical action, must therefore be included under the head of “physical matter.” And so it becomes easy to substitute the word ‘scientific’ for the word ‘physical.’

He was talking about evolution holding the field. One would imagine that the great man who shared with Darwin the honor of laying the foundation of the modern evolution theory, or theories, should have a better right to speak about evolution in the name of Science, than most in the scientific world. And what does *he* say?

He declares emphatically that the chemical and mechanistic theory of the origin of life is unscientific. It rests upon no basis of evidence in hand.

“Neither the probability of such an origin nor even its possibility has been supported by anything which can be termed scientific facts or logical reasoning.”

Such is his conclusion, after briefly reviewing some of the structural wonders in nature. Among his pithy remarks are the following:

“We see that in the whole vast world of life, in all its myriad forms, whether we examine the lowest types possessed of the simple characteristics of life, or whether in the higher forms we follow the process of growth from a single cell up to the completed organism — even to that of a living, moving, feeling, thinking, reasoning being such as man himself — we find everywhere a stupendous, unceasing series of continuous motions of the gases, fluids, and solids of which the body consists. These motions are strictly co-ordinated, and, taken together with the requisite directing and organizing forces, imply the presence of some active mind-power.

“Hence the conclusion of John Hunter, accepted as indisputable by Huxley, that ‘life is the cause, not the consequence, of organization.’ In view of all these marvelous phenomena, how totally inadequate are references to ‘growing crystals,’ and repeated assertions that we shall some day produce the living matter of the nucleus by a chemical process.”

Is there not a discernible tendency to confuse meanings of words, in the utterances of some men of science? For instance, if when they say

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'life,' they mean only physiological life; and when they say 'biology,' the science of (physiological) life, they mean chemistry; and when they say 'chemistry' they mean mechanics; and when they say 'mechanics' they mean chance encounters of molecules; or when they speak of the '*directing agency*' (!) of a nucleus, they mean the chance mechanical impacts of its molecules; or if when they say 'atoms' (molecules?), they mean something beyond the range of even microscopic perception — regarded at one moment as if something physical, and then, almost in the same breath, spoken of as something purely meta-physical — it becomes transparently clear that whatever modern science may accomplish in its detailed work, it has by no means reached even elementary "knowledge of principles and causes."

And as this fact is appreciated by the reading public, for whom novel scientific generalizations, succeeding one another with kaleidoscopic rapidity, provide a continual source of entertainment, that public is good-humoredly inclined to tolerate all such flights, on account of the excellent detail work men of science perform, each in his appropriate sphere.

Evolution holds the field, undoubtedly; but when was Evolution first known? From immemorial ages. It forms the basic principle underlying the stupendous ancient literature of the East, of Egypt, and of ancient America. Not only known, and taught in the temples; but known in infinitely greater detail and with infinitely greater fidelity to Nature; denoting now by the word 'Nature,' not merely the region perceptible to physical sense, but many other regions, of which the physical senses are but the termini, on the terrestrial plane.

The whole teaching of the ancient Wisdom-Religion is full of the doctrine of Evolution. Karma and Reincarnation are the means by which Evolution is carried forward through the aeons. For it is a law — withal subordinate to still higher laws — which holds under its sway not only Man, on planes of outer and inner being, but worlds, systems, and universes, on *their* outer and inner (or noumenal and phenomenal) planes.

The foregoing can readily be verified by any one who takes a little trouble to study. Neither Darwin nor Wallace would hesitate to admit that they only glimpsed some evolutionary laws, in the physical world of animal and plant life. But, as we have been speaking of generalizations, which of them would have dreamed of a generalization — to go no farther back than eight thousand years — given out by some of the old Kabalists, yet grand as it is, concealing, like the book of *Genesis*, more than it reveals — to wit:

"A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god."

Our immediate point is, that here is a synopsis of Evolution, im-

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Wisdom, entirely loses sight of personalities, dogmatic beliefs, and special religions. Moreover, 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." (p. xx)

This brings out clearly the idea that all religions have an unchanging base, which alone can retain the truth entire, encumbered by ever-changing outward forms, which are the man-made accretions and modifications, and which cannot be relied on to perpetuate the truth; and that the base of all religions is one and the same — a common root, from which all the creeds are diverging stems. It is essential, therefore, to find this common root and to cling to its teachings; and to find this and declare it is the mission of Theosophy. Continuing the quotation, we read that:

"The records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity, and Buddhist occultism occupies therein only its legitimate place, and no more. Indeed, the secret portions of the 'Dan' or 'Janna' ('Dhyâna') of Gautama's metaphysics — grand as they appear to one unacquainted with the tenets of the Wisdom-Religion of antiquity — are but a very small portion of the whole. The Hindû Reformer limited his public teachings to the purely moral and physiological aspect of the Wisdom-Religion, to Ethics and MAN alone. Things 'unseen and incorporeal,' the mystery of Being outside our terrestrial sphere, the great Teacher left entirely untouched in his public lectures, reserving the hidden Truths for a select circle of his Arhats." (*Ibid.*)

We are reminded here of certain sayings recorded of Jesus Christ in the Gospels:

"And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."— *Matt.*, xiii, 10, 11.

"Without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples."— *Mark*, iv, 34.

We are thus familiarized with the idea that a religion may, in its inception at all events, have esoteric teachings, as well as exoteric; the inner and outer (or greater and lesser) Mysteries of ancient classical times is also a case in point. Yet even the esoteric teachings of Buddhism, though so much superior to the exoteric, are themselves but a part of the whole Wisdom-Religion. To continue the quotation:

"Time and human imagination made short work of the purity and philosophy of these teachings, once that they were translated from the secret and sacred circle of the Arhats, during the course of their work of proselytism, into a soil less prepared for metaphysical conceptions than India."— *The Secret Doctrine*, *Ibid.*

Reverting to the Bible, we find Jesus, in *Luke*, xi, 52, accusing the interpreters of the law of having taken away the key of knowledge, and of having not only refused to enter themselves but of having hindered others from entering. Thus he appears as a teacher who denounced the priests of the people among whom he found himself, for keeping back the esoteric teachings, refusing to follow these themselves, and fobbing the people off

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with a mass of ceremonies and dogmas; while he himself endeavored to bring back the real teachings, giving out to the general public such ethical precepts as they were fitted to receive, and reserving for his special pupils the inner teachings which were the basis of those ethics. And what has happened since then? Has not the same thing been repeated, and have not the teachings of Christ been treated as the Pharisees treated the teachings of their religion?

What has become of the doctrine of the pre-existence of the soul? The Platonic teaching was that the soul was divine, from the Gods, and that it entered corporeal life for the purpose of experience, losing there its knowledge of its former divine state, but preserving dim recollections thereof, and ever aspiring to regain that state in such a way as to unite heaven with earth, the divine with the terrestrial. And we find Jesus teaching (in private to an enquirer) that real knowledge could only come to a man by a process of second birth: man has been born of the flesh, but he must be born again of the spirit. This seems to imply that ordinary men are only half incarnated: their soul hovers over, rather than enters into, the body; and the second birth is equivalent to a completion of the process of incarnation.

We have here stated one of those cardinal doctrines which pertain to the universal root-religion, and which have been encumbered with ruins caused by the pulling down of the original structure and leaving its disintegrated remains behind. This teaching gives promise of a high and blessed state for man while yet on earth; but it has been supplanted by the dogma that man can never attain such a state on earth, but must wait until death has removed him from the scene of action. This single instance illustrates the importance of getting at the real principles of religion, so much difference does it make to our outlook upon life. H. P. Blavatsky has shown that we have the sanction of all antiquity for these truths; and archaeology, in the widest sense of the word, is seen to be a most vital constituent of Theosophy.

The title of H. P. Blavatsky's principal work, *The Secret Doctrine*, shows its purpose, namely to demonstrate that there actually is such a doctrine, and to indicate its tenets. In an earlier work, *Isis Unveiled*, the same purpose is carried out. This work was originally entitled 'The Veil of Isis,' a title which actually appears at the heads of the pages, but had to be banished from the cover, in favor of a less appropriate title, in deference to some copyright detail. In the preface we read that the work:

"demands for a spoiled past that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. . . . Our work, then, is a plea for the recognition of the Hermetic philosophy,

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the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology."

And in the concluding words of the second volume:

"Our examination of the multitudinous religious faiths that mankind early and late have professed most assuredly indicates that they have all been derived from one primitive source. . . . As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the three-sided prism of man's nature, has been broken up into varicolored fragments called religions. . . . Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection."

In the Introduction to *The Secret Doctrine* we find:

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. . . . In the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas."

And in the conclusion to this work:

"The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that even which is historic — that is, that which is found scattered hither and thither throughout ancient classical literature — is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. . . . It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions — that he can be made to see that so many streams of the same water must have had a common source from which they started."

The program of Theosophy is therefore one of reminder — the reminding of man concerning forgotten lore. This has often happened before in the world's history. That celebrated father of the early church, Augustine, is often cited as having declared his opinion that Christ's mission was to re-establish the ancient doctrine in its pristine purity. He had to admit that the teachings of Christ were not new, but had been known before; and he described them as a rehabilitation of dethroned truths. If we are to search for what man *can be*, we shall inevitably discover what he *has been*. What can the future be but an unfoldment of what has pre-existed in germ from the beginning of things? And not in germ only, for other human races have preceded ours and have run their cycles, reaching points that our race has not yet reached. A study of history shows that we have always been indebted to the past for our advances in knowledge. King Alfred and Baeda ransack the stores of ancient manuscript for materials to educate England and Europe. Roger Bacon's titanic energy expends itself in efforts to bring together and piece up all

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available knowledge. The ancient classical manuscripts are unearthed, and the Renaissance sets in. America is discovered and the East. Later still, the stores of Sanskrit wisdom are unlocked. We erect our future on the past. As time goes on, we learn to give more “credit to this spoliated past”; but we are still far from according it its due.

And have we not here a good illustration of the law of cyclic progress — a characteristic teaching of Theosophy? If the story of the past has shown a process of disintegration and diffusion, a breaking up of original unity into sundered fragments; the promise of the present shows equally a tendency to reunite and to return once more to unity and homogeneity. The unification of mankind, by means of the methods of intercommunication discovered by science, has already rendered the idea of separate religions and separate nationalities somewhat old-fashioned. Thus we are getting back towards the universal Religion and towards the unity of mankind on the basis of their common human nature. This is the true law of cyclic progress — movement in a circular, or rather a spiral, curve; each stage in the progress begetting the next according to definite principles. And, applying the same illustration, it is easy to understand how, as we ascend from the valley, we command wider and wider prospects of the view behind, as well as of that in front.

History shows us many instances of terrible and wholesale destruction of priceless ancient books and manuscripts by tyrants and bigots in various ages and countries; so that it can be understood that much has been lost. And yet it probably has not been lost; for we are credibly assured by H. P. Blavatsky that there were always people and associations who made it a special care to hide and preserve records, and that these can be produced whenever it is opportune to do so. There is also still much to be done in the way of interpretation, both of symbolism and of languages; and this is another prospective source of knowledge. But most of all we should rely on the awakening powers of man himself, which will give him access to means of knowledge not at present open to him. For the records of all time, even when not written down, are nevertheless indelibly preserved in Nature’s memory — the Astral Light — and are hence available for those able to read in that book. Needless to say, however, we shall for some time to come have to guard against fanaticism and charlatanry in this respect; for the liability to error is very great.



“MILLIONS upon millions, ages upon ages, are entered but as items in the vast account in which the recording angel sums up the unerring justice of God to man.”— *Bulwer Lytton*

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measurably more comprehensive, and true, than anything dreamed of by modern science; and yet it is but one aspect of the truth, looked at, as it were, from the outside, or from the world of matter. The noumenal, the involving side of the process, is not touched upon in the aphorism. And the other point is, that this aphorism, or its equivalents, with the details filled in, are thousands upon thousands of years old. The colossal thing about our civilization is its supreme ignorance of, and quasi-indifference to the achievements, knowledge, and literature of the ancient world.

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T. HENRY, M. A.

“OUR endeavor has been to uncover the ruin-encumbered universal foundation of religion.”
—H. P. Blavatsky

IT would be difficult to find a sentence more pregnant and concise than the above. It is a gem of speech, the crystallized thought of a powerful and capacious mind ever earnestly bent on its purpose — that of interpreting to the world its great message. It sums up in a few words the burden of whole articles — whole volumes; and every word in it tells. The metaphor is very apt; for Theosophy is concerned with the uncovering of ruins literally as well as figuratively, and archaeology forms an important part of its program.

Theosophy is in fact, and in a peculiar sense, an archaeological undertaking on a vast scale. It undertakes to uncover for man his past, that he may know who he is, what is his lineage, how great is his heritage. It would be a great uplift to a poor wight, if he were to discover that he had sprung from the loins of kings; and Theosophy shows that man's origin is greater than he has been in the habit of thinking.

As to the ruin-encumbered foundations, who can venture to say what were the original teachings of Christianity, for instance? Who, at all familiar with that religion's history, can deny that those original teachings must have been very different from any present-day teachings, after so many vicissitudes? In regard to other religions, the following, from the 'Introduction' to *The Secret Doctrine*, by H. P. Blavatsky, is appropriate:

“Unwise are those who, in their blind and, in our age, untimely hatred of Buddhism . . . deny its esoteric teachings (which are also those of the Brâhmans), simply because the name suggests what to them, as Monotheists, are noxious doctrines. *Unwise* is the correct term to use in their case. For the esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of Esoteric

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

II

IN a short paper such as that in the December issue, it was of course impossible to get very far into our subject. But before going further we will re-survey for a moment the ground then traversed.

Theosophy teaches an immense antiquity for man, not only on continents now above water, but on others long submerged — continents now beneath the Atlantic and Pacific Oceans and the seas about the North Pole.

For such corroboration of Theosophic teaching as is thus far generally available we pointed to the universal traditions among the very oldest peoples of long-vanished and godlike races that were their primeval ancestors, traditions unusually complete and definite in the case of Atlantis, the Atlantean continent, summarized for us from Plato and other sources by Donnelly in his book of that name; to the universal traditions of great deluges, earthquakes and volcanic fires, which destroyed these lands with the races thereon; to existing prehistoric remains in various parts of the earth, of whose origin archaeology knows nothing and speculates little, of whose mere existence, indeed, in some areas — Western South America about the slopes of the Andes, for instance — it is but barely aware; to the fact that when history catches her first far glimpse of Egypt there was already a full-fledged civilization that must have occupied — who can guess how much time? — for its evolution; and to such ancient literature as the Vedas of India, poems evidently of many strata in time, the oldest of these strata, of unguessable date, dimly but surely indicating a race eminently spiritual and philosophic.

To men whose survey of history and whose cast of mind do not suggest to them that history, as an immense succession of civilizations — apparently beginningless — has a meaning, we have nothing to say. But to those who have a conception of evolution as a self-realizing divine purpose with a divinely and fully-perfected man as its goal and who think of history in that way, to these Theosophy will bring a great light.

As the plant flowers year after year, through long periods changing its type in accordance with the laws of evolution, plants coming later in time having evolved structures of which there is no trace in the earlier families, so the human plant flowers age after age into great or lesser civilizations, in each adding something to its powers, mental and spiritual. And as nature, in the animal kingdom, puts away some developed organ, hiding it beneath the skin against it shall perhaps again be needed, the

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while she devotes herself to perfecting another — has not man, for instance, a third eye now buried deep in the brain? — so with man's faculties and modes of consciousness. In the slow succession of civilizations now this and now that faculty or aspect of the total inner nature is taken in hand and advanced a step, whilst some other becomes partly or perhaps wholly latent. There are seers here and there among the Scotch and Scandinavian mountaineers, those who can at times discern something of the outlines of a finer world than this of our five senses. The faculty was perhaps once universal, now laid aside save in the case of exceptional individuals, whilst other faculties have their turn for development.

And so with the mind. Looking back but two or three thousand years, to the brief and recent civilization of historic Greece, we can see the sudden and special evolution of the sense of formal beauty and proportion. Through the darker ages that followed, it was lost, receded into the background of consciousness. As the Greeks had it, in their completeness and intensity, we have it not. We are specially concerned with quite other aspects and activities of consciousness. And if we can see *something* of this general truth in looking back from our own day and page in history to one so recent, we can imagine how compelling would the principle appear if we could appreciate the real life and keynote of consciousness of civilizations immeasurably more remote than that of little Greece but yesterday.

And yet, as Theosophy teaches, we ourselves here now were the people who lived through those earlier civilizations, and in us are buried or partly buried all that they developed, just as in our brains is buried that third eye behind the visible two. For humanity is a deathless plant; only its flowerings vanish.

Theosophy upholds the doctrine of evolution as strongly as modern biological science, and it extends the domain of evolution much further. But in respect to man its picture of the working of evolution is very different from that of science, the science of today. Theosophy does not admit that any of the savages or uncivilized peoples now to be found in the world in any way represent past stages in human evolution. They are stages of *degeneration*. As we noted in our last paper, it has already been suggested in recent science that the apes are divergencies from man, that sometime in the immensely distant past they diverged from the then human stock, diverged and, we must say, degenerated. This leaves the origin of that human stock without any explanation. Science finds its beginning, as it were, in mid-air, inexplicably there when she first gets her eye of imagination upon it.

Theosophy concurs in this doctrine of the origin of the apes as divergencies from man and degenerations. And degenerations likewise, says

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Theosophy, are the present savage and uncivilized and semi-civilized races. In this view Theosophy has the support of some eminent anthropologists.

Now if the ape-ancestor was not the ancestor of man, but was man himself; and if the savages and semi-civilized races do not represent earlier human conditions but are degenerations from them, what sort of picture can we form of the human line itself from which all these diverged and degenerated, the line running back interminably into the past and threading together all the civilizations of which there is history or remains or traditions?

Let us consider the history of the globe as we get it from geology. We spoke of the submergence of great continents where now are the Pacific and Atlantic Oceans.

A once-existing Pacific continent has long been suggested in science, as, more recently, that of the Atlantic ocean. Professor Irvine, of the University of Sydney, even speculates that on the former there may have been great empires. Speaking of what he calls "unanswered enigmas of the Pacific," he refers in a recent address to the strange megalithic buildings and monuments on some of the islands scattered over that great ocean, great structures of whose source archaeology is absolutely ignorant - as likewise are the peoples now inhabiting the islands. The presence of these remains suggests, he says, that before the arrival of the black and brown peoples

"there existed great barbarian empires in the Pacific itself. Whence these people [of the empires] came; what manner of men they were; how or why they disappeared; whether through some vast convulsions like the sinking of a continent, or by extermination by some unknown maritime people, all of these are unanswered enigmas of the Pacific."

There were, says Theosophy, great empires, and there was barbarism and civilization just as there is today. And the mighty continent sank amid vast convulsions of nature. As it was sinking, Asia was coming up. As the Atlantic continent sank, Europe was emerging. The surface of the globe is never still. Rains and rivers wash away the high places into the sea. The earthquakes fracture the crust. The glaciers wear it down. The volcanoes cover it with lava. Sea and land slowly change places. Islands sink and come up. Everywhere there is active geological history a-making. Great Britain has been three times under water. This America of ours once was not. And Africa once was not. The whole earth may have — Theosophy says *has* — passed through periods when her changes were much more violent and extensive than now. The movement of the axis of rotation, now limited to a few feet, causing constant alterations of latitude everywhere, may at times have been much wider, wide enough to produce effects enshrined in human memory

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as the universal tradition of great and destructive deluges in the far past.

It is for such reasons, says Theosophy, that the line of animal evolution leading directly on to man, has been lost, or, rather, never found. The link is truly — ‘missing.’ And a good many other links, lower down the scale, also, their places being taken by speculation. The biologists have the ends of the branches of the great trunk of the tree of evolution. They have not the trunk and therefore not the places on it where the branches arise. And likewise they have not the top of the trunk — which is the original man, or man’s body — and cannot construct his body’s true history. And still less his *mind’s* true history, that mind which, in the chief of its aspects, is absolutely different from and not relatable to the mind of any animal, and which, even in the aspect which it shares with the mind of the animal, is so much more evolved that it leaves a ‘missing link’ to which the others, the physical ones, are trifles. For man is of course an animal — in his body; but ‘an animal spiritualized,’ an animal electrified by spirit.

They try nowadays to increase the growth of plants by means of electricity. Suppose the plant could, as it were, capture the electricity and substitute it for its own slow vital currents, and achieve as much evolution in its plasticity and powers of adaptation and intelligence in a day as in an aeon of ordinary progress! But we should have to suppose the electricity as co-operating, or even rather as instigating its own capture and voluntarily taking up residence.

It was Alfred Russel Wallace, cofounder with Darwin, of the principle of evolution, who conceived for himself the Theosophic idea that the gulf between man and animal, the mental gulf, could only be explained by the hypothesis that man was an animal into which a soul, a divine or spiritual entity, had incarnated, had come in to dwell and to crown animalism with humanity.

Through the slow ages nature had been getting ready for man. As the end of her long evolutionary work upon animal life and form, she had at last prepared a form of texture fine enough to embody a soul, to be its field of experience of living matter. “This,” she said, “I have made for you. All my powers and essences are brought together for you here in this compacted sentient form. Come and dwell herein, and in experiencing *it*, you will come to know *me*. Mastering it, you will become my master and I your servant for future work you could not do without me, could not do as pure spirit.”

So a divine soul, collectively the first emanation of Deity, Lights from the one LIGHT, came and took up its abode in each of these prepared forms.

And this was the time of the Golden Age, the Garden of Eden,

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legendized among so many ancient peoples that it may be called a universal legend.

What was then 'man'? The sensitized, conscious, animal form, exquisitely instinctivized for all the purposes of its life, thrilling in every fiber in response to nature's finer forces: or the pure, indwelling soul, as yet hardly conscious of its tenement, still a spirit, hardly yet awake to the thrill of sensation in matter? The life of spirit and that of matter had but *begun* to blend and each was nearly unaware of the other. Spirit was not yet energizing as *mind*.

Mind is spirit energizing in matter, on matter, acting and reacting with it. Its action on matter, nerve and brain-matter, we call *will*. Remembering is its power of holding and reproducing experiences at will and by will, a power possessed by no animal. Imagination is its power of recombining the memory of experiences at will, which also is possessed by no animal. *Will*, and *willed remembering*, and *willed imagination* — are the marks of man as a soul; upon these, thought depends; upon these, consciousness of self, of *I*, depends. They are spirit working as *mind*, specifically human mind.

And it was not until mind was born, linking spirit and matter, that the line of civilizations could begin. Civilizations are making for the re-establishment of the Golden Age, the Age of spirit again, *plus* the experiences and powers gained through their progression.

Now we can get some sort of perspective as we look backward. Starting from our own time we come first to civilizations like that of Greece, well within the compass of history. Further back, and now to the far verge of history, are such civilizations as those of Babylon and of Egypt as she is just seen upon the horizon, civilizations of which, because of their material ruins and some fragments of their literature, we can construct some dim idea. Further back yet are those of which the material ruins alone remain, the work of nameless peoples of which history knows nothing whatsoever, ruins in the Eastern and Western worlds. And when we have settled with them, shall we not find ourselves asking whether there may not have been remains still more ancient, so ancient as to have been totally destroyed by one or another or many of nature's processes, or, in some cases buried far out of our reach?

And lastly, perhaps, the civilizations that did not build at all, or hardly. For the ways of the people and their thought were not the ways and thought of those that came after.

We think we know something of the ancient Egyptians. Maybe we do — something. If we had no record of old Greece we could judge in some degree of the consciousness, the quality of mind, of the people by the artistic quality of their statuary and buildings and temples.

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A people full of the love of outward beauty and proportion, we should say; perhaps also of inward beauty of soul.

Now think in the same spirit of old Egypt, of her gigantic temples and colonnades, of her pyramids, of the great sphinx (stone symbol of eternity), of the mighty statuary, and consider what must have been the consciousness of *this* people. We cannot enter into it, cannot appreciate it at all, so different must it have been from that of Greece, to say nothing of our own. In the soul of the people at their greatest must have been an undertone of grandeur, of proportioned magnitude, of sublimity, utterly different from the undertone of the Greek soul and again from that of our time. It is this which changes from epoch to epoch, this keynote of the undertones of consciousness.

The 'fall of man' was no sudden event, neither is it a meaningless myth. Man, spirit-man, 'fell' when his spiritual consciousness began to be touched or invaded by the keen natural sensations of the perfected animal form he had ensouled. It was in the program. He began to stand between the two worlds or poles, those of spirit and of sentient matter, the pulsating matter of his body. 'Lucifer, Son of the Morning,' fell — as he had to. He awoke, as it were, on this side of himself, the matter or sense side, and took over into his own possession the physical consciousness which nature had evolved in the animal being, the body. The man who has lived all his days from birth onward in the country may never realize its peace and beauty till he has the contrast of the city's noise and hardness to give him the contrast and make him long again for the place he left. So with the spiritual world — or rather, consciousness. Man could only get to know it, to appreciate and aspire to it, by having in a sense left it for the other, by having thus a contrast to set it against. Mind is the field where this contrasting is done. The below is reflected in mind as sensation and reacted upon as appetite and desire. The above is reflected in mind as the sense of sublimity, of beauty, of moral worth, as the presence of lofty ideals of every kind, and reacted upon as aspiration of every kind. In the beginning there was a spiritual purity that knew not itself. Our goal is a purity re-won by effort and that knows itself. And in every civilization there have been some few who achieved this and became henceforth the spiritual teachers of the race.

So the immense stretch of human history begins to have a meaning, but only for those who can understand that the history is of ourselves, of us now here today. It is we ourselves that have lived it from the first, epoch after epoch, suffering, learning, lapsing, recovering, accumulating stores of power and experience of whose latent presence in ourselves we do not dream. The Teachers of Theosophy have the records of it all, but it would be useless as yet to give more than the general outline.

THEOSOPHY TO THE RESCUE OF CIVILIZATION

H. T. EDGE, M. A.

JOHAN GALSWORDY, the well-known English author, writes in the April *Harper's*, under the title of 'Speculations,' an article on the headlong career of what we call civilization, and some wistful anticipations of a better future after the war. Some people doubt, he says, whether civilization is going to have a future.

"The problem for modern man becomes more and more the problem of becoming master, not slave, of his own civilization; for the history of the last hundred and fifty years is surely one long story of ceaseless banquet and acute indigestion."

Modern man —

"Has the appetite of a cormorant and the assimilative powers of an elderly gentleman. . . . We discover, and hurl our discoveries broadcast at a society utterly uninstructed in the use of them."

The wholesale installation of cotton factories, run on a basis of individual enterprise, caused the invention of the spinning-jenny to be followed by the physical deterioration of a robust population. Flying machines have scarcely ever been put to any other use than destruction.

"We shall continue to advance backward unless we operate on our inventors and render their genius sterile until such time as we have mastered, digested, and learned to use for our real benefit the inventions of the last century or so; until, in sum, we know how to run our machines of every sort in a sane way instead of letting them run us."

And he imagines the existence of a board of control, examining the inventors, and exacting from them stern conditions as to the proposed use of their machines.

"The history of modern civilization shows, I think, that while we can only trust individualism to produce discovery, we absolutely cannot trust it to apply discovery without some sort of State check in the interests of health and happiness. . . . The child who discovers there is such a thing as candy, if left to itself, can only be relied on to make itself and its companions sick."

The 'film' has a great educative value, but is used principally in the interests of vulgar sensation; it has betrayed Art, to which it should have ministered.

Modern life seems a process of creating disease and then finding a remedy; and the remedy creates a new disease. The glorious science of sanitation is a huge palliative of evils due to our mode of life.

"We have multiplied conveniences to such an extent that we do nothing but produce them and leave ourselves no time to 'live' and enjoy."

As to reforms —

"How to get ourselves reformed without reforming other people or being reformed by them . . . is one of the puzzles of the future. . . . The only hope lies in what we call education. Unfortunately, in order to educate, one must oneself be educated."

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He does not look favorably on politics as the remedial agency; and, as to religion, he finds it too emotional and individual, and that, when striving to be practical, it wanders from its path and loses force. But education would take over the control of social ethics, learning, and health, not usurping the emotional functions of religion.

But, being no superficial thinker, he sees that the world cannot be reformed by *-isms* and *-tions*; it is not noun-suffixes, but men, that move the world. The real problem is to get the best men, so that we can employ one of them, or a small committee, to act as executive with ample powers intrusted to them by the people. And he thinks that America has a political system affording scope for such a plan, and a people endued with energy and enterprise fit to embrace new policies. He asks:

“Does not the only real spiritual warmth, not tinged by Pharisaism, egotism, or cowardice, come from the feeling of doing your work well and helping others?”

Mr. Galsworthy has assumed an apologetic attitude towards his American readers, which they will probably think was unnecessary; he professes himself afraid of being considered ‘highbrow’ if he departs from the strict path of what he believes to be American practicality. We labor under no such scruples, and intend to be as highbrow as we please. We propose to dig deeper into the problem.

The “best men.” And, unless we are to have a vicious circle in our reasoning, we must seek the source of inspiration of those best men. For, if the mass produces the best men, and the best men then proceed to elevate the mass, we have a vicious circle — an engine generating its own steam. We leave to the perpetual-motion cranks the contemplation of that blessed vision of an electromotor fed by the dynamo which it runs. There must be an infiltration of new energy somewhere, if man is not to lift himself by his own pigtail. It is possible to construct a fountain that will feed itself and run round and round for quite a while; but sooner or later the force of friction, acting ceaselessly in the same direction, will bring all to a standstill and dead-level — unless some pumping is done. Those best men must be able to bring new vitality into the social machine, not merely go on using up the old stock. And whence will they draw it?

From the exhaustless fount of man’s higher nature, we say. No fear of being thought highbrow shall prevent us from saying that we consider man to be an incarnate Soul, bringing to earth with him a store of life and thought derived elsewhere, and thus able to import energy into the mechanical system. Thus we affirm the spiritual nature of man as a postulate which is necessary for the establishment of the proposition.

And as to government. We admit the principle of centralized executive power. This executive may carry out its own will, in which case we have

THEOSOPHY TO THE RESCUE OF CIVILIZATION

a tyranny or oligarchy; it may carry out the will of the people, in which case we get what we see now in the belligerent countries, where the will of the people happens to be unanimous in favor of certain very urgent and definite objects, and the power delegated to the executives is correspondingly ample. But the power of the executive endures only so long as the executive faithfully represents the will that gave it its power. Finally we have the case of an executive that represents a principle or principles believed in by the people; and this executive is the best man, or the best men, in the true sense. Among a people who believe in the ideals of the iron age — force and greed — the man who best represents these principles will be at the top. Similarly the best man may be the best business organizer or the most learned man, or the most pious, or what not, according to the prevalent ideals. What we need is an executive that will represent and administer the *highest* ideals of the people; and of course he would require to have the support of a sufficient number of people holding to those ideals, so that he might be maintained in power against the efforts of those holding lower ideals.

Here is a fit place to bring in the subject of education, so prominently mentioned by the writer. It is clear that the people must be educated, for all government must ultimately be by their consent. We require people willing to pledge obedience to a power that represents their better selves, a people willing to accept the guidance of a power that will organize altruistic effort in opposition to individualistic wantonness. So we must educate the people; but in what? In a knowledge of their divine nature, in reliance upon that divine nature, in true self-discipline — the control of the lower by the higher. Agreed, with the writer, that uncontrolled individualism can only bring disaster; then people must be educated to restrain their individualism when it conflicts with their social duty. And there must be a sufficient united power among those thus enlightened to be able to hold in check those whom conscience fails to touch; not by punishment but by withholding the opportunity for abuse.

An amiable scientist discovers a drug that will assuage the cruel pangs of suffering. He stands on a tower and shouts it out to the world. A morally insane person makes this drug and distributes it free, in order to give people a drug habit, and then makes a fortune by selling the drug at a high price to the victims. Problem — to prevent the amiable scientist from shouting out his discovery. Corollary — to keep the discovery for right use, while preventing its abuse.

This can be done; the mere details are of no moment, provided the principle is accepted. The conditions are that conscience shall rule among the people. A mighty wave of conscience can stop anything or start anything. Even in less hallowed enterprises, we have seen how unity in

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purpose can overcome every obstacle of money or means. How much more so when the object is hallowed and the higher and finer forces of human nature thus called into play! If the war has taught us anything, it has taught us how powerful we are when united; but we have yet to witness the power of men united in the higher aims.

Thus every consideration leads up to the idea of a force of inspiration infiltrating into the heart of individuals from the higher nature of man. True education consists in opening up this channel. A silent influence is ceaselessly at work, arousing the conscience, kindling the intuition, and gradually preparing man for the work of self-governance. Theosophy claims no small share in the promotion of this unseen work; for has not Theosophy diffused over the world a renewed knowledge of those eternal verities that have ever been the life-breath of humanity? Theosophy, by its teachings and by the example of its followers, demonstrates to humanity the true principles by which life is organized and governed. It demonstrates the divinity of man, and shows that the recognition of this fact enables the individual to govern himself and thus to become a power in the governance of society on principles of harmony and justice.

Mr. Galsworthy has got his religion divided into two halves, but it should be a unity. Because nominal religion has been made too personal and artificial, it has lost its hold on real life, and a new kind of religion, called by other names, has to be recognised. Religion is primarily our common obligation to the laws of our divine nature; secondarily it includes the whole realm of knowledge conducive to that end.

Sanitation is a sort of religion, implying common consent in obeying the more external laws of nature. Good citizenship is another sort of religion: a common bond to respect the laws regulating social harmony. But Religion in the full sense is a common recognition and obedience to the fundamental laws of nature, the laws of our essential and Divine nature.

Thus reform enters society from within rather than from without. An imposed or elected authority can only administer the ideals of the people; if he attempts to go beyond them, he must use constraint and his position is thereby rendered unstable. But if the people be raised to a higher level, the leaders whom they choose or permit to lead them will represent higher ideals. But it is knowledge — science — that enlightens people — not arbitrary dogmas. Hence the people must be educated by *demonstration*: not urged to believe or think certain things, but *shown* certain facts. The true teacher *points out the way*, holds up the light, so that the people can see for themselves.

And this is what Theosophy does. It declares that man has a source of knowledge within himself, and it points out the way by which this knowledge can be attained. The work of the Universal Brotherhood and

THE FEAR OF DEATH

Theosophical Society is in part directed to showing that Theosophy is not merely an intellectual system, but is applicable to the solution of the practical problems of life. And for this reason, education, arts and crafts, and whatever engages the attention of man, are conducted in accordance with the principles of Theosophy, thus affording to the world a demonstration of the efficacy of Theosophy in solving the problems that beset us.

For these reasons, then, it would seem that Theosophy can supplement the thoughts of writers, who, however skilful in delineating the existent state of affairs, fall short of a clear definition of the remedy.

THE FEAR OF DEATH

R. MACHELL

MUCH of the mental misery we endure is due to the practice of classifying all experiences and happenings, and labeling them variously *good* or *evil*: so that certain of these events or conditions come to be regarded as permanently fortunate or the reverse; and consequently as causes of joy or sorrow at all times and under all circumstances. Death is such a happening, no matter when, where, or how it occurs; it has a bad name, and though many go eagerly to meet it, under pressure of some more immediate evil, yet, when found, it is accepted only as the lesser of two evils.

The folly of this generalization has been dramatically suggested in such stories as the legend of Tithonus, who was given immortality without immunity from age, so that he grew old and withered, hopeless and helpless, because he could not die, nor could the Gods take back their gift.

Then we have the more modern story of the Wandering Jew, who was supposed to have been doomed, by Jesus on his way to crucifixion, to 'go on eternally,' or until released by the return of the man whom he had spurned from his door-step. The form of the legend varies, but the tragedy of deathlessness is the same.

Some have seen in this later story a suggestion of Reincarnation; but there is no real relation between the two ideas. The Wandering Jew retained his conscious personal identity, no matter how much or how often his body changed or was renewed. He was never relieved from the accumulating load of memories, which are the burden that makes life at last unbearable, and from which Death sets us free.

"Death is a friend and a deliverer," it has been said: and Reincarna-

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tion is the rebirth of the Soul, which has assimilated the fruits of past experience, and has purged itself of all detailed remembrance, so that each rebirth is a new life, free from all recollection of the events of former incarnations, but enriched by such wisdom as the Soul may have extracted from those experiences. The immortality of the reincarnating ego is not oppressed by the awful doom of an unnatural extension of the personal memory.

Events and happenings, emotions, experiences, sensations, hopes and fears, these are the food-stuffs for the soul, which like all other food, must be digested, and disposed of properly, before their essence can be assimilated and transmuted into vital force.

The inability of a body to get rid of effete matter is the most frequent cause of sickness. When disease has made this inability permanent the end is death, with release from pain, and with the opening of a new possibility, through rebirth, as soon as the soul shall have completely freed itself from the last links that bound it to its worn-out vehicle, and shall have assimilated the essence of that life's experience.

It will be seen that the soul is thus the real student in the school of life, and comes to each new rebirth with a character already built up on the experiences of countless former lives. Like a child refreshed with sleep, it wakes up to rebirth with joy, eager for the new adventure, or wailing at being born too soon and unwilling to give up for a little while the joys of dreamland. But whether the waking be welcome or unwillingly accepted as a hardship, the interest in the experience is that of an experiment rather than of a recollection.

To the Wandering Jew there could be no such hope as youth revels in, for he was not freed from memory. Some writers have tried to modify the horror of the story by imagining some sort of a rebirth without death, and a renewal of youthful interest in life without loss of memory: an impossible arrangement, somewhat like that proposed by some parochial authorities, who ordered that a new School House should be built out of the materials of the old one, and, for further economy, ordained that school should be held in the old building until the new one should be ready. Nature does not work that way; it requires a vestryman to do things like that. Demolition must play its part before reconstruction can advance far: but the plans for the new building may be prepared and the material may be assembled even before the demolition is complete.

But where no reconstruction is designed or prepared the demolition may come as a disaster, and may completely obliterate the work of former builders, while leaving no sure foundation nor available material for a new edifice. In this way great cities have perished and disappeared, and great nations also have vanished, leaving no record but some ruined

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fragments of the poorest and meanest utensils to testify to the glory of their prosperity.

To the individual also death may come prematurely and may be disastrous. It is conceivable that the thread of a valuable life may be cut unnecessarily: and yet who knows what the future might have brought of failure and shame had death not changed the current of life? And then again who shall say that an event is premature, not knowing what the future ought to have been?

Indeed the pain of death is in the parting: and few die a natural death without realizing the great joy of the new life that is opening to the soul. The pain of parting is for those that stay behind: and even in their case, perhaps the bitterest part is memory and regret for things done or left undone that served to cause pain in the past to the one who has gone. Regrets and the thought of lost opportunities form a large part of the pain we feel at losing one we have loved. The pain is personal and may prove profitable, but if indulged or encouraged becomes an emotional debauch degrading and demoralizing to mind and body.

Undoubtedly the bitterest pain of parting may be borne with patience, where there is hope or prospect of reunion; and on the other hand there is no greater instrument of torture to the mind than the belief that the separation is absolute. To say that a belief in reincarnation will rob death of all the terrors that the minds of millions of fanatics have surrounded it with, would be to go too far. But when these gloomy ghosts of outworn superstitions shall have played their part, and the afflicted shall have paid their tribute of suffering to the ignorance of their ancestors, and when the mind turns in revolt against this wholly unnecessary woe, then will the sane and reasonable truth assert its healing power and make possible a quick return to mental health and balance.

It is not Death that is the enemy, but *Fear*: and fear has many forms, all of them falsely prophetic, morbidly far-seeing. Fear deals with the future, which is all unknown. It is the unknown that makes fear possible. Nobody fears the past, although most people dread that some ghost of the past may come (in the future) to meet them on their unknown way. But ghosts like that are mostly concerned with whispering prophetic warnings or vague threats of future terrors. And even the gloom that surrounds so many memories is but the recollection of past periods of fear for the (then) future that is now.

Nobody fears that which he fully understands: and the fear of death persists because of the belief that nothing definite can be really known of that which lies beyond the change of life that we call death. It seems so evidently impossible to know that which is 'beyond consciousness': and, naïvely, we accept the false suggestion that death ends consciousness.

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And yet of all the things we know, the only one that is quite sure is that 'I am.' How do we know it? Can we see it? No: but we know it. We are certain of it. It is our consciousness itself. Do we know non-existence, death, unconsciousness? Obviously we do not. And yet we fear to believe that consciousness eternally IS. The one thing that we do know, we doubt; and generally call ourselves rational by reason of our refusal to accept that little grain of actual knowledge that has the power to save us from the fear of death.

Reincarnation seems so inevitable, once that the doctrine has been understood in the form that Madame Blavatsky gives it in *The Key to Theosophy* and in *The Secret Doctrine*, that it is hard to see how it could have been so long forgotten. Probably the reason for its obscuration was its perversion by those who had purposes of their own to serve, and who thought that too much enlightenment would make the people independent of their teachers, who perhaps had no longer the same knowledge that had established the reputation for wisdom of the founders of the hierarchy. So they obscured the simple truth and introduced vulgar and distorted doctrines, including the idea of *human* retrogression by rebirth in lower forms of animals and elementals.

Then when the intellect once more asserted itself and went to investigation on its own account, the doctrines of the ignorant hierarchies were rejected bodily, and were thrown on the scrap-heap along with all traces of true science. The age of intellect brought in materialism, with its disappointments and disillusionments; and now the world turns despairingly from its so-called science to seek the old path of real knowledge along the path indicated by the old philosopher, who said "Man, know thyself!"

The old path of real knowledge is still called Theosophy, as of old; and the old teachings seem wonderfully new to some; though others hail them as a recollection of but half-forgotten truths, familiar in former lives perhaps, and eagerly accepted now. Truth may be hidden, but is not destroyed, and from age to age she looks out from her place of shelter to see if the world of men is ready to listen to her voice once more, as in the past that seems so far, but is as yesterday to the eternal Verity, whose friend is Death; Death the bright guardian of the Gates of Life.



"ALLEGORY and a mythical ornamentation around the kernel of tradition, in no wise prevent that kernel from being a record of real events."

—H. P. BLAVATSKY: *The Secret Doctrine*, II, 235

SCOTTISH FOLK-LORE

WILLIAM SCOTT

VII — MAGICIANS (CONTINUED)

HOW MICHAEL SCOTT ABSTRACTED THE KNOWLEDGE OF SHROVE-TIDE FROM THE POPE: AND HOW HE ENDED THE NEED OF GOING TO ROME TO OBTAIN THAT KNOWLEDGE.*



WHEN the country of Scotland was ruled by the Pope, the inhabitants were very ignorant, and nothing could be done or said by them without the consent of the Pope.

The Feast of Shrove-tide regulated all the feasts that followed it during the year. So when the date of Shrove-tide was known, the date of every other feast during the year could be fixed. On Shrove-tide Lent began; six weeks after that was Easter; and so on unto the end of the year. So, when Shrove-tide drew near a man left each Pope-ruled country for Rome every year for the purpose of ascertaining the knowledge of the date of Shrove-tide, which appeared to be arbitrarily fixed by the Pope, no one having observed its relation to the phases of the moon.

On the return of the Scottish messenger, and after his telling the date of Shrove-tide, an intelligent, fearless, clever, prudent, and well-bred man was selected to go to Rome on the following year to ascertain the important date.

On a certain year Michael Scott, a learned man and famous, was chosen to proceed to Rome to obtain the knowledge of Shrove-tide; but because of the many other matters he had to attend to, he forgot his duty until all the feasts of the year were over at Candlemas. There was not a minute to lose. He betook himself to one of the fairy riding-fillies, and said to her: "How swift are you?"

"I am as fleet as the wind," she replied.

"You will not do," says Michael.

He then asked the second one, "How swift are you?"

She replied: "I am so swift that I can outspeed the wind that comes behind me, and overtake the wind that goes before me."

"You will not do," answered Michael.

The third one he asked, said she was as fleet as the "black blast of March."

"Scarcely will you do," said Michael.

He then put the question to the fourth, and she answered: "I am as swift as the thought of a maiden between her two lovers."

*Adapted from the Rev. Duncan M. Campbell's translation from the Gaelic in *Waifs and Strays of Celtic Tradition*; by Lord Archibald Campbell.

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“You will be of service,” said Michael; “make ready,” said he.

“I am always ready if the man is in accord with me,” said she.

They started. Sea and land were alike to them. While they were above the sea, the fairy said to him: “What say the women of Scotland when they quench the fire?”

“You ride,” said Michael, “in your master’s name, and never mind that.”

“Blessings to thyself, but a curse upon thy teacher,” replied she. “What,” said she again, “say the wives of Scotland when they put their first weanling to bed, and a suckling at their breast?”

“Ride you in your master’s name, and let the wives of Scotland sleep,” responded Michael.

“Forward was the woman who put the first finger in your mouth,” said she.

Presently Michael and his fairy steed arrived at Rome. It was in the morning. He sent swift message to the Pope that the messenger from Scotland was at his door, seeking knowledge of Shrove-tide, lest Lent would go away. The Pope came at once to the audience-room.

“Whence art thou?” he said to Michael.

“I am from thy faithful children of Scotland, seeking the knowledge of Shrove-tide, lest Lent will go away,” said Michael.

“You are too late in coming,” said the Pope.

“Early that leases me,” replied Michael.

“You have ridden somewhat high,” said His Holiness.

“Neither high nor low, but right ahead,” said Michael.

“I see,” said the Pope, “snow on your bonnet.”

“Yes, by your leave, the snow of Scotland.”

“What proof,” said the Pope, “can you give me of that? Likewise, that you have come from Scotland to seek knowledge of Shrove-tide?”

“That,” said Michael, “a shoe is on your foot that is not your own.”

The Pope looked, and on his right foot was a woman’s shoe.

“You will get what you want,” said he to Michael, “and begone. The first Tuesday of the first moon of Spring is Shrove-tide.”

Thus Michael obtained knowledge of the secret that the Pope had hitherto kept to himself. Before that time the messenger was given but the knowledge that this day or that day was the day of Shrove-tide of the current year; but Michael obtained knowledge of how the Pope himself came to ascertain the day.

History has lost the record of Michael’s return journey, but no one doubts that he found means of getting back home in good time.

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VIII — MEN OF THE SECOND SIGHT

Men of the 'Second Sight,' so common in the western Highlands and Isles of Scotland, were in no sense magicians or sorcerers, nor were they members of any of the various schools of magic, white or black; they were generally unsophisticated illiterates, whose exalted vision, though spasmodic and involuntary, was as natural and innate as ordinary ocular vision. This sublimated sight, though not so common, is better known in the United States as Clairvoyance. Though it came naturally to many of the Highlanders and Islanders, the second sight could not be induced by volition, nor sustained by those who were surprised or excited by its occurrence. The Rev. Robert Kirk, writing at the end of the seventeenth century says:

"The men of the Second Sight do not discover things when asked, but by fits and raptures, as inspired with some genius at that instant, which before did work in **or** about them."

Naturally they play a prominent part in Scottish Folk-lore. C. F. Gordon Cumming, in his *In the Hebrides*, says that in the western Highlands and Islands their name was legion, and that men of the Second Sight were to be met, at every turn, in his day (1886). Of recent years, however, second sight has fallen into disrepute. All such abnormal powers are now under the ban of both Church and State, and although second sight is still far from extinct, its possessors are by no means looked upon as sages, or even with deference, but rather as being somewhat uncanny, or perhaps with scorn. It is certainly not regarded as the legitimate and proper thing, as it was towards the end of the seventeenth century, when the Parish Minister visited the distant Isle of St. Ronan, where the people greeted him, in the most natural manner, with the assurance that he had been expected, because they had beheld him by the *second sight*. This is but one of the many traits which these Celtic people have in common with the people of the East.

During the Indian Mutiny of 1857 the staff officers of the British army, situated several days' journey, by the most rapid means of transit, from the scene of conflict, were amazed to find that the natives in their vicinity always knew accurately the results of a battle as soon as it had ended. The means by which the natives obtained their information kept the officers speculating for the rest of their lives; and, to this day, the problem has never been officially solved. The prosaic Kitchener, in his Egyptian campaigns, encountered precisely the same conditions. These are matters of official history.

Of course it was the Men of the Second Sight who saw and described the denizens of the Inner World; although these were often seen by

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persons who were not accredited second-sight seers, whose vision penetrated to regions far more recondite than the realms of fairyland. Distance, either of time or space, seemed to be no barrier to second-sight seers. They could see things happening at great distances, things that had occurred, or things that were about to occur. Second sight was possessed in all degrees of perfection, or imperfection; from the accomplished seer of sustained vision, whose descriptions and prophecies were reliable and accurate, to the mere novice who got but momentary glimpses, far too meager for intelligent comprehension or reliable description.

Lord Tarbat, who, in the middle of the seventeenth century, spent several years in the Highlands and Islands for the special purpose of investigating the second sight, writing generally says:

“I heard very much but believed very little of the Second Sight; yet its being assumed by several of great veracity, I was induced to make inquiry after it in the year 1652; being then confined in the North of Scotland by the English usurpers. The general accounts of it were that many Highlanders, yet far more Islanders, were qualified with this second sight; and men, women, and children, indistinctly, were subject to it, and children where parents were not. Sometimes people came to age who had it not when young, nor could they tell by what means produced.

“It is a trouble to most of them who are subject to it, and they would be rid of it, at any rate if they could. The sight is of no long duration, only continuing so long as they can keep their eyes steady without twinkling. The hardy, therefore, fix their look that they may see the longer, but the timorous see only by glances — their eyes always twinkle at the first sight of the object. That which is generally seen by them is the species of living creatures, and of inanimate things, which be in motion, such as ships, and habits upon persons. They never see the species of any person who is already dead. What they foresee fails not to exist in the mode, and in that place where it appears to them. They cannot well know what space of time shall intervene between the apparition and the real existence. But some of the hardest and longest experience have some rules for conjectures, as, if they see a man with a shrouding-sheet in the apparition, they will conjecture the nearness or remoteness of his death by the more or less of his body that is covered by it. They will ordinarily see their absent friends, though at great distance, sometimes no less than from America to Scotland, sitting, standing, or walking in some certain place; and they will conclude with an assurance that they will see them so, and there. . . . These generals I had verified to me by such of them as did see, and were esteemed honest and sober by all the neighborhood, for I inquired after such for my information. And because there were more of these seers in the isles of Lewis, Harris, and Uist, than in any other place, I did entreat Sir James McDonald, Sir Norman McLoud, and Mr. Daniel Morison (a very honest person), to make inquiry in this uncouth sight, and acquaint me therewith, which they did, and all found agreement in these generals, and informed me of many instances confirming what they said, but though men of discretion and honor, being but second hand. I will choose rather to put myself than my friends on the hazard of being laughed at for incredible relations” [narrations].

It appears that these seers invariably lost their clairvoyant powers when they emigrated to a foreign country. Lord Tarbat continues:

“Several did see the second sight when in the Highlands or Isles, yet when transported to live in other countries, especially in America, they quite lose this quality, as was told me by a

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gentleman who knew some of them in Barbados, who did see no vision there, although he knew them to be seers when they lived in the Isles of Scotland."

He then proceeds to give a number of instances of second sight in which he had himself taken part, and of which he had, therefore, no doubt at all as to their authenticity, of which the two below are typical.

"I was once traveling in the Highlands, and a good number of servants with me, as is usual there; and one of them, going a little before me, entering into a house where I was to stay all night, and was going hastily to the door, he suddenly stepped back with a screech, and did fall by a stone which hit his foot. I asked what was the matter, for he seemed very much frightened. He told me very seriously that I should not lodge in that house, because a dead coffin would be carried out of it, for they were carrying it when he was heard cry. I, neglecting his words, and staying there, he said to the other servants that he was sorry for it, and that surely what he saw would shortly come to pass. Though no sick person was then there, yet the landlord, a healthy Highlander, died of an apoplectic fit before I left the house."

Again:

"In the year 1653 Alexander Monro (afterwards Lieutenant-Colonel to the Earl of Dumbarton's regiment) and I were walking in a place called Ullapool in Loch Broom, on a little plain at the foot of a rugged hill. There was a servant walking with a spade in the walk before us; his back was to us and his face to the hill. Before we came to him he let the spade fall, and looked towards the hill. He took no notice of us as we passed near by him, and perceiving him to stare a little strangely, I conjectured him to be a seer. I called at him, at which he started and smiled. 'What are you doing?' said I. He answered, 'I have seen a strange thing: an army of Englishmen, leading of horses, coming down the hill; and a number of them are coming down to the plain, and eating the barley which is growing in the field near the hill.' This was on the 4th day of May, 1653 (I noted the day), and it was four or five days before the barley was sown in the field he spoke of. Alexander Monro asked him how he knew they were Englishmen. He said because they were leading of horses, and had on hats and boots, which he knew no Scotchman would have there. We took little notice of the story as other than a foolish vision, but we wished that an English party were there, we being at war with them, and the place almost inaccessible to horsemen. But in the beginning of August thereafter, the Earl of Middleton (then Lieutenant for the King in the Highlands) having occasion to march a party of his towards the South Highlands, he sent his foot through a place called Inverlawell; and the fore-party, which was first down the hill, did fall off eating the barley which was on the little plain under it, and Monro, calling to mind what the seer had told us in May preceding, he wrote of it, and sent an express to me to Lochslin, in Ross (where I was) with it."

After giving a number of instances, such as these, he concludes thus:

"These be matters of fact, which I assure you are truly related. But these and all others that occurred to me, by information or otherwise, could never lead me into a remote conjecture of the cause of so extraordinary a phenomenon. Whether it be a quality in the eyes of some people in these parts, concurring with the air also; whether such species [images] be everywhere, though not seen by the want of eyes so qualified, or from whatever other cause, I must leave to the inquiry of clearer judgment than mine. But a hint may be taken . . . from Aristotle in the fourth of his *Metaphysics* (if I remember right, for it is long since I read it), as also from the common opinion that young infants, (unsullied with many objects) do see apparitions which are not seen by those of elder years."

VERSES FROM THE CHINESE

KENNETH MORRIS

THE MOON AND THE MOUNTAINS

YU LIANG SHIH

SPRING and these mountains grow so dear
I cannot leave them here alone.
Their bloom-breath through my sleeves is blown.

Hark! from the bell-tower, lone and clear
O'er the trees the bells intone:
*Spring and these mountains grow so dear,
Go not thou, though day is gone!*

Under the bridge above the weir
I scooped the Moon up where she shone;
Now broken-globed she ripples on.
She and these hills have grown so dear
They will not leave my heart alone.
Their bloom-dust o'er my coat is strown.

WHERE THE DEER SLEEP


WANG WEI

IN all these hills is no man's dwelling;
Whence should an echo of voices come —
A wary whisper? — There is no telling;
In these lone hills is no man's dwelling.
There's no wind o'er the tree-tops swelling —
The low sunset breeze is dumb;
And in all these hills is no man's dwelling —
Whence should a ghost of voices come?

The slant rays from the sunset sheen
Shine through the dusk of the tree-tops o'er me
Till the forest floor glows jewel-green
In the slant rays from the sunset sheen.
Whose could those wary words have been?
There is only the glow on the moss before me,
And the slant rays from the sunset sheen,
And the lonely dusk around and o'er me.

PROMETHEUS — THE LIGHT-BRINGER

MONTAGUE MACHELL

NE feature characterizes all genuine myths and legends: the truths they embody are applicable to all ages and all circumstances, are eternal and universal.

In one of the ancient Greek myths Prometheus is a member of a mighty race of giants, called Titans. They have immense strength, vast knowledge, and infinite cunning. All that they lack to be the equal of the gods themselves is a spark of the Divine Fire burning on the altar of all-powerful Zeus.

Prometheus decides that his race should be endowed with the celestial fire, and himself undertakes to procure it. Ascending to the throne of Olympian Zeus, he seizes upon a live ember from the celestial altar, bears it to earth concealed in a fennel stock, and by its agency endows his race with wisdom equal to the gods themselves. The myth, whose interpretations are manifold, as generally told goes on to say that the gods were angered at the presumption of Prometheus and decreed that in punishment for his deed he should be chained to a rock on the summit of the Caucasus Mountains, where he should live to be eternally torn and feasted upon by vultures.

In the latter half of the nineteenth century there had been built up in the western world a gigantic civilization. Its force was titanic, its cunning far-reaching, its crass materialism in life and thought terrible, with blind credulity on the one hand and ruthless skepticism on the other. Its cruel greed and heartless selfishness were truly *titanic* powers of disintegration — was it the Titan race on earth again?

From a far country came the Great-hearted One. She had studied and pondered over this titan civilization. She saw that this race did not resemble the gods, yet with its vast power, its restless energy, its eagerness to discover and to know the secrets of life and nature, it *should* and *could* realize certain divine potentialities. She perceived that it lacked but one thing — the Olympian Fire, the Light of Truth. Now this great-hearted Friend perceived what this titan race might be, because she loved the race of man better than all else in life — Humanity was one with herself; her hopes, her aspirations, her love, her very life, were identified with Humanity's needs. And this love of Humanity which told her of its needs, also guided her footsteps to the altar of the Divine Fire, to the sources of age-old Truth cherished by wise unselfish guardians in distant lands. And this same love which revealed the one certain cure for the racial ills, revealed to her at the same time *the destiny of the Light-bringer*.

Here is the supreme tragic glory of Prometheus, here the transcendent

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heroism of the Light-bringer: *He knew and ever knows* the destiny that awaits him. His is the mission of the gods; not the gods from whom he bears the divine ray, but *his fellows*, the Titans. Humanity, to whom he brings the Light, will inflict upon him supernal tortures. *They are the vultures* who will feast upon his living flesh, for live he must, chained to the rock of Human Destiny by the urging compassion of his self-appointed task.

So in the end of the nineteenth century came this Light-bringer to the western world, knowing the fate that must be hers, knowing it so well that before she had first given out her message she wrote:

"Perhaps, did I arrive here one hundred years *too soon?* May be, I am afraid it is so. . . . Nevertheless, I am ever ready for the grand battle and perfectly prepared to bear any consequences that may fall to my lot."

Such is the mission of the Light-bringer — not merely to set up the beacon and then to depart before the multitude can rise and clamor and persecute — *but to stand and bear the torch aloft*, proclaiming broadcast: "Behold the Light! Come unto it, walk in it, live by it!" His it is to stand in the market-place; to draw and attract the multitude to the Truth, if need be to the bearer of the Truth; to be ridiculed, scorned, spat upon, scourged, and crucified — to endure anything and everything in order that the Light shall be seen and known. In one sense the Bearer of the Light is *nothing*; Truth, its recognition and acceptance — *everything*. Yet, were it not for those sublimely unselfish souls who gladly offer themselves as prey to the vultures of human selfishness, the Light could never be kept burning in the hearts of humanity.

Prometheus, the Titan, everlastingly torn by vultures on the summit of the world, is an eternal champion of Truth — by his agonies he is compelling man towards that for which he is suffering. His glorious tragedy is not in vain; in his bondage he is the Liberator. So, too, the sublime tragedy of the lion-hearted Light-bringer of the nineteenth century was not in vain. She held aloft the Torch of Truth till a second Great-hearted One could take it from her hand. By her divine sacrifice she made Truth known to the world, and today thousands are seeking the benediction which her heroic selflessness made possible.

Prometheus is the undying symbol of the ceaseless labors of Humanity's Helpers, who keep the Light ever burning as our beacon.

THEOSOPHY AND ITS COUNTERFEITS

H. TRAVERS, M. A.

PEOPLE who have heard of Theosophy, from friends who have benefited by its priceless blessings in clearing up the problems of life, are in some danger of being misled, and perhaps discouraged from further inquiry, by encountering some one or other of the various imitations of Theosophy which are prevalent. Hence it is always necessary to issue warnings against this possibility, no matter how often this has been done before; for Theosophical writers are always breaking new ground and addressing themselves to fresh inquirers.

It is not surprising that there should be counterfeits of Theosophy, for every good thing in this world has to fight against such spurious imitations. A well-known tradesman, with a well-earned reputation, has a display window on a prominent street; and some quite unknown individual takes the premises next door and tries to make his establishment look as if it was a part of the other, so that people will unwittingly enter at his door. Thus he exploits the other man's reputation. And so with foods, medicines, and everything else; the credit earned by the good and genuine article is exploited by the purveyors of bad imitations, who make their articles as much like the original as the law will let them. Such cases are however largely protected by patents, trade-marks, and copyrights, which is not the case with Theosophy; so that it is more than ever necessary to call attention to the differences between the true and the false.

There is only one real Theosophical Society, and its name is 'The Universal Brotherhood and Theosophical Society'; its International Headquarters are at Point Loma, California, and its Leader and Official Head is Katherine Tingley. This is the original Theosophical Society founded by H. P. Blavatsky in 1875; and the Secretary will furnish the documentary proof necessary to establish this fact. This evidence shows that the history of this Society is continuous and unbroken, and that the imitation 'Theosophical' societies are the result of secessions made from time to time in the early days by defaulting members who have endeavored to exploit the Theosophical Society for the benefit of their personal views or private objects.

But the best proof that the Universal Brotherhood and Theosophical Society is the original Theosophical Society is found in the fact that its teachings, principles, and practices are all exactly the same as those inculcated by the Foundress, H. P. Blavatsky. And all that is necessary to prove this is to consult the teachings of H. P. Blavatsky, and also

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those of her successor, William Q. Judge, and to compare them with those which are promulgated in this magazine and in the publications of this Society, and by Katherine Tingley and the members. But there is a still stronger proof even than this; for not only are the teachings the same as they have always been, but they are the teachings which the people want, the teachings which satisfy the needs of inquirers. When a man finds that a thing answers to his needs, he knows that it is the genuine article, and he infers that the people who provide that article must be genuine. The danger to be guarded against is, that earnest inquirers may come across a spurious article and not know that the genuine exists, and will thus be disappointed and turned away from further inquiry.

Anyone with a knowledge of the world will know that it is no easy matter to keep any society on its original lines; and this is especially the case with movements of an earnest and serious character, like religions. The standard held up is very high, and human nature is weak; so the tendency to compromise is always strong, and sooner or later the pure original teachings and principles become modified. A compact is made between the church and the powers that be. Again, the disunion among men leads to schisms and the rise of sects. These catastrophes can only be prevented by unflinching loyalty to principle on the part of the leaders and members; and the Theosophical Society though it has suffered from these ills, has not succumbed to them, because its leaders have always been true, and the majority of its members have been steadfast to their principles.

H. P. Blavatsky had to work hard to prevent the Theosophical Society from being converted into an upper-middle-class philosophical coterie. When she died, she intrusted the leadership of the Society to William Q. Judge; but an attempt to dominate the Society was made by a personage who claimed special inspiration from 'masters' in India. The members remained loyal to the original principles and ratified their convictions by formally electing Mr. Judge President for life. The ambitious member was left outside with the few who had followed her personality instead of the original principles, or who had been lured by deceptive hopes and promises. This thing has happened more than once since; it happened when William Q. Judge died and nominated Katherine Tingley as his successor. As always happens, the seceding bodies endeavored to persuade themselves and the public that they were the original Society, and that the original Society was a secession. The actual state of the case is, however, shown by the history of the Theosophical Society, and by the identity of the teachings and principles of the Universal Brotherhood and Theosophical Society with the original teachings of the Foundress.

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Some inquirers however come across one of these coteries without being aware of the above facts. They do not know that there is any Theosophy other than the matter which is proffered them under that name, and they go away disappointed and perhaps give up the quest. It is therefore of great and constant importance that the facts should be spread as widely as possible.

Theosophy is concerned with conduct, but the counterfeits of Theosophy are all talk. People who are earnestly trying to find a key to the problems of life are naturally disgusted when they find they are only given more talk; they have had enough and to spare of that already. This alone is enough to distinguish genuine Theosophy from the imitations. Theosophy is the most serious movement of the age. It has no other purpose than the moral betterment of humanity, and its wonderful teachings were promulgated with that end alone in view. But naturally some people have seized hold of the teachings, ignored the moral principles and ideals of conduct, and endeavored to turn the whole thing into a school of magic and psychism. They will talk to you *ad infinitum* about astral bodies and auras and influences and great personalities supposed to be endowed with peculiar powers; but you will not discover any basis of useful practical work for humanity in all their talking and profession. All this is a herring drawn across the track, to lead people off the way.

Real Theosophists are people who devote their lives to the endeavor to realize their principles in conduct. They observe regular rules of life. But imitation 'Theosophists' conduct themselves in a go-as-you-please manner and there are no standards held up for them to conform to. Theosophy, as promulgated by the Universal Brotherhood and Theosophical Society, has behind it the force that comes from people who are genuinely working to apply Theosophical principles in their own lives; they are sincere and know what they are talking about. They are not asking other people to believe what they do not believe themselves, or to practise what they are not endeavoring to practise themselves. Hence these teachings are not mere preaching. At the International Headquarters are carried on a great many activities which are the result of applying Theosophical principles to the institutions and avocations of ordinary human life: such as the educational work in the Râja-Yoga College and Academy, the literary work, and the various industries, arts, and crafts.

The educational work is the nucleus for a reconstitution of human life on better, brighter lines; and the children are brought up on those principles which give the real self-control by obedience of the lower nature to the higher nature. This work has already accomplished much,

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but its promise for the future is infinitely greater. And the whole Headquarters itself constitutes a school for grown-up people; for there they have an opportunity of putting into practice, reducing to conduct, the broad and noble principles which they have learnt in their study of Theosophy.

This is putting Theosophy to the use for which it was intended by the Founders; it is not turning it into a mere matter of curiosity or a means of flattering personal vanity and the desire for personal powers. Theosophy in the hands of the spurious cults becomes reduced to a sorry mixture of follies and superstitions; for it is not possible to make any progress in Theosophical knowledge unless we practise what we preach and realize our beliefs in conduct as we go on from step to step.

Inquirers anxious to know what Theosophy is are advised to study the writings of the Foundress and her two successors, William Q. Judge and Katherine Tingley. Let them read *The Key to Theosophy*, and *The Voice of the Silence*; they will find there can be no possible mistake about the high ethical nature of Theosophy and the serious purpose of its mission; they will find all the vagaries and errors of the pseudo-theosophical cults specially warned against. Now, at this crisis of the world's history, people's thoughts turn especially to serious matters; and it is evident that vagaries and dabbling in curious speculations will not serve any useful purpose in the new ways of life that must come. We must have teachings that will really help and show the way; teachings concerned with the great broad issues of human life. That Theosophy has a message for the afflicted in every class of life, down to the slum and the prison, and up to the most refined and cultured, is proved over and over again by the experiences of those whom it has helped.

The watchword of Theosophy is Duty; this it sets before all else; it is the touchstone to distinguish real from make-believe Theosophy. Vast and luminous as the teachings of Theosophy are, they can have no useful or significant meaning except in so far as they are made subservient to Duty.

The Founders of the Theosophical Society had no other motive than that of helping humanity by reviving a knowledge of those eternal truths which govern life; but the promoters of fictitious imitations of Theosophy have other purposes, namely the furtherance of various minor interests such as are common to the promoters of cults. But genuine Theosophy will outlive the imitations, for it is founded on principles that endure.

Theosophy recognises the existence of man's psychic nature and of the latent powers which it holds; but Theosophy insists most strongly that, unless selfishness and ambition and lust are first conquered, the study of the psychic nature will be fraught with great danger both to the

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individual and to society. This is evidenced by the prospectuses of people who advertise books and lessons on psychism and various forms of 'self-culture': they offer to show you how to tap the reservoir of 'spiritual power' in yourself, so that you can be happy and prosperous, and obtain wealth, and influence other people. The motive appealed to is a selfish one; the result can only be the same as it always is when the selfish desires of people are pitted against one another; except that, in this case, the consequences will be worse because the powers used are subtler. Moreover when a person, who has not first mastered himself, wakes up dormant psychic powers, he is like the magician who summons a demon to his aid; the demon afterwards becomes his tyrant and ruins him. Then again, think of talking about 'reservoirs of spiritual power,' as though things spiritual could be measured and weighed and reckoned quantitatively like things material! It is evident that the reservoir is only a reservoir of latent vitality, and the method is about the same as that of a person who stimulates himself with a drug.

In short, we cannot hope to advance in spirituality so long as we retain the idea of getting something for ourself. That would but bring the penalties of selfishness upon the individual, and upon society an increase of the struggle for existence. The Heart-Doctrine is the name of genuine Theosophy, and its appeal is to our noblest aspirations.

THE IMPORTANCE OF TWO PER CENT.

LYDIA ROSS



TWO PER CENT. of a man's character sounds like a small part of his make-up. But like the proverbial last straw that broke the camel's back, the two per cent. may turn the scale to make or break the man's chances in life. A business man knows how vital a difference it makes whether the profit and loss columns foot up as 49 to 51 or as 51 to 49. One way the figures stand for a chance to tide along; but the figures reversed mean bankruptcy.

If a man is naturally inclined to be 51 straight, solid manhood, and 49 per cent. crooked and uncertain, the chances are he will have plenty of faults. But if he avoids the usual mistake of continually slipping back and forth across the dividing line, and just holds himself steadily up to the 51 mark, in no long time he is sure to add to his average standing. There is plenty of pull downward, when one is running so near the danger

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line of conduct, and it is a good test of grit to *keep* on the right side. With two per cent. to the good only, and the *will* to hold fast to what is gained, the final result *must* be success, whatever stumbling-blocks have to be cleared away first.

In one way, the handicap of faults which pull a man the wrong way, can be used to better advantage than the mere negative weakness and indifference which never does much that is either good or bad. Evil doing is simply using energy in the wrong direction; a change in the direction of efforts gives the evil-doer a ready fund of force to carry him as far in the right way. The whole current of a stream can be changed into a new channel, little by little, from a small beginning of a different outlet. When 51 per cent. of the water is going in the new channel, it has a certain pull on the 49 per cent., as well as a certain push from it. Then if the stream is not obstructed, it will widen and deepen its own bed, as it goes on about its business, and do it naturally and easily.

Two per cent. may sound like a small thing; but it is large enough to serve as the basis of material success, and even as a basis of that victory of victories — self-conquest. There is perhaps no disgrace merely in feeling selfish and evil impulses, but there is *shame in yielding to them*. Some of the noblest characters have earned their nobility, step by step, by using their will-power to conserve the vital force of strong lower impulses on to the levels of finer thought and feeling. What man has done, man can do; and there is no limit to the beauty and strength of character that may be developed by a simple, steady pull in the right direction. There is a wonderful justice in the results which are returned to each one, for in spite of all outside conditions, a man makes himself what he is.

The meanest man has an equal chance to *try* to make good with the best of his fellows. In fact, his determined, persistent efforts to win out put a *quality* into his very atmosphere, which even unconsciously arouses a like spirit of endeavor in his associates. Without words, his example is an unanswerable argument for the living truth that a man has a splendid storage of possibilities in him, waiting to be used. Example is quite as contagious as disease, and is equally subtle in the way it spreads, in surprising ways and places. A man who keeps firm hold of his two per cent. to the good, will influence in like manner one hundred per cent. of those around him, and indirectly will affect others he does not see or even know. It is the little things that count in the long run in character building, just as the multiplied minutes make up a lifetime.

SOME POPULAR DELUSIONS ABOUT NATURE

PERCY LEONARD

IN a world in which there is so much to learn, there are many things which one is expected to pick up for himself without special instruction, and it is in these neglected branches of learning that the greatest misunderstanding prevails.

We have all seen the broad, bright shafts of sunshine piercing a cloudy, evening sky and lighting little spots of glory on the leaden surface of the heaving sea. Children, and sometimes even their elders, believe that at such times the sun is 'drinking up' the water to be poured down later upon the thirsty land in showers of rain. The poets help to perpetuate this idea, and Milton writes:

"The sun that light imparts to all, receives
From all his alimantal recompense
In humid exhalation, and at even
Supps with the ocean."— *Paradise Lost*, Book V

This is often taken as literal fact, and yet a moment's reflexion should convince us that the watery vapor rising from the waves could never traverse the ninety-three millions of miles that separate us from our great luminary. Every open surface of water is continually giving off invisible vapor to fall again as rain; and the bright streaks are not water going up; but merely rays of sunlight sifting through the openings in the clouds and lighting up the atmospheric dust that floats upon their path. There is no more moisture in the rays than there is in the surrounding air which lies in shadow.

It seems ungracious to rob the public of its cherished beliefs, more especially as the one in question contains the faint adumbration of a great truth: namely that there is a constant circulation between the sun and its planets. According to Theosophy, the solar heart is always drawing in exhausted vital forces from the distant limbs and returning them as light and heat. But the circulating fluid is some degrees finer than the matter with which we are acquainted, and the belief that the sun 'supps with the ocean' in plain sight and only at definite times, is one that will not bear the light of critical inquiry.

It is a strange fact that the vast majority pass from the cradle to the grave with no clear conception of the means by which the common garden spider gains his daily food. It seems to be dimly imagined that flies get entangled in the web of the spider, just as sparrows might be supposed to get caught in a tennis net -- only that one never does see birds get caught that way. The spider's web is simply a contrivance for exposing

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an extensive surface of sticky fluid, on the chance that flying insects will come in contact with it and be unable to escape. Spiders produce two kinds of liquid from their spinnerets: one of these hardens at once on exposure to the air and forms the silk of which the web is made; the other resembles birdlime and never dries, but hangs in little drops upon the silken lines, like pearls upon a string. This may be verified by gently touching a web or examining a single thread under a low-power magnifying glass. An imitation spider's web, made of silk, might hang among the branches all the summer without catching a fly.

It is commonly supposed that the wild creatures, living in perfect harmony with Nature, enjoy immunity from disease, and die only of old age, the failure of their food supply, or the attacks of their enemies. It is a fatal objection to this theory, however, that when rats introduced the bubonic plague into San Francisco, it quickly spread to the ground-squirrels in the neighborhood and was soon prevalent over a wide area. The varying hare, or snowshoe rabbit, in the northern parts of this continent is almost exterminated by a contagious disease at regular intervals. For about seven years these animals steadily increase, then comes the pestilence and they are swept away. The fur-bearing animals which prey upon the varying hare become scarce during these periodical famines, and their fluctuations have been traced through a long series of years in the books of the Hudson's Bay Company, thus furnishing additional testimony to the law of cycles which operates in all departments of Nature. The rinderpest also not only attacks the domestic cattle of South Africa, but in recent years has actually exterminated the Cape buffalo in some parts of its range. There is no doubt that the simple habits of wild animals largely conduce to their usual good health, and their rare epidemics may quite conceivably be traceable to the influence of man, the most unnatural, and consequently the most unhealthy of all the animals.

A false analogy is often drawn in books of geography between the mountain ranges of a continent and the bony framework of the body; but the elevated masses of rock do not at all correspond to the skeleton, nor do the low-lying plains of fertile soil represent the softer flesh. The entire land surface rests upon strata of rock, and it is only in the weaker places that lateral pressure is able to produce the crumpling effect which forms the mountain ranges. Exposed to the rain and tilted at steep angles, the thin coating of soil gets washed away, leaving the naked rock plainly visible. Mountain ranges are not the strong supporting framework of a country, but are rather the weak places in the foundation which are first to give way when pressure is applied at the sides.

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That fishes swim with their fins, is another fallacy which a moment's observation of the nearest goldfish would refute. The fins are merely used for small changes of position and for guiding purposes, whereas the force of propulsion is supplied by the tail. The word 'tail' in this connexion means much more than the semi-transparent two-lobed fan at the extremity, and includes almost the entire latter half of the body. The power of the tail strokes is well seen in the case of a fish just drawn from the water. The frantic leaps are not intentional; they are simply caused by the instinctive efforts to swim away to safety; but, the fish being on the dry land, of course its efforts only result in a pitiful series of futile jumps.

Another unwarrantable belief that still survives, is that toads are sometimes found in rocks whose age is reckoned in millions of years. The writer once visited the exact spot where one of these supposed reptile Methuselahs was disinterred. It was found imbedded in what was apparently solid sandstone more than a foot beneath the surface, the hardness of the stone being such as to make it impossible for an animal with soft toes to dig his way in. The soil of the locality is composed of sand and clay, and at the end of the rainy season becomes decidedly 'mushy' for some considerable depth. The prudent toad had shoveled himself down into the soft soil, intending to spend the dry season there according to his custom, and the walls of his cell had been slowly baked into sun-dried brick. The incident would make a good companion story to that of the English monarch who marveled greatly as to how the apple had got inside the hard crust of the dumpling. Records of buried toads should be stored in company with the circumstantial narratives of the 'hoop snake.'

False natural history should be allowed to die from lack of repetition; least of all should it be imparted to children. A serious wrong is done them by impressing upon their plastic minds the preposterous teachings of *unnatural* history. Truth about life and Nature is hard to come by even under the most favorable conditions, and the concentrated efforts of a lifetime are barely sufficient to obtain a working knowledge of the laws by which our destiny may be controlled. Those who introduce confusion into the minds of children by making them receptacles for clumsy falsehoods about natural phenomena, are guilty of a grievous wrong, for error strikes its spreading roots deep in the youthful mind and can only be eradicated by painful effort and the lapse of time.

THE SAVING POWER OF HUMOR

W. A. DUNN

HE sense of humor is peculiarly alive in people whose vision is expansive, yet of keen insight for the vital facts of a given situation. There is something about laughter that acts like magic upon a ridiculous situation that had been treated too seriously. Writers are in doubt as to the true nature of the humorous spirit, but they agree in the main that it is a quality growing out of *insight* into what is disproportionate or out of place. This insight of course proceeds from the more general state of the mind that comprehends the harmonious relation between rational objects and pursuits. Public men in positions of great responsibility, are notorious for their exuberant sense of humor -- in fact it might be said that they attain their political ends as much by their wit in dismissing situations only fit for laughter, as in legislation calling for constructive thought.

The absence of humor in solemn church conclaves, discussing the demerits of an original Truth seeker who has risen in their ranks, is an illuminating commentary on the true office of human wit. We laugh heartily enough at the seriousness with which our forefathers accepted the dogmatisms that paralysed their thought. We laugh because we, possessing just a little more light on what a sincere religious life depends upon, have a standard against which to *contrast* notions now regarded as obsolete. Therefore the sense of humor wells up when a higher insight on *any* problem *dissolves* a previous notion or belief -- into laughter.

In this connexion it should be remembered that no man *really* laughs at a good story unless he *sees* the point of it. He may *pretend* to laugh, yet few people are misled by the symptoms. The faces of a company listening to a joke remain 'thoughtful' until the vital 'point' of the story is arrived at. Then comes the explosion of laughter that dissolves the elements of description in the solvent of complete comprehension. In short, the sense of humor is an outflow of *awareness* that proceeds entirely from *insight* of the pivot-fact upon which a given situation turns; hence it is a quality which is rooted in self-consciousness itself -- that resolves what details of thought it is capable of seeing *through*, into what *causes* them.

Might it not be suggested that the thoughtful and serious conditions under which social and religious questions have been considered in the past, were in every instance but states of the mind 'listening' to the story of life, waiting as it were for the point of the story, when the humorous spirit could overflow? The spirit of humor might perhaps be spoken of as individual capacity to *solve* and *resolve* what is presented to it.

To restrict humor to wit that excels in story-telling, and in cheerful

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repartee, is not doing justice to its wider scope. There is no greater subject for laughter than observation of the easy tricks to which some people are victims because of accepting plausible suggestions from others. Although a mischief-maker is not always a desirable character, and we rightly condemn those who (in deceiving themselves) impose on innocent people for other purposes than that of creating fun; still the mischief-maker is in some respects no worse than those who avoid exercising their sense and reason in discrimination of facts behind the suggestions they swallow like baits which conceal treacherous hooks. Theatrical comedy would be impossible without gullible characters who seriously accept ridiculous situations as matters of importance.

Mark Twain is usually read for amusement. I suggest that many of the humorous situations he has created give food for philosophic thought equal to that of the greatest writers on social problems. We laugh at Mark Twain because he deals with conditions which all thinking minds recognise as proper food for mirth. With a spirit of mischief that carries no sting, he touches on the gullible frailties of mankind. Yet in employing them as subject-matter for laughter, it should be recognised that Mark Twain's humor *uncovers* the shams and frauds within the bubbles he pricks, motives and forces which profound writers on social problems seldom take notice of — much less dissolve into a feeling of humor.

As an example of this take Mark Twain's story of 'The Man who Corrupted Hadleyburg.' A more humorous story is difficult to find, yet it provides food for thought that illuminates many complex problems to which solemn thinkers attach values that do not belong to them, and in consequence do not resolve into their correct solution. He describes a town that is both incorruptible and respectable — *in its own estimation*. It had become notorious for a firm belief in its own integrity. This had settled down into that horrible state of smugness that self-satisfied communities develop when external events do not disturb their equanimity.

One day a man arrived in the town, and proceeded to act as a reasonable being, swayed by common-sense instincts of goodwill. But he was thrown back on himself by the wall of smugness that enveloped this incorruptible community. He went away and thought the matter over, and finally evolved a scheme that would blow up the wall of conceit by playing upon the *hidden* motives of the people who had treated him meanly — in short, he would mislead them with a false bait. The plan was quite simple, and the manner in which the author outlines it entitles him to a place in the front rank of philosophic thinkers, whose insight enables them to penetrate shams to the motives which perpetuate them.

One night after banking hours, a bearded stranger entered the "incorruptible" town with a heavy sack on his back. He took it to the

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house of the cashier of the bank, and finding no one there, left it with a note attached. This communication stated that the bag contained a large sum of money which a grateful stranger desired to present to some *unknown* resident who had once done him a service that had changed the course of his life. He could not remember the name of that resident, so he asked that steps be taken to discover the correct person. The one who actually did the service *would recognise himself* from the fact that he gave the stranger a certain sum of money and said certain words in parting from him. The cashier was requested in the note to deposit the "money" in the bank and publish the bequest and the conditions attending it in the morning papers. The man who did the good deed would then *recognise himself* and he was asked to send the words *he* uttered to the stranger in a sealed envelope to a reverend gentleman who would open it on a certain date before a meeting of the townspeople, and if it contained a communication corresponding with the sealed communication within the sack, the money was to be handed over as a token of appreciation from a grateful heart.

Mark Twain then describes the various changes that occurred *after* the publication of the conditions laid down — how a certain quality of thoughtfulness settled on the faces of "eligible" candidates — how each one became self-centered as if carrying a profound secret — how the usual gayety gave way to the effects of sleepless nights and the absence of familiar conversation. Thus the plot developed until but a short time would elapse before the great meeting to be held in the town-hall, and the reverend gentleman would unseal the letter of the man who was to receive the donation and compare it with the sealed letter in the sack.

A few days before this event was to happen, the numerous pillars of society in the town *each* received a letter from a distant state, purporting to come from a fellow-traveler of the man donating the money. These letters told *each* recipient that *he* was the one who had done the service, because the man whose life had been influenced by the kindness, had mentioned *his* name and referred to the parting words asked for, which were "——"

A great change was observable in these society pillars on the day following. Satisfaction and a hidden joy were manifest on each face. Some closed contracts for purchasing new property and erecting mansions, — in short everything was ready for the great event.

The sequel can be imagined. There was nothing found in the sack but lead, and an atmosphere filled with broken bits of every respectable reputation for integrity in the town.

The ingenious explosive, lacking but one ingredient, had been lodged in the *hidden* conceits and meannesses of the hypocritical community,

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and was made to explode by the very motive-forces contributed by the victims themselves. It might be suggested that a mean trick was played, but the point of the story lies in the fact that an *honest* man would instinctively avoid the whole affair; the bait would only be swallowed by those who nourished secret desires under a fraudulent exterior.

This story is capable of many applications — one being the wide distinction between one who desires and seeks true things and another who accepts external authority as his guide, yet takes no trouble to examine the truth of what is presented.

The tendencies of the emotional temperament play undesirable tricks on the intellect. Self-deception when something is done that is known to be untrue, wilfully ignores the very laws which enable one to say, this is right and that is wrong. The inevitable results arising from personal adaptation of a hidden motive to external conditions are, therefore, as truly governed by law as are adaptations between the constituents of a chemical compound. And each person enacts this law upon himself. The man who tells an untruth, who exaggerates what pleases his prevailing desire and belittles that which frustrates it, *knows* exactly what he is doing. He has merely to question himself to discover the weight he is attaching to the exaggerated end of the beam as balanced against what he at the same time is belittling. To *see* this two-sided contrast in *one's own mind* — is really the beginning of common sense and sincerity.

This breadth of comprehension, that resolves broken contrasts into their noumenon, is well expressed by Addison when he says:

“Wit lies most in the assemblage of ideas, and putting those together with quickness and variety.”

And old Dr. Johnson gives thought a free atmosphere to breathe in by the suggestion that:

“Good humor is a state between gayety and unconcern: the act or *emanation* of a mind at leisure to regard the *gratification* of another.”

It is extraordinary how these old writers summed up in a few words the laws governing human interaction. “The act or emanation of a mind *at leisure* to regard the gratification of another,” might be paraphrased into a thousand similitudes. The pivot of the sentence lies in the words “at leisure” — which might well refer to that state of mental *receptivity which is responsive* to what lies *behind* outer representations.

Every living being seeks a path through life that finds its urge in motives which operate as spurs to action. The ways and means which are chosen by unsophisticated natures leave no room for misunderstanding as to the motives, which are frankly expressed. But when the mind develops and invents clever plans for action, it is noteworthy that

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motives become more or less concealed, until it becomes exceedingly difficult to deduce from external conduct the hidden intentions seeking their own ends; of course each man is fully aware of his own private purposes, and of the discrimination with which he clothes them in general affairs of life. As the Apostle Paul states (in substance), it is not always expedient to outwardly express the *motives* which act as the laws of inner thought. That every one is governed by these motives and intentions is as certain as that fire burns, and that elemental substances act according to their inherent properties. In short, that outer assumptions do not determine a man's progress, but the actual purposes he conceals behind them.

Outer pretense, or a falsified representation of one's real intentions, is therefore a two-ended mental act that is more or less known to the one who is acting. A liar is equally conscious of the lie he invents and the truth he knowingly perverts. The hypocrite intimately knows the inner motives which he conceals under the plausible drapery of pretended sanctity. In short, although the liar and the hypocrite may deceive gullible people, and perhaps gain some temporary advantage, *they never deceive themselves* — and in that *self-knowledge lies the whole operation of Karmic law*, seeing that the concealed fact and the outer practice are *two ends of the same mind*.

If I knowingly exaggerate my own worth in order to make an impression on another, I cannot, by any mental jugglery, dismiss the sting of conscience that announces the result of the act on my own mind — even though the one to whom it was uttered was not deceived.

Thus the two ends of one's individual thought are clearly comprehended in familiar actions, like two ends of a twisted wire. At one end thought clings to its *own* motives and intentions; at the other it knowingly constructs devious ways and means to realize them. Sincerity and Truth lie in that self-respect which causes the line of polarity between inner motive and outer representation to converge into a circle of perfect self-justice — and utterly refuses to think one thing and live another. Such self-deception carries its own penalty, seeing that an evil-doer divides his mind into two parts — one part weaving deceit to gain ends which the other part opposes (such as a liar knowing the truth he misrepresents).

The shafts which the humorous spirit lets loose are aimed at the incongruities to which untrue values have wilfully or ignorantly been attached. The hypocrite who thrives on the impressions he makes by argument and sophistry, shrinks and withers under the cheerful wit that shatters his pretenses and reveals the fact that his inner qualities are known.

THE NEED OF RIGHT EDUCATION

R. MACHELL

WHEN long ages of violation of the elementary laws of Nature have brought about their inevitable consequence, and men see their civilization collapse in some great cataclysm, it is usual for a large part of the community to accept their misfortunes as a manifestation of Divine or of Natural power exercised arbitrarily by some irresponsible agency.

Another part of the people is sure to lay the blame of the calamity upon the ruling class, or even upon some single individual, who happens at the time to stand in a prominent position. While the number of those who look from effects to causes in an intelligent manner seems to be very small. The consequence is that when the time comes to repair the damage done, and to rebuild the shattered or shaken edifice of our civilization, the natural tendency to follow the familiar lines of construction finds little opposition from those who still hope that the new building will be stronger than the one it is intended to replace.

Every calamity is a lesson to those who are able to learn. But a lesson is like food, it has to be digested and assimilated, or it will be merely another lost opportunity, and a step towards a future disaster. Food that is not assimilated ceases to be food and becomes poison. An unlearned lesson is a wasted experience, a discouragement that demoralizes men, and lays the foundation of a disastrous pessimism. The only way to profit by experience is to understand the lesson. To understand is equivalent to learning; but without some knowledge of the nature of man and his relation to the world he lives in, and to the forces which play through it and through himself, such learning is practically impossible.

So the first necessary factor in true reconstruction must always be right education. And that is precisely what the world has lacked for the last few millenniums, in which superstition alternated with negation, and violence took the place of strength, and self-indulgence produced tyranny, and tyranny bred revolution again and again. And yet not altogether endlessly or uselessly, for though the learning has been slow, and the lesson has been often repeated, some progress has been made, and some desire has been aroused to cross the wilderness of ignorance and negation, and to pass on to the fertile land of profitable experience, where knowledge flourishes, and faith in the hidden sources of power reveals the buried stores of the water of life, that lie waiting to be tapped, to burst forth and irrigate the desert of lost opportunities in which the children of earth wandered so long.

The desert blossoms and burgeons when the water comes to it, and the wilderness of lost opportunities bears a rich harvest of experience

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when irrigated by knowledge drawn from the forgotten reservoirs that still lie hidden in the caves that have guarded the treasure so faithfully. This water of Wisdom has been rightly called Theosophy, a name that signifies the Divine Wisdom, or the Sacred Science, which includes all sciences, and is the eternal reservoir from which have flowed all streams of human learning and arts, and every religion worthy of the name.

All natural life needs water; and the water does not discriminate or favor the plants that man finds most useful. So when the dry earth is refreshed with water the weeds spring up as readily as the wheat; and so it is with knowledge.

Promiscuous instruction therefore is not rightly called education, even though it may be a correct grammatical alternative. By education we generally mean that which draws out the higher side of man's inner possibilities.

But it is well to remember that, strictly speaking, education merely means 'drawing out'; and we know by experience that human nature contains many mysteries, not all of them desirable nor beautiful, which may be brought to light by education.

As in the case of irrigation it is necessary to control the flow of water on to the land, so too the control of education is indispensable for the production of good crops.

The use of analogy as a suggestive aid to understanding is justified by the fact that natural laws are all expressions of the inherent nature of the universe, and are not a mere manifestation of the capricious exercise of arbitrary power. So from the consideration of agriculture carried on by means of irrigation we may obtain valuable hints as to the best way to deal with such a force as education.

The common error of the ignorant who, conscious of their ignorance, are naturally inclined to attribute all their mistakes and failures in life to lack of knowledge, is to suppose that education will remove all obstacles to progress, and that knowledge alone is able to endow them with wisdom.

But as irrigation makes the weeds grow in the garden or field as well as the seed that has been carefully sown, so too education serves to bring out all that lies latent in the student's character, vices, as well as virtues: and there are as many kinds of weeds in the garden of man's nature as there are in the farmer's field. If these are not dealt with scientifically, they will ruin the crop in either case.

Knowledge is not the same as wisdom. This point is plainly stated in the 'Book of the Golden Precepts,' translated by H. P. Blavatsky. In the section entitled 'The Two Paths,' it is said:

"Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine. Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up with-

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in. . . . But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it."

This is a hard saying to the modern man of progress, who thinks that all knowledge is good, and who fails to understand the relativity of 'good.' We cannot blame him, when we realize how in the past we all have been deprived of our natural birthright, Knowledge, by those who had made themselves its keepers in the world, and who, from various motives, kept it from the people. Some may have acted from purely selfish motives, but others undoubtedly acted from caution, honestly convinced that knowledge was dangerous, a snare and a delusion, etc.; timid souls, that erred from fear, as the others erred from ambition. The farmer who refused to irrigate for fear of weeds would risk to lose his crop from drought, as surely as the one who welcomed the appearance of weeds as evidence of his field's fertility, and so refused to protect his crop against its vigorous companions in the field.

The old-fashioned farmer was not famous for intelligence along progressive lines, but he had many excellent substitutes for common sense, rules of rotation, and methods of protection against natural evils to his crops; and above all he believed in order, which is equivalent to discipline in education. The modern mind has tried to dispense with discipline in education, more particularly in the home, and the result of such indiscriminate emancipation is seen in the alarming spread of moral degeneracy among the present generation, to say nothing of the appalling spread of diseases that are practically incurable, and that become hereditary in the offspring. The home has largely ceased to be a training ground, and discipline has given way to indulgence. Freedom has been made the excuse for indulgence on the part of the natural guardians, and for disrespect and irreverence on the part of the children, who no longer look up to their parents as their natural teachers and masters. The word master is fallen into contempt; it no longer carries any idea of reverence or respect with it and only so much of authority as circumstances make necessary. Affection without respect is little more than an instinct or a caprice. And a parent without authority is indeed no better than a 'back-number' — the contemptuous term applied to their parents by some of these 'progressive children.'

This state of things had already become a cause for serious alarm to people, whose eyes were not altogether blinded by the apparent prosperity of the nation, before the war. And many have seen in military discipline a remedy for the wrong done by the neglect of parents. But remedies applied too late are but a poor substitute for prevention and protection that should have been practised in the home. It is a hard matter sometimes to train and discipline a child; but when it is done properly, with

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love and foresight, habits of conduct are formed that become a future safeguard to the youth and to the nation. And if it is hard rightly to educate a child, how much more difficult, even at times impossible, will it be in later life, to remedy the neglect even by the most intensive methods of special training? The proof of this is to be seen in the statistics of the medical examination board under the 'draft,' which reveal a terrible amount of hopeless unfitness and disease, and which take no account of the premature deaths and of the juvenile criminality.

The age for training is long before the boy reaches 'draft' age. It begins as soon as a child opens its eyes to the light. So Katherine Tingley has declared, and so must every thinking person agree. Too many parents are not thinking persons, but emotional weaklings, who hope to buy the love of their children by never opposing them in the indulgence of their moods and whims.

If only they could realize the truth that discipline itself is love made practical, and that indulgence by parents kills the capacity for anything but self-love in the children, then they might be more willing to put their loved ones under the care of teachers, whose sense of duty is stronger than their craving for demonstrations of affection from the children.

Those who cry out against the 'unnatural' conduct of parents who think first of their children's welfare, and who are willing to deprive themselves of a natural joy, are precisely those whose inherent selfishness makes them unfit to have the care of children at all. Let them read the statistics of mental, moral, and physical unfitness above referred to, and then let them say if they think the majority of parents are qualified to bring up their own children.


Those who have placed their children in the Râja-Yoga School can say if they have thereby lost the love of the little ones. From direct observation and experience, we, who live at Point Loma, can testify to the contrary. We know that in these ideal conditions the love of the children grows more healthy and beautiful. Its central idea is, 'What can I do for them?' (the parents); not 'What can I get out of them for myself.'

There is an old saying that "You can't make a silk purse out of a sow's ear," but when one has seen what can be done by right training of the most unpromising material, one is inclined to question the accuracy or the application of the old pessimistic adage. Two rules of training stand out clearly as of vital consequence. In education it is never too early to begin; and self-discipline, based on self-knowledge, is the foundation of character and the only sure stay throughout the whole lifetime.

INVENTION

M. G. MUNSON

“THE Universe is the externalization of the Soul.”— *Emerson*

F all the faculties of the human soul which act and manifest on the material plane of existence, that of invention most clearly and surely proves the pre-existence and the divine origin of the creative powers of the human soul.

In every new invention given to the world, it is shown that in the hidden chambers of soul man knew the thing could be done, no matter how chimerical it appeared to the brain-mind in general. Take the air-ship, for instance. For years before it became an actuality, a man here and there dreamed of it, and one after another tried to put the dream into an objective form with many failures, until finally we have really practical and serviceable machines flying all over the world.

So it is with all other inventions: first, a dream; the idea comes stealing into the brain-mind from some interior source, and by nurturing it and meditating upon it, the thing in its perfection is finally produced for the use of all mankind.

Where does the idea first originate? Does it not prove that at some time in the past we had the knowledge, and that man must have had all that we now have in the world of inventions and more? — things which were lost through ages of darkness caused by degradation of those high spiritual qualities and powers, which belong to man; and now that the races are again arising from bestiality and gaining in moral and ethical appreciation, the old knowledge and inventions are returning; and the more the soul purifies itself from the sense-life of the merely animal, the higher and more helpful to the growth and happiness of man will our future inventions tend to become.

In Madame Blavatsky's *The Secret Doctrine*, she quotes from an ancient manuscript called 'The Book of Dzryan' — so old that it is utterly unknown to our philologists — passages recording a great battle fought in *air-ships* or 'Vimânas,' by opposing parties in old Atlantis, just prior to its sinking beneath the waters of the Atlantic Ocean. To find this in a book so ancient that no one knows when it was made, and in a language antedating the Sanskrit, is proof positive in written record that we are now recovering some of the ancient knowledge in the arts, sciences, and inventions, that was once ours.

The 'Book of Dzryan' was found in the temple literature of one of the ancient subterranean crypts, or cave-libraries, cut in the rock on mountains, and quotations from and references to the same events recorded in it are to be found scattered through thousands of Sanskrit MSS.,

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which are slowly being translated. Be it remembered that this book was quoted from by Madame Blavatsky when writing *The Secret Doctrine*, more than thirty years ago, when the present air-ship was but a dream in the inventor's mind, laughed at by those who called themselves sane and practical. Let those who wish to know more of ancient wisdom read the two volumes of *The Secret Doctrine* by H. P. Blavatsky.

Through invention man rises into the truly creative realm of being and proves himself one with the creative Mind of the Universe — a god or son of the Most High, and this thought points to the fact that it is his mission finally to take his place as one of the great conscious forces of creation, working under the direction and in harmony with the primal fount of wisdom — the great central Heart of the Universe. This is what Jesus recognised as true when he said, "Is it not written in your law, 'Ye are gods'?"

Truly, the wisdom of God is found within man's heart, but no mortal mind can obtain the greater knowledge or spiritual wisdom until he aspires to and lives a god-like life, restraining his animal bodily impulses and material senses, so that all will be in obedience to his highest spiritual qualities, those lasting and beautiful virtues that so clearly distinguish man from all below him.

The arts and crafts may also be said to belong to the field of invention, being creative, though they are more distinctly from the beautiful side and appeal to the esthetic and moral nature rather than to the practical, material life that what we call invention usually ministers to. Creations in color and form, or the composer's musical productions, are first pictured to the mind or heard within — a handing-down of divine ideas, infinite in variety. The musician creates or invents his combination of chords and arrangement of musical numbers so as to express to others the divine harmonies that well up from within or are heard through his inner ear from the etheric realms of being.

What animal or bird ever shows the inventive faculty? Each genus or species of bird or animal repeats the same instinctual methods in building its habitations, generation after generation, without the slightest change and never for any other purpose than the needs of caring for its offspring. So if man is merely a higher evolution in the animal kingdom, as some scientists claim, how comes he all at once to create things for their beauty, convenience, and pleasure, or to satisfy his moral and spiritual yearnings, having no bearing whatever on his ability to exist and rear his offspring? All the arts, music, practical inventions, or scientific knowledge, are absolutely unknown to and superfluous to the monkey, and the latter has never shown the slightest sign of advancement or attainment of any of man's god-like qualities as far back as it

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can be traced up to the present time. This surely proves that the thinking, creative man is an incarnation of a higher order of being in the animal body he uses and inhabits. So in the light of the great scope and power of the inventive faculty, how absurd appear the arguments of the materialist for the animal origin of man, and against his immortal spirit!