

# THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"The sentences of Pythagoras were similar to laws, short and concise; but his works were long and continued, giving no respite to the soul, nor suffering it to languish into negligence, either by night or by day. For, as in the harmony of singing, the omission of anything, however small, dissolves the elegant arrangement of the song; so in the harmony of life, if we do not wish it to be dissonant, and to have a casual subsistence, it is necessary that there should be a consent between our actions and words; for without this, our deeds will become perfectly obscure, and our words will proceed above our deeds, as if poured from a capacious into a narrow vessel..."—MAXIMUS TYRIUS. *Dissertation* xv; translated by Thomas Taylor

## “THE SECRET DOCTRINE”

### PEACE OR WAR: AND “THE SECRET DOCTRINE”

G. V. PURUCKER, M. A., D. LIT.

#### THE EVIL AND ITS NATURE

AR and its causes arise, fundamentally, out of a moral and psychological complex; hence, the solution, the remedy, are to be sought for and found in moral and psychological principles. The world is in trouble. No true lover of his fellowmen can remain with lightness of heart or with tranquil mind in the present state of affairs. At no time, perhaps, in the annals of the history that is known, have international relations been in so precarious a condition; never have they been so menaced with impending dissolution; while the hearts of thoughtful men and women ache with sorrow and pity and are filled to overflowing with forebodings of things to come still more calamitous than the things that humankind has undergone during the past decad of years.

#### NON-THEOSOPHICAL PEACE ACTIVITIES

Worthy Peace-Societies and Peace-Movements have done admirable work for many years past, and these various activities have borne some good fruit; but one may ask with perfect justice whether any such activity has had the power to go to the real root of the affliction. It must be stated, with not the slightest wish to disparage the efforts of these many Peace-workers, that while much (in some cases very much) of their work is of real and permanent value, nevertheless practically all of it is palliative rather than reconstructive. A permanent peace can never be achieved by considerations based on merely selfish or materialistic grounds.

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Leagues of Nations will be of small benefit to humankind if they rest fundamentally on selfish aims or on material interests alone. All this is merely palliative.

### A LEAGUE OF HUMANITY, OR LEAGUES OF A FEW

Worse still, perhaps, would be Leagues of a Few, formed only in order to protect themselves and their spoils of war against the rest of the world; such leagues, of two, or three, or four, nations will doubtless lead to anti-leagues of four, or six, or eight or more other nations, allied against the former for purposes of self-protection or other reasons. It is a vicious circle; nothing but a continuance of the old state of things in a new and misleading form. But a *League of Humanity*, comprising all the peoples of the world, wherein the smallest nation had as much power and influence in council as the greatest, would be a very different arrangement. If based on morals, it would be enduring. All other remedies seem to be futile, merely selfish expedients. What will prevent the former leaguers from falling out among themselves if radical disagreement arise? In such merely palliative measures, palliative only because not universal, the radical cause of the evil is untouched; it has not been eradicated; nor can it be dislodged from its seat by superficial operations.

### WHAT IS THE CAUSE OF WAR?

What, after all, is the cause of war? Katherine Tingley, who is the present Leader and Official Head of the Universal Brotherhood and Theosophical Society and its various activities, in all countries, framed a brief and striking answer to that question in the editorial article published by her in THE THEOSOPHICAL PATH for March of this year. It is human *selfishness* and human *fear*. There is the whole thing in two words. To one or the other of these two moral and intellectual vices — and probably in most cases to both — may be ascribed the arming of man against his fellow, and the inevitable temptation that ensues to employ this armament for the settlement, so-called, of difficult problems of international relations by the bloody and desolating method of warfare.

If there were, indeed, no other possible or known method of composing international rivalries, jealousies, hatreds, ambitions, than the horrible one of slaying the young men of the opposing side or faction, of seizing the foe's lands or part of them, of demanding indemnities so large that the obvious aim is that of reducing to vassalage the beaten foe, of imposing one's will on him and even of bringing him within the orbit of the home-dominion or empire, and so on almost endlessly: risking at the same time the falling upon our own selves of all these things if the enemy by destiny's

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decree achieve the victory over us:— then, indeed, the gloomy pictures of the pessimist and the calamity-howler would have background and foundation of reality. But, by the Eternal Laws of Truth and Right! such is not the case.

### A BETTER PLEA FOR PEACE

What knowledge is more common than that disputes, all disputes, international as well as individual, and of every kind whatsoever, can be, may be, and frequently have been, composed and ironed out by civilized methods, such as arbitration, adjudication by referees in the manner outlined by the Theosophical Leader Katherine Tingley in her editorial aforesaid, and in yet other methods which sane and earnest men, desirous of peace and justice and willing to abandon greedy desires and unreasoning fear, easily do find out and apply in the spirit of human fellowship and in the predominating desire to do righteousness and to follow justice? These methods have been applied in very many cases with perfect success, leaving the atmosphere cleared and sweet with the odor of honest and manly deeds nobly done.

So perfectly well are these methods of civilization recognised as superior to those of savagery and barbarism, that modern governments as voiced by their representatives in all the nations of the earth strive with might and main to declare to a doubting world their purity of motives and their horror at having to turn to the last and final recourse, the bloody arbitrament of war. What does this mean? It means that the ways of peace are universally acknowledged as the right and proper ones; no nation today dare openly confess that it will turn to warfare for selfish and greedy ends. The conscience of the world is a very real thing; no body of men dare flout it with impunity; even when the air is full of the clamor of conflict, loud above it all ring the voices of those who proclaim the 'wicked waste of war,' explicit condemnation of those who brought such woe on the world,— who are always the fellows on the other side! Perhaps the most heartrending thing of all, is the launching of propaganda of hate and derision and falsehood, and the appeal to some of the noblest sentiments of the human heart — such as love of country and the holy ideals of the homeland and our fathers — in a tragically successful endeavor to turn the psychological currents of a people's mind towards the will to victory. They tell us that under such circumstances this must be done, in order to avoid defeat. Alas! From *that standpoint* it is perhaps true; at least, let us admit it for the sake of argument: could then a more telling arraignment be made of the method itself? Reflect a little upon it!

A citizen, good and true, will obey the laws of his country as scrupulously in time of war as in time of peace; lawlessness and treason are

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things which no upright heart will tolerate for a moment. But — and here is the very point — such things as warfare and organized violence need never be; such methods need never be employed; there are *other ways, other methods, other manners, other principles of action.*

### THE REMEDY AND THE CURE. WHAT HAS THE THEOSOPHIST TO OFFER?

What has the Theosophist to offer in solving the problem of Peace or War? He claims that he has a solution, radical not superficial; permanent not transitory; real and practicable for all men, all peoples; which is a bringer of justice, of concord, of harmony: a solution which is natural because based on human nature not on theories; and which is not merely palliative but fundamentally regenerative. What, then, is it? It is the regeneration, through intensive education and broadcast propaganda, of the human heart and mind by a comprehensive and satisfying philosophy of life; and this philosophy, which is at the same time both scientific and religious, as well as practical and fully satisfying to our reason, lies in a certain few fundamental Theosophical teachings based on natural law which includes human nature, and these teachings are found in our age in a certain wonderful book, the monumental work written by H. P. Blavatsky, the first Theosophical Leader, and called by her *The Secret Doctrine*. In the noble words written by Katherine Tingley, the present Theosophical Leader, and found in her *Foreword* to the first Point Loma edition of that remarkable work, she speaks thus:

“ . . . Amid the jangling of creeds and the blind gropings of scientific theories, Theosophy alone stands unmoved, the Wisdom-Religion of the ages; not as a theory, not as a supposition or a mere working-hypothesis, but as a body of teaching that has been handed down throughout the whole life-history of man, and whose statements have been verified by the Sages of all times. Like a great beacon it sheds its light over heartsick humanity which cries out in the darkness of its despair, asking ever Why? Why all this awful suffering, why the perplexities, the injustices of life? — asking questions regarding man, his origin, his destiny, and the purpose of life: the Riddle of the Universe.”

Now, then, how does the Theosophist show that his Peace-work is different in radical effect from the Peace-activities of all other Peace-bodies?

### THE THEOSOPHICAL REMEDY

Our Theosophical Peace-work is but a part of our many activities; the other Peace-bodies are associated for nothing else, as a rule; yet while Peace-work is but a part of our manifold activities, it is a necessary part, and is extremely effective, because it goes to the very root of the evil: the human heart and mind; and in proportion to the light that thus enters into the soul, is the heart regenerated, strengthened, purified of

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the thick dross of selfishness and greed cast up in the caldron of those seething human passions to which all human beings in the present state of evolutionary development are subject; and still more: these very passions which now so agitate us and bring into the world all its woe, are by that same magical solvent transmuted into fiery aspirations for good and truth and righteousness and justice; while the mind, above all, is so transformed by the sweeping away of the darkening clouds that cover so thickly its face, that it becomes as pellucid as crystal, the irradiance from the essential divinity in man finally pouring through it and manifesting in the grander outlook upon life and in the recognition of the fundamental spiritual (and even physical) unity of all men. Here, then, is the keynote of the teaching which will unify men as will none other; for on the day when men of whatsoever race or creed realize with both mind and heart that they are essentially One, springing from identically the same spiritual source, and journeying through endless time towards identically the same supremely universal goal, and that he who injures another in any manner whatsoever *injures himself equally and in the first place*: half, nay, three fourths of the sin and consequent suffering and sorrow in the world will automatically vanish away.

### THE SOURCE OF THE REMEDY

This wonderful doctrine of the fundamental spiritual unity of all beings is one of the basic tenets of *The Secret Doctrine*; but let H. P. Blavatsky speak in her own words here, in a passage wherein she outlines two other basic tenets of the Secret Doctrine of the ages, and which support and prove each the other two. In volume the first, page 14, she says:

"The Secret Doctrine establishes three fundamental propositions:—

"(a) An Omnipotent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought. . .

"(b) The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing,' . . . This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. All alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. . . .

"(c) The fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term."

And again on pages 272 and 273 of the same first volume of this monumental and epoch-making work, H. P. Blavatsky writes further as follows:

"(1) The Secret Doctrine is the accumulated Wisdom of the Ages, . . . which countless

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generations of initiated seers and prophets have marshaled, set down, and explained. . . . The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. . . .

“(2) The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous Divine SUBSTANCE-PRINCIPLE, the one radical cause.

“ . . . Some few, whose lamps shone brighter, have been led,  
From cause to cause to nature's secret head,  
And found that one first Principle must be. . . .”

“(3) The Universe is the periodical manifestation of this unknown Absolute Essence. . . . IT cannot be identified with a *being* of any kind, that can be conceived by human intellect. It is best described as neither Spirit nor matter, but both.”

And on page 274, H. P. Blavatsky continues:

“(5) Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. . . . There is no such thing as either ‘dead’ or ‘blind’ matter, as there is no ‘Blind’ or ‘Unconscious’ Law.

“(6) The Universe is worked and *guided* from *within outwards*. . . . The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who . . . are ‘messengers’ in the sense only that they are the agents of Karmic and Kosmic Laws.”

Here, then, in these grand sentences lie the principles of all thinkable philosophy and religion, and therefore also the basis of the Theosophical conception of life, of national as well as of individual responsibility, spiritual, intellectual, and moral; and, as a deduction of necessity flowing therefrom, the Theosophist finds his course of conduct outlined and his path laid bare before his eyes.

### THE BEGINNING OF THE END OF WAR

When men shall believe that every human entity is fundamentally a spiritual being, even though men may be, most of them, still too weak in moral fiber to follow that path all the time; also, that all things that are, high and low, and especially self-conscious human beings, are children of the Divine part of Nature in their essence, all of us possessing one common and identical source therein, and even physically (allowing for manifold degrees of evolutionary development) of one common natural origin; when men shall realize in consequence that what injures one injures all, pre-eminently the evil-doer himself; when men shall realize that under the law of Karma (roughly defined as Cause and Effect) and under its complementary law of Reincarnation, they themselves reincarnate from age to age now in this nation and now in that, descending into such fleshly bodies and in such countries as each one's Karma has prepared for him as a consequence of his own actions and by no fortuitous so-called law of chance,— then indeed will come understanding and sympathy of man for man, and of nation for nation; men shall feel then keenest

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interest and understanding for ancient times and for the races which then lived, their own very progenitors, as well as for all peoples whatever which live on our common Earth today. The spirit of Brotherhood, of Universal Brotherhood, will descend into and quicken human hearts as naturally as the soft sweet rain falls into and quickens the parched bosom of the thirsty earth, and with this quickening steadily growing in the hearts of men we shall see the beginning of the end of War, of international hatreds and suspicions, and above all of Greed and Fear, the real bases and the real causes, of international discord.

Such is the teaching, as I understand it, of Katherine Tingley, who at this present day directs the destiny of the Theosophical Movement; and such likewise is the teaching of the two great souls who preceded her in the leadership of the Theosophical Movement and its various activities: these two were H. P. Blavatsky, first; and William Q. Judge, her successor; even as Katherine Tingley is now the third in the line of successorship.

### WAR AN ABOMINABLE EXPERIMENT

Now, therefore, war being universally acknowledged to be an abominable and devastating *experiment*, of which the ends may never be known until the iron car of destiny has passed by; war also being everywhere acknowledged to be an irreplaceable waste and destroying of sacred human life, and of treasure, often wrecking the civilization so-called that gave it birth and fostered it for its own undoing; warfare again being acknowledged by all profound thinkers to be a lapsing into the manners of savagery and barbarism, whereas reasonable and sanely-thinking men know perfectly well that a truly honest *will* to compose international differences has remedies which are always at hand, and which are easy, sure, peaceful, economical, certain, and definite, leaving no heritage of rancor, hate, revenge, and a future war when the conquered shall by inevitable turn of the Wheel of Destiny come again to the top, then conquering the conqueror of the day: is it a matter for wonder that Theosophists do feel so strongly as they do about it?

### KATHERINE TINGLEY'S FIRST REMEDY

The best of all such remedies, except one, mentioned later, is that urged by Katherine Tingley in the March, 1923, issue of THE THEOSOPHICAL PATH, as before mentioned, as a measure preparatory for the still greater one to be mentioned in a moment: the former being the referring of subjects likely to cause bitterness or lead to conflict between nations, to the adjudication of neutral referees: to be selected in such easy and proper manner as is daily done in the private affairs of individual men. As the Theosophical Leader remarked in that editorial, this method has



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already often been tried in international disputes, and with perfect success. Nothing prevents it except Fear and Greed, one or both. The day is surely coming when the difficulties now thrown by one or the other side in the way of such magnanimous settlement of disputes will be considered as an actual proof that the case of the objector to such peaceful solutions of international difficulties is downright rotten: corrupt at the core with either Fear, or Greed, or both.

### THE TRUTH VS. EVASIONS

Not an atom of the national sovereignty is ever, or ever can be, abandoned by any nation which magnanimously follows justice and righteousness in its international relations, even though its material interests may suffer temporarily, because in such case its situation is exactly similar to that of a business-man who meets his obligations at whatever cost to himself; and to that of a man of honor who acts in a similar manner at whatever cost to himself: indeed, such a nation acquires reputation for honest dealing which redounds to its immense advantage in all future situations; while the much talk about questions which are dubbed 'justiciable' or 'non-justiciable,' are, intelligent men have every right to believe, only too often pure evasions, a pitiful attempt to hold the advancing train of human progress towards a nobler and finer unity among the nations, to the medieval and even ancient notions of States as entities apart, whose interests must of necessity conflict forever, and whose best hope for peace lies in an armed and watchful antagonism. All this is wrong, unnatural and therefore stupid and dangerous, because it will inevitably lead to the settlement of disputes between the peoples of Earth by the savage method of shedding human blood and destroying the enemy's property, if not, indeed, of seizing his territories or parts of them. We may suppose that in this more enlightened age, no man would dare openly to acknowledge the bald facts in so many words; clever brains are worked overtime in order to discover some apparently reasonable and convincing cloak for the real mischief-working powers and schemers behind the scenes. Mark ye well, however, that these remarks are in no sense meant as an attack on anybody who is honest, nor on sincere men who have not awakened to the real issues in the situation and who honestly and of sincerity repeat the brasen war-cries of obscurantism: yet the facts are absolutely indisputable, and are proved by the many guarded, or perchance unguarded, admissions of eminent men of State and of affairs in many countries.

### KATHERINE TINGLEY'S CURE FOR WAR

Yet, as Katherine Tingley has often pointed out and urged, far better even than the sane and reasonable method of composing international dis-

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putes which is the one above mentioned with regard to neutral referees, is that other one of *outlawing war itself*, in much the same manner as all nations today have outlawed piracy and privateering on the seas; or the operations of semi-independent or so-called Free Companies on the land. We have laws many and various for the palliation of the evils arising out of war, and for a more humane conduct of it; but not yet have the peoples of the Earth passed, by international convention, one single law placing in the same category of outlawry the method of coercion by physical violence, devastation, and bloodshed; and yet, as all know full well, war is worse than any other kind of violence, lawful or unlawful, because it is conducted on such a large scale, and, worst of all, under the guise of civilized procedures. The truth is, however, that there is no such thing as civilized warfare; the most that can be said, is, that some methods of warfare are somewhat less savage, brutalizing, and barbarous than some other methods.

### A FEARFUL IDEA

Indeed, there are even certain individual thinkers on the subject who claim, and claim with unanswerable logic *from their viewpoint*, that *if men do* appeal to warfare instead of to sane and civilized methods of composing international troubles and disputes, it is, in the end, more humane to use every manner of violence and every engine of destruction that science places in our hands, because the horrible agony is the sooner ended and with, probably, less loss of precious human lives and with less destruction of human treasure and industry. The idea is a fearful one; more, it is the actual policy followed by mankind for many ages past; every invention that can be applied to destructive purposes is seized and perfected in application for warfare.

Nevertheless no healthy intelligence, possessing unbiased vision, can or ever will admit the distorted ethic, the morals athwart, of this truly diabolic method of conducting a settlement of international troubles; and we may assert with positiveness of conviction that even the protagonists of this theory would never admit it were they not mistakenly convinced, alas! that warfare must of necessity come through the weakness and imperfections of the human species. Their viewpoint is pathetic to the last degree, and verily a striking proof of the psychology induced by the war-spirit. Such writers are self-psychologized, in fact, from much brooding on the dark problems of human weakness and passion; and their conclusions are therefore utterly biased because they see but one side of the problem: the side of passional human mentality. They open not their eyes to the other side, to the wisdom and glory of man's spiritual and intellectual nature, where alone abide truth and fundamental prin-

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ciples. Psychologized in much the same way are many of our legislators, and in consequence the psychosis is of necessity sensed even in our law-courts. But these theorists are in the immense minority, and their voices in consequence have, relatively, but small weight. However, here we see the result of the miserable and untenable conviction that war is as sure to come some day as the sun is to rise over the eastern horizon. Every war grows worse than the last from precisely this fatal and untenable conviction. The tragedy of it all lies in the fact that it needs not to be!!

Let us apply the teachings contained in that wonder-book, *The Secret Doctrine*, to the problems; the difficulties then begin to dissolve; and it needs but the *will to peace* and to *do righteousness and justice*, in order to solve the apparently most knotty problems not merely of individual human conduct but those of international relations also.

### WHERE DO WE STAND?

So, then, where do we stand? Are we with the shining gods above, whose children we all are, and whose divine spark of selfhood burns in our own souls? Or are we turning our faces to the Pit, to the swirls of pas-sional matter and the iron chains of materialistic dogma — to the gloom, the murk, the flaming-red passions of the nether realms?

Mark ye well this fact: the strife that ultimately makes war, originates in *our own passions* and in *our own minds*: it then enters into our blood. Here is the remedy, here the cure: Sweep out the Augean Stables that we have lazily allowed to fill to overflowing in our own natures, and war, human strife of all kinds, will be no more. Refashion our minds to see aright, cleanse our hearts, and then we shall march forwards in the strength of our common humanity along the path of the common and intrinsic brotherhood of all beings as a fact in nature, and with increasing certainty, towards that Sun of Peace which riseth with healing in its glorious wings.

### THE KEY TO PEACE

The key to Peace is simply an honest belief in Universal Brotherhood as a law of life, as a fact of Universal Nature; and this is no sentimentalism but the recognition in action of one of the fundamental laws of universal being, a profound scientific and religio-philosophic truth.

### THE METHOD OF CURE

I repeat: it is propaganda, clever, subtil, shrewd, broadcast, that wins most and probably all modern wars, in the last analysis. Let us then adopt the same means (plus an intensive education) of changing human minds and hearts towards Peace and Righteousness: changing minds

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we change human hearts; changing human hearts we may direct the energy of human action, and that means molding human destiny. We may do it by education through propaganda, and by propaganda through education.

Any illiterate barbarian, any savage, can fight, can make war; but it calls for the noblest qualities of a self-restrained and virile manhood, to pursue the ends of life in the exacting yet smiling avocations of peace. No devastation, no wanton destruction, no desolation, is there; but a building up of all that man holds dearest. As Katherine Tingley has declared: war creates not at all the heroism which occasionally shines forth in war; it is the self-denials and the fruitful lessons of Peace, which do it; heroism shines forth in war *in spite of war*, because it was in our hearts, placed there by the discipline and the training of Peace-times.

### NOBLER MONUMENTS

For ages, men have raised monuments of iron, of brass, of stone, to their war-heroes, largely because for ages children have played with toys suggesting and inculcating warfare; but the workers for Peace, the lovers of Peace, those impassioned for Peace, have a higher, a finer, a grander, a far more enduring monument, in the soft and pulsating fabric of the hearts of men. Let us have Peace!

So mote it be! So *must* it be!

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H. T. EDGE, M. A.

**I**N the *Key to Theosophy*, H. P. Blavatsky defends Theosophy against a charge of teaching atheism, by showing that its conception of God is far higher than most religious conceptions of God; for in Theosophy, Deity is not dwarfed and limited by personal attributes, such as pertain to man himself in his imperfect state.

The extent to which this view is gaining ground today is shown by the report of a speech by Dr. L. P. Jacks, editor of the *Hibbert Journal*, at an Oxford University Extension meeting. He speaks throughout, not of God, but of the 'Soul of the Universe,' The life of the universe, he says, is founded on a moral order; we share in this universal life, and it is our 'great companion.' Man's proper business is that of a creator of values; he is here to add value to the world in which he finds himself.

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It is herein that lies the 'point of contact between him and his Great Companion.'

"If the Soul of the Universe asked for man's loyalty, might he not expect that it also would be loyal to him, that it would not let him down, that it would not involve either himself or any he loved in final frustration? . . .

"The Great Soul of the world was just."

Here we have the Theosophical teaching of the great impersonal Deity or World-Soul; and also the doctrine of Karma, or universal justice. Dr. Jacks further says that here is the foundation of the true sense of moral responsibility; and that here is the only basis of unity for religions; which also are cardinal Theosophical teachings.

### ECHOS OF H. P. BLAVATSKY'S TEACHINGS

Such utterances as the above — and this is no isolated instance — justify Theosophists in claiming that H. P. Blavatsky's prophecy, as to the result of her teachings in this century, is being fulfilled. She powerfully struck new keynotes, or planted seeds, the working of which we are now witnessing. A man speaking of the World-Soul, in place of 'God,' would have been called atheist and pantheist; but now it is quite fashionable. Equally noteworthy is the speaking of an inerrant impartial Law of Justice, where formerly the arbitrary will of a personal deity would have been spoken of.

It has always been one of the chief themes of Theosophical writers that the common ground of unification for religions is their common source and parent — the Wisdom-Religion or Secret Doctrine. Rather than seek a compromise or common ground among the inevitable external differences of religions, we should rise higher, probe deeper within, in search of a common ground that already subsists. This is found in certain truths admitted or assumed by all religions, but too often disregarded through undue attention to externals: such truths as the essential divinity of man, altruism and the Golden Rule as the true law for human conduct, and the need for overcoming our selfish and sensual nature.

The assumption that the Great Soul of the world is just, an assumption grounded on our own sure convictions and necessitated by our reason, implies that we must take a larger view of the scope of human life than heretofore. Within the narrow limits of the personal lifetime of an individual we may well be unable to find evidence of this inerrant justice. The limits are too narrow, both in space and time, to show the pattern. But the life, the interests, the sympathies, of the real Man (the Soul) are neither limited by time nor by space. We do not find, or ought not to find, that a man and wife calculate nicely their personal rights as

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against one another; and the same principle can be extended to a whole family or a clan or indefinitely. One who has achieved the impersonality of true wisdom would no longer be troubled with anxieties about his personal rights. Our physical organism is one whole, and there is no clashing of interests between the right hand and the left. And so it must be with that greater Self which surpasses our petty personal self. Again, the life of the real Man is not limited to the period of a single incarnation; and the law of Justice (or Karma) requires for its expression a whole series of incarnations.

### LOOKING WITHIN OURSELVES FOR LIGHT

Another point in which up-to-date utterances reflect Theosophy is in the ever increasing insistence on the importance of looking within ourselves for aid and light. The various speculations and studies somewhat loosely grouped under the name of psychology are feeling their way in this direction; and though Theosophists have often had to find fault with them because they have been too much confined to the lower aspects of human nature, we find here and there that larger views are being taken. Only the other day we read somewhere, in one of these writings, that the 'subconscious' of Freud is not necessarily a thing of horror; a view that Theosophists have contended for. There may be, and are, subconscious elements of a sinister character, but there are also high and refined strata of our make-up which may be classed as subconscious (unless indeed we prefer the term 'superconscious').

And where else can man look but to his own inner resources for help and light? Whatever aid he may seek, it rests finally with his own judgment to determine his choice. Hence we can but follow the old old path and seek to purify and correct our judgment by cleansing our life.

### ESSENCE AND EXTERNALS OF RELIGION

To adjust the relations between conservatism and the progressive spirit is a perennial problem. An undue stressing of either of these actors depresses the balance on one side or the other: outgrown forms are clung to; or the spirit of liberty sweeps away the good along with the bad. The essence of Religion is always the same, for it is related to unchanging facts in human nature and the cosmos. But the externals of Religion must be continually readapted to changing conditions in the character of civilization. Our knowledge of natural forces has immensely increased; the inventions resulting therefrom have unified mankind on an unparalleled scale. What an error to suppose that this means the *giving up* of religion! All the more need, surely, for a firm anchorage to the Rock of Religion. The more we learn about nature, the greater

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must be our reverence for the wisdom that rules it. We can never discover anything to replace that wisdom; all that we can discover is additional evidences of its existence and power. Our conception of Deity is enlarged and ennobled; and our loyalty is thereby increased.

It is often overlooked that people have a kind of secondary deity, which they call 'Nature.' They speak feelingly of its beauties and excellences, and of communing with it and absorbing its spirit. This fact goes to show that conventional conceptions of deity are not sufficient. Nature is not regarded as a personality; in recognising it, we express our recognition of an impersonal and benign intelligence, and our need for it.

We speak of God as our Father, but make too little of the necessary implication that we are sons of God. Biological evolution alone could not make Man. The 'clay' had to be informed by a spark of the World-Soul, the Divine Fire, the All-Father. Above Manas (the mind) stands Buddhi (the Spiritual Soul), whereby man has the means of communion with his Divine Source, and becomes conscious of union therewith.

## HELENA PETROVNA BLAVATSKY

STUDENT

*"As one in eternal waiting. . . ."*

OUT of the past divinely slips  
The healing message of thy lips,  
The spirit's anthemic apocalypse.

Poised o'er the pinnacles of time,  
Compassion's courier sublime,  
Thy canticle the old World's wreck and rime,

Thou plead'st with the present to renew  
The link long shattered, and review  
The lore of life archaic for life new.

*International Theosophical Headquarters,  
Point Loma, California*

## THE WESTERN CAPITALS DURING THE CHOW, CH'IN, AND HAN DYNASTIES

OSVALD SIRÉN, PH. D.

### VI



STILL larger and more famous palace-city than the Chang Lo *kung* was the Wei Yang *kung*, the palace of Things Unended. This seems to have been built, at least in part, during the absence of the emperor, by his great prime minister, Haiiao Ho, who was very active in various cultural enterprises: for instance, in collecting the literary records of the past, which had been saved from the great destruction. It is related that when Kao Tsu returned from his long campaign against the Huing nu barbarians and found that a new palace had been erected at the capital, he was indignant and asked whether this was the time to be lavish in expenditure, when enemies were at the gate and the revenues were exhausted. To which Hsiao Ho, who wished to bind the emperor to the new capital, replied: "The emperor is the greatest man in the kingdom, and unless he has a place to live in, suitable to his dignity, he will not have the respect and reverence of the people." The reply satisfied the emperor, who from this time abandoned the idea of having his capital moved back to Honan.

Wei Yang *kung*, or Tzu Wei *kung*, the purple-palace inclosure, as it also was called, must have been a truly great palace, fitting for a ruler who again wielded power over the whole empire; but in this, as in so many other cases, the records from various sources are contradictory in describing the buildings. The whole circumference of the walls is said to have been 22 *li* 47 *chang* 5 *chi* (about 7½ miles). The halls and terraces with buildings (*tiens* and *l'ais*) were numerous; 32 of these were situated in the main or front part of the palace-city and were used for ceremonial or official purposes; while 11 belonged to the back part and were arranged as private apartments for the imperial family. And within these two main divisions of the palace-inclosure there were a number of minor courts inclosed by walls, so that the gates numbered no less than 81 (according to other records 95). The main entrance faced the south and at the sides of it were look-out towers, the eastern one known as the



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Tsang Lung Chueh, the tower of the green dragon. At the northern end stood the tower of the Black Warrior, where the emperor used to discuss both civil and military affairs with high officials. The central gate which led up to the Chien *tien*, the great front hall, was called Tuan *men*; in front of it stood some bronze statues. On either side were the I *men* (army-gate) and Chin Ma *men* (golden-horse gate), where some bronze horses were placed. The names of the other gates may here be left out, as we do not know their exact positions.

The greatest hall was the Chien *tien*, which was 50 *chang* long (from East to West), 15 *chang* deep (from south to north) and 35 *chang* high. It was built so high in order to exceed ten Lung Shou *shan* (Dragon-Head hill), but this extraordinary height was the cause of its destruction; it was blown down by a storm in 20 B. C. The I Lan *tien*, the hall of the exquisite *lan* flower, became famous as the birthplace of Han Wu Ti, which took place in 156 B. C. on the day when the 'Weaving maid' and the 'Cowherd' met in heaven. Referring to the birth of this famous ruler, of whom we shall have to say something more in what follows, the 'Tung Ming Chi' tells:

"Before the birth of the prince his father, Ching Ti, dreamt that he saw a red boar coming down from the clouds of heaven. He woke with a start, and as he sat gazing about him, the hall was filled with a red mist, so thick that it hid the doors and the windows, while above the hall shone a wonderful red glow."

He changed the name of the hall to Ching Fang Ho (lofty sweet-scented pavilion.) The Ch'eng Ning *tien*, the hall containing light or understanding, was a kind of library. The Chin Hua *tien* (golden-splendor hall) was, at least in the time of Han Cheng Ti (32-36 B. C.), a study where the emperor used to read the classics. In the Pai Hu *tien* (white-tiger hall) the same emperor gave audience to the 'Shen Yu,' or chiefs of the 'huns.' Other halls are designated as residential quarters of the emperor in summer and in winter, or as audience-rooms or places for various kinds of enjoyment. No less than 43 *tiens* are named but hardly anything is said about their use.

Best known among the *t'ais*, (terraces with halls) was the Po Liang *t'ai*, the hall or pavilion of which was made of sweet-scented cedar-beams. Emperor Wu Ti held a kind of contest in the composition of poetry on this terrace, at which a special Po Liang style was evolved. According to the 'San Ching Chi,' a bronze phoenix stood on this terrace. Its building was destroyed by fire in the first year of the T'ai Ch'ü period; *i. e.* 104 B. C. Seven other *t'ais* are mentioned, such as the Moon-Shadow Terrace, the West hill, the East hill, etc., but it seems uncertain whether they all were within the actual palace inclosure.

Two special pavilions or *ko* should be mentioned, the Shih Ch'ü *ko*

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(Stone-drain pavilion) where Hsiao Ho stored the books that were found after the Ch'in destruction, and the Ch'i Lin *ko*, a pavilion built on the spot where a Ch'i Lin (a miraculous and benevolent beast, mostly represented as a kind of unicorn) was caught in the time of Emperor Wu Ti. High officials had their portraits hung here.

There were also work-shops within the palace-inclosure, where the emperor's ceremonial garments were made and stables and inclosures for many kinds of beasts and boars.

The Wei Yang *kung* seems to have been the main palace of the early Han emperors; while Chang Lo *kung* probably was a minor and more old-fashioned place situated outside the new capital. In the Huang Tu chronicle it is said, that Wu Ti added and added to the buildings of Wei Yang *kung* until it outgrew the limits of the city, and there was nothing to be done but to build a flying bridge which passed over the walls of the city and connected the Wei Yang *kung* with a new palace, the Chien Chang *kung*, which he had built outside, to the west of the capital. On this flying bridge were used imperial carriages drawn by men (they were called *lien* and may have been some kind of 'rickshaws'). The Changan chronicle states that the new palace was built in consequence of a fire which happened in 104 B. C. and destroyed some parts of the Wei Yang *kung* including the Po Liang *t'ai*. It relates the following anecdote in support of the statement: A sorcerer from Yueh (in modern Chekiang) told Wu Ti that in the Kingdom of Yueh they had had a great calamity by fire, which had destroyed the palace; but they had at once built another palace, larger and more magnificent than the first, thus conquering fire. Therefore Wu Ti built the Chien Chang *kung*, where all the beauties of Wei Yung *kung* were reproduced and still others added. It is said to have had a thousand gates and ten thousand doors (which simply means a very great number of gates and doors) and to have measured 27 *li* around.

The main gate was called Chang Ho *men* — the first of the gates of Heaven — or P'i *men*, the gray-jade gate. It stood on a terrace of three stories (like the Tai Ho *men* in Peking) and had a height of 25 *chang*. The flights of steps and the passages between them were all made of jade, and jade-rings decorated the eaves of the roof. At the side of the gate-hall stood, as usual, lofty towers, the Feng Chueh and the Yuan Chueh, which were crowned by gilt bronze phoenixes. When the wind blew the birds moved their wings, and it seemed as if they were flying. An old song says: "To the west of Changan a pair of round towers; upon them the bronze birds pass the night." A third tower was called the P'ieh Fung Chueh; it was supposed to 'divide the wind' (or possibly rather, to point its direction by means of some sort of a vane).

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The great front hall, Chien *tien*, was still higher than the corresponding hall of Wei Yang *kung*. Han Te *tien* seems to have been the name for a number of halls (Huang Tu says that there were 26) which, to judge from the name, 'protect virtue,' may have had some ritualistic or ceremonial significance. Chi Hua *kung*, palace of rare glories, was a building in which tributes sent from 'the barbarians of the four quarters,' — *i. e.* the small kingdoms about China, were stored. Ku Huang *kung* was a building for drums and musical instruments. I I *kung* was a 'palace in the midst of beautiful trees,' and Ti Tang *kung* was something similar, because in the spring-time this building was surrounded by a 'view of all growing things.' T'ien Liang *kung*, heaven-beam palace, may have got its name from some arrangement by which the beams seemed to reach or support heaven, for the Huang Tu says that "the beams were as high as the level of the heavens."

Most significant for the builder of the palace was the Shen Ming *t'ai*, spirit-brightness terrace, which stood to the right of the P'i *men*. Wu Ti built it for his intercourse with the Spirits. On the top of the terrace were bronze statues of Immortals, which held in their lifted hands plates with jade *p'i* (badges of rank). These plates collected the dew which, if one drank it, would enable one to know the Way of the Immortals. The Han Shu states that the terrace was 50 *chang* high, and on it lived a hundred Taoists of the ninth heaven (individuals who were able to ascend to the Taoist paradise by riding on the wind).

Unfortunately nothing of the magic arts of these great Immortals has come down to posterity, except in the form of more or less distorted anecdotes, which their archenemies, the Confucianists, have taken care to perpetuate. Thus, for instance, it is told that they advised the emperor who became impatient in waiting for the elixir of life (which Li Shao kun never brought back from his expedition) to kill a certain cow in order to find out the will of heaven. In the cow was found some Chinese writings which the worthy adviser had made the animal swallow. The result was instant death to the Immortal, but no change in the general attitude of the monarch towards Taoism, which seems to indicate that there was more in it than simply superstition. Some of the laws and administrative measures introduced by Han Wu Ti prove also that he was by no means a weak or superficial character, but a very able practical ruler, who knew how to choose his advisers and to command respect all over the great empire. He wielded the supreme power for 52 years, during a period of intense intellectual activity, when the Chinese civilization took on an altogether more refined and beautiful aspect than ever before. Art, music, and literature flourished under imperial patronage, and a remarkable creative spirit was awake in the whole nation. Whether

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this would have happened under a monarch less interested in Taoism is rather uncertain.

Many of the Taoist devices which he introduced in his new palace were evidently of a symbolic nature; the descriptions of them should not be taken too literally. One may have some difficulty in appreciating, for instance, the T'ai I *chih*, the great saliva-pool, without knowing something about Taoist symbology. The pool was quite large and in it were placed the three islands of the Immortals, P'eng Lai Shan, Fan Chang, and Ying Chow (which are supposed to stand in the gray-jade sea), beside the Chien *t'ai*. The three hills of the Immortals accentuated the symbolical meaning of the pool. A Chinese commentator (quoted in the Changan *chih*) says further: "The T'ai I *chih* is as if the 'saliva' of the Yin and Yang (the male and female principles) were taken to make a pool." (As above, so below; man is a reflexion of Heaven, a microcosm; as Heaven has the sun and the moon, so has man his two eyes; as Heaven has a pool from which water makes rain fall, so man has the saliva of his mouth). On the north shore of the pool stood a stone fish 2 *chang* long, and on the west shore three stone turtles, each 6 feet long.

Besides this spiritual lake, there were others of larger size for more worldly use, for instance, the T'ang Chung Chih, which measured 12 *li* around, and the Ku Shu Chih, the lone-tree pool, which contained an island with a very large tree. It took 17 men to girdle this tree which looked from a distance like a huge umbrella. The Lin Chih, dripping pool, received its waters from the T'ai I *chih*. In it grew wonderful lotus-flowers which, instead of having only one leaf or one flower to each stalk, had four leaves to each of the stems and these were arranged in a perfect square. When the sun shone on them, they drooped; the seeds were like round pearls, and were used for girdle-pendants. Finally should be mentioned the Ying O *chih* (the shadow of the moon where Ch'ang O lives). Here Wu Ti used to dream in the moonlight and see the beautiful ladies of the palace row about in small boats -- and here he may have conceived some of his finest lyrical compositions:

"The autumn-blast drives the white sand in the sky,  
Leaves fade, and wild geese sweeping south meet the eye;  
The scent of late flowers fills the soft air above,  
My heart full of thoughts of the lady I love.  
In the water the barges for revel-carouse  
Are lined by white waves which break over their bows;  
Their oars keeping time to the piping and drumming. . . .  
Yet joy is as naught  
Alloyed by the thought  
That Youth slips away, and that old age is coming."

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It seems, indeed, that Han Wu Ti was more of a believer in the eternal beauty of poetry than in any elixir of life by which his material existence could be prolonged.

The other palaces existing in or around the Han capital were of less importance and may be merely mentioned. *Pei kung*, the north palace, begun by Kao Tsu and improved later. (Various gates and parts of this palace are referred to in Chinese poetry). *Kuei kung*, Olea-fragrance palace, also situated to the north of Wei Yang *kung*. It was built by Wu Ti and fitted with the most extraordinary artistic luxury. Popularly it was known as "the palace of the four precious objects" because it contained a bed, a table, a bed-side screen, and a bed curtain, decorated with seven kinds of precious substances, *i. e.*, gold, silver, amber, mother-of-pearl, agate, coral, and *tin-ti* (a kind of glass-enamel). The main building of this palace, Ming Kuang *tien* (Bright-brilliance Hall), was connected with the Chien Chang *kung* by a flying bridge which crossed the city-wall. The hall was named from its decoration with gold and jade. The thresholds were of gold, the steps of jade. The window-blinds were made of pearls, both round and irregular; those at the bottom of the blinds were luminous as moonlight. Thus day and night were equally bright; one could not tell the one from the other in this fairy-hall.

Ming Kuang *kung*, bright-brilliance palace, so called because here were kept 2000 beautiful ladies from the kingdoms of Yen and Ch'ao. It was built by Wu Ti in the year 100 B. C.

All the three new palaces built by Han Wu Ti were connected by flying bridges, so that one did not have to walk on the ground in passing from the one to the other. These bridges were made without pillars and were also called 'suspended-beams flying bridges.' They were no longer in use after the end of the Han dynasty.

The same emperor had also a royal forest-park, Shang Lin Yuan, laid out on an enormous scale. It was 300 *li* around and contained hundreds of different kinds of animals. There were 12 'palaces,' 36 'inclosures,' and 25 towers. A thousand chariots and ten thousand horses could easily move about in it. In this park was also the widely sung and praised Kun Ming lake which was made by Wu Ti in order to give his soldiers an opportunity of practising naval warfare when he planned an expedition against the Yunnanese, which involved a fight on the T'ien Chih lake. The lake was an enlargement of an earlier one, from the time of Wen Wang of Chow, the Ling Chao or Shen Chich (the spirit-pool), the place where King Yao stopped when he was on his progress to try to stop the flood-waters. In the lake were a pleasure-terrace, You Changt'ai, and a huge stone fish (3 *chang* long) which roared when there was rain and storm and also moved its tail and fins. On either side

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of the lake stood stone figures representing the "Weaving maid" and the "Cowherd," the constellations which stand on either side of the Heavenly River, the lake thus becoming like this great celestial body.

If all that the chronicles have to tell about the marvels of the various Han palaces is true, they must indeed have been wonders of architectural composition and artistic decoration. Nothing remains nowadays of these buildings above the soil except a broad sloping mud-terrace about 14 *li* northwest of present-day Sianfu. As it is situated within the area that once was covered by the Han capital, we are justified in assuming that it once formed the substructure to one of the palaces of the city.

But the harvest of antiquities, objects of bronze, pottery, and jade, from this classic soil, is very rich. I think it may be safely stated that the great majority of the best specimens of such artistic works of the Han dynasty (which are now dispersed in collections all over the world) have come out from the site or vicinity of Changan Ku Cheng, the capital of the Western Han. And they all bear witness to the fact that a new form of civilization was spreading all over China from this important center, something entirely different from the highly ritualistic and abstract culture of the Chow dynasty. Life became beautiful, refined, permeated by artistic creation. The rigid ceremonious forms of earlier times were modified into lighter and more graceful shapes; the human figure is taken up as a motif in the plastic arts which it hardly had been before. Even little things receive a new artistic meaning, something not dependent on written symbols or geometric lines, but on the actual rhythm and artistic character of the thing. Just as modern Chinese poetry is said to date from the time of Wu Ti, so it may be claimed that not until this time did the creative genius of the Chinese race find full expression in objects of jade, bronze, and pottery. Stone sculpture on a large scale seems not to have been much practised until the latter half of the Han dynasty, from which period a number of statues and relief-compositions survive. The latter are interesting not only because of their artistic style, but also as illustrations of the daily life of the people and the general *mise-en-scène*. Some of these reliefs give also schematic representations of houses, bridges, carts, and a good many household-articles. The buildings represented in these reliefs are two-storied halls; the supporting pillars with their brackets and the protruding roofs are their most striking features. The architectural type is thus essentially the same as one we know from study of the palaces of Tang and later periods which gives us some reason to reconstruct in our imagination the Han palaces in a form not unlike that which still may be studied in the imperial palace of China.

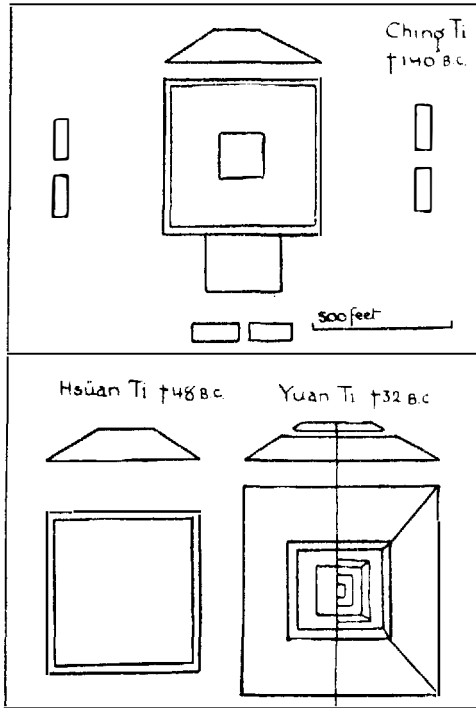
The only great monuments of the former Han dynasty which still

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are to be seen in the district around the old capital are the tombs. Some of these are, as already pointed out, situated on the high plateau north of the Wei river (eastward from Hsien Yang) but others are to be found south of Sianfu, on the slope of the South mountain. The other aspect of these tombs is practically the same as that of the Chow and Ch'in tombs.

(I.) Kao Tsu's (195 B. C.) tomb is marked by several memorial stelae of the last dynasty; most of them are in bad condition, but the inscriptions are partly legible. The corners of the pyramid are cut off, so that the mound is octagonal. It is not one of the largest.

(II.) The tomb of his son Hui Ti (188 B. C.) is at a little distance further east: a large pyramidal mound faced on each side with a pair of stone bases.



TOMBS OF EMPERORS OF  
THE HAN DYNASTY

(III.) Between these two mounds is a third which according to tradition marks the tomb of Empress Lu. She died in 180 B. C. eight years after her son.

(IV.) Empress Puo, a secondary wife of Emperor Hao Hu and mother of Wen Ti, has her tomb to the south on the Pai Lon *yuan*, the white-deer hill. The mound which is most beautifully situated is octagonal like that of Kao Tsu's tomb.

(V.) Quite nearby is the tomb of her son Emperor Wen who died in 157 B. C. It is marked by a memorial stela.

(VI.) Emperor Ching Ti's tomb is on the northern bank, almost straight north from the river. The mound is very large, measuring over 500 feet on each side; it has the usual pyramidal form, and traces of stone bases in front of

each side. The emperor died in 141 B. C. The tomb was, as usual, made in his life-time and a bridge was built over the river to facilitate access to the burial ground. But there is no bridge nowadays, only a ford with very primitive ferries.

(VII.) Emperor Wen Ti's tomb is also situated on the northern bank, but quite in an opposite direction from Chen Ti's. It is far west, near

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Hing Ping *haien*. A memorial stela of Kien Lung's time marks the tomb which is of the regular pyramidal shape. Stone bases indicate that alleys of statues once led up to the tomb; not far from the imperial mound is still to be seen the tomb of his general Ho Ch'in Ping, marked by the stone figure of a horse standing over a fallen warrior.

(VIII.) Emperor Chao Ti's (74 B. C.) tomb is quite close to the Chow tombs, straight north of Hsien Yang. It is marked by a Kien Lung memorial stela. The large mound (about 600 ft. sq.) is somewhat different from the rest, because it is terraced at a little over half of its height; the upper part forms, so to speak, a smaller pyramid with flat top. The four sides are slightly curved inward, and facing them are stone bases which may have served for statues or for gateways in an outer inclosure.

(IX.) Emperor Hsuan Ti's (49 B. C.) tomb is situated to the south of Sian Fu at a place called Tu Ling. It is of the usual pyramidal form and over 500 ft. square. A Kien Lung stela testifies to the identity of the place.

(X.) Emperor Yuan Ti (32 B. C.) is buried on the northern river bank, just west of the Chow tombs. The mound which is about 600 ft. square is one of the most beautiful. It is divided into two stages by a terrace in the same way as Chao Ti's mound, and its sides are curved slightly inward.

(XI.) Emperor Ch'eng Ti's (6 B. C.) tomb belongs to the same northern group. It is a large but unusually low pyramidal mound, around which traces of an outer rampart with four entrances are visible. A memorial stela contains the name of the man.

(XII.) Emperor Ai Ti (1 B. C.) and (XIII.) Emperor Ping Ti (5 A. D.) are buried a little further west on the north plateau. The mounds are indicated by memorial stelae but offer nothing of particular importance.

Besides these imperial tombs there are along the northern bank of the Wei river a great many mounds marking the burial places of private men whose names have not been recorded on any memorial stones. They are of smaller size but of similar form to the mounds of the emperors. The same is true of later tombs in the same neighborhood, dating from the Tang and even from the Ming period.

None of these tombs have to our knowledge been excavated in modern times; no authentic information as to their interior arrangement is available. It is recorded that the tombs of the Han emperors were desecrated and pillaged by the so-called 'Red Eyebrows,' the ruthless robber army from Shantung, which during the interregnum that followed the extinction of the former Han dynasty and the usurpation of the power by Wang Mang, succeeded in capturing the capital and the surrounding country. The principal object of their warfare being looting and des-



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truction, they not only sacked and burnt the marvelous palaces of the capital, but also opened the tombs and emptied them of whatever treasures they could find. It is said that even the jade-coffins of various emperors were smashed; but whether this was systematically carried out in all the tombs or simply in isolated instances remains a problem to be solved by future excavations. There seems however to be no doubt as to the fact that the marauding of the 'Red Eyebrows' put a sudden end to the glories of the great Western capital. When the Han dynasty firmly was re-established by a distant descendant of the old family, the famous General Lin Sin, he transferred the government to the Eastern Capital at Loyang in Honan and started here building-activities on a large scale. This happened in 25 A. D. The Western Capital sank for some time back into a secondary position, though always retaining a great strategic importance as an outpost against the Hiung-un and other barbaric tribes.

Although no proper archaeological excavation has been made at the Han tombs, we nevertheless know more about their interiors than about the interior arrangement of the Chow tombs. Some of the smaller mounds at various places along the northern river bank have been partly or completely destroyed, and the spots where they stood are strewn with fragments of typical Han bricks or tiles. I noticed in particular bits of thin curving bricks with striped surface design, produced by pressing the wet brick against straw mats. Similar designs are quite common on simple Han pottery and on bricks from various Han buildings. Towards the eastern end of this great cemetery, not far from Han Hui Ti's tomb, I noticed in a small village a minor mound which had been opened from the top and partly ruined, because it had been used as a brick-kiln. Yet, the lower part of the inside room, which was all lined with bricks, showed material of the Han dynasty; it was evidently an old tomb which had been adapted as a brick-kiln, for which purpose the top part had been roughly rebuilt. The room was hardly over 12 ft. square, the upper part of the side walls curving towards the top, so as to form a sort of four-sided pointed vault with truncated top. A vaulted opening at one side had given access to the interior. I should be inclined to think that the minor tombs of the Han dynasty as a rule contained such vaulted rooms, while the larger mounds may contain more than one room. We know, for instance, that some of the famous tombs in Shantung, which were decorated with stone reliefs representing legendary motives, had a sort of special chamber in front of the actual sepulchre intended as an abode for the spirit of the dead and therefore fitted with illustrations of an entertaining and moral character. These anterooms were also covered by the mound, though not so deeply as the room of the coffin. The most complete information about tombs of the Han dynasty may however be

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derived from a group of tombs which have been excavated in northern Korea. Though not situated in China proper, they are to all intent and in character purely Chinese. The tombs are all situated north of Heijo, or Ping Yang, as this old capital of Korea used to be called; and they belong to the Rakuro period, which lasted from about 100 B. C. to 300 A. D., corresponding to the latter part of the Han dynasty. During most of this time northern Korea formed an integral part of the Chinese empire. The excavations which were conducted in 1916 by Professor T. Sekino of the Imperial University of Tokyo have yielded a great number of important objects, bronzes, jade, pottery, lacquer work, etc., which so closely resemble those found in other parts of the Chinese empire, that it is hard to tell whether they were imported to the Korean province or made there in close imitation of Chinese models. In so far as the mounds are preserved, they show the same pyramidal shape with flat top as the Han tombs of China, though they are much smaller than the tombs of the emperors. We have every reason to suppose that the interior arrangement also was made in strict accordance with Chinese customs and principles. Later Korean tombs deviate considerably from these principles, largely because the Chinese influence was decreasing and a more distinctly Korean mode developed. The Rakuro tombs may for all we know be considered as Chinese Han tombs though situated in Korea.

Choosing as an example the tomb No. 1 in the group of the 10 tombs at Heijo, we find that the mound still reveals the pyramidal form, though much deteriorated by the wear of rain and time. It measures about 100 by 90 ft. In the midst of the mound is a room, measuring about 13 by 15 ft. with slightly curving sides. In front of it lies a somewhat smaller room (11 by 13 ft.) of a similar form; and adjoining this, on the side, is a still smaller one (6 by 5 ft.). The entrance is formed by a short corridor or deep gateway. All these rooms are lined with bricks and vaulted by alternating rows of lying and standing bricks. The cross sections of the domes are conical with truncated top. The entrances to the different rooms are formed by rounded arches of standing bricks, sometimes in double rows; they had been closed up after the interment of the coffin. All these bricks are ornamented with geometrical designs familiar from the Han bricks in China. In this particular instance nothing was found in the tomb, because it had been previously opened from the top and pillaged, on which occasion also the vaults of the two larger rooms had been destroyed. But in most of the other tombs there were wooden coffins and around them various objects.

Tomb No. 8 had a comparatively small mound in the form of a low, somewhat irregular hill grown with trees. In the middle of it two rectangular rooms, lined with ornamented bricks but covered with wooden

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beams (of which only small fragments remained). The floor and side were made of stone. In the inner room stood a wooden coffin lifted a little above the floor level by means of low plinths. The other room was empty. Most of the other tombs had only one room, and in one instance this was entirely lined with wood instead of bricks; in another instance the floor and the walls were made of cobble-stones pressed into the mud.

When two or three rooms were arranged the intention must have been to create an apartment for the dead. He slept in one of the rooms and had the other at his disposition as a sort of sitting-room. The Chinese call these adjoining rooms which lie in front of the sepulchre proper, "spirit-chambers"; they were often decorated with representations of a moralizing or entertaining nature, as may be seen at the Han tombs in Shantung, which are treasure-houses of ancient Chinese lore and life.

## MATERIALISM

T. HENRY, M. A.

"Bacon was one of the first to strike the keynote of materialism, not only by his inductive method (renovated from ill-digested Aristotle), but by the general tenor of his writings. He inverts the order of mental Evolution when saying that 'the first Creation of God was the light of the sense; the last was the light of the reason; and his Sabbath work ever since is the illumination of the Spirit.' It is just the reverse." — *The Secret Doctrine*, vol. I, p. 481

NE definition of the word 'materialism,' indicated in the above quotation, is that world-view which results from applying the reasoning methods of natural science to regions where they do not belong. Such a rigid and intolerant application of a single means of ascertaining truth constitutes a dogmatism as narrow and unjust in its nature, and as disastrous in its effects, as those other dogmatisms which natural science undertook to supersede. H. P. Blavatsky frequently draws the distinction between what she calls the true man of science and the one who carries the application of the scientific method beyond its sphere.

"Sir Humphrey Davy was a great scientist, as deeply versed in physics as any theorist of our day, yet he loathed materialism. 'I heard with disgust,' he says, 'in the dissecting rooms, the plan of the physiologist, of the gradual secretion of matter, and its becoming endued with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence.' " — *Ibid.*, p. 480

"The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare, and classify the facts, down to the smallest minutiae which *are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy.*

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All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct* observation; to profit by the experiences and mistakes of the Past in endeavoring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original program of natural or physical sciences. Any sideway path from this royal road becomes *speculation*.— *Ibid.*, II, 663-4

Haeckel is quoted a good deal by H. P. Blavatsky, as a man who treated himself to many flights of imagination; indeed he has often been criticized from other quarters as one who strained the facts in support of ideas which he had established in his mind beforehand by other methods than the inductive. Attempts to derive *mind* from the physical data observable by natural science must be classed as 'materialistic.' We have systems of sociology, economics, evolution; and indeed entire cosmic philosophies, in which blind unintelligent 'forces' play the part of creative and designing intelligence. The extent to which such habits of thought dominate us in spite of ourselves is illustrated by instances of daily occurrence. For instance, I hear the bird called a Thrasher singing very vigorously and joyously these days; and I find myself arguing that perhaps there is a particularly succulent and nutritious kind of grub abounding just now, filling the bird's blood with vitamins. Thus the mental habit of assigning physical causes asserts itself. The same habit, applied to our own case, leads us to estimate unduly the influence of physical circumstances, such as food, and to undervalue the effect of mind.

Materialistic science, having decided that the universe is dead, has had to invent a life-force or vital principle to account for existing facts. Because matter has been supposed inert, 'energy' has had to be created to explain the activity of matter. Deeper researches in physics have, as might have been expected, failed to discover any dead matter anywhere. Energy and inertia (mass) being concepts, it is not wonderful that investigation finds no actual counterpart to them. We cannot think of energy without mass, or of mass without energy. What we find is living particles, always in rapid motion, endued with force and vim and properties. In our mental processes we deal with percepts and concepts; and we ever approach a confirmation of the truth that these must vary in accordance with the nature of our *faculties*. So we get back to ancient philosophies, which set store by self-development as the means to all knowledge of the universe.

This also raises another point: that man has to a large extent the power of making his own universe. If his beliefs are materialistic, he will tend to make the theory into a fact. By emphasizing the material

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side of his nature, he puts himself in its power. To prevent such a state of affairs on the large scale was the declared object of Theosophy. The world, says H. P. Blavatsky, was rushing into materialism — losing faith in real values and degrading the power of man to the level of his false notions about himself.

The atom is shown to be not an ultimate, but a congeries of still smaller elements. But yet the atom exists and serves useful ends, if only as a figment. Atomic weights still exist; calculations can be made on that basis. It will take more than one Einstein to abolish the principles of bridge-construction. He may find space to be hopelessly twisted; he may prove that localities will not stay put; but the practical side of mechanics remains as reliable as ever.

Logic would no doubt be infallible, *if* correctly followed out; but is this ever the case? The slightest error, whether of kind or defect, in the premisses, lands you in mistakes egregious in proportion to the strictness of the logic. Or who, even with accurate premisses, is competent to forge the chain of inference, link by link to the conclusion? Logical reasoning, so called, usually resembles the tracing of various paths through an infinitely complex pattern; a process whose result can only be determined by means of a previous assumption of the goal to be attained. In short, let me know where I want to go, and I will trace you a logical path thereto. The mind is influenced by desires and emotions, not primarily by logic. We often hear the term 'brain-mind' used; and it implies the mind as influenced by materialistic considerations; but does not imply that we must discard intelligence and judgment. *Manas* under the influence of *Kâma* denotes the 'brain-mind,' but *Manas* under the influence of *Buddhi* is wisdom and intuition.

How is it that carefully reasoned and ready-made theories of government or social organization never succeed in practice? Is it not because they are built on false premisses regarding human nature, and that they ignore certain *facts* which are vital? Many such theories have been built on the assumption that self-interest is the ruling motive in human nature; which is contrary to the fact. Such theories lead to destructive competition and to starvation of the finer side of human nature.

Materialism in religion banishes soul and spirit from this life, to place them in a far-off heaven; and over-anxiety about the future of our soul comes from an undervaluing of our present possibilities. Could we free ourselves from importunate desires and fears, the veil of the senses might be lifted, so that we should find a heaven here and now where we are.

## UNSUNG AS YET

TALBOT MUNDY

I SET my foot on the forest floor  
Where all is cool and all is still,  
And I will turn back nevermore  
To the haunts I knew. I had my fill —  
Lived, handled, tasted all they prize,  
Took, coveted, considered, weighed,  
And I know all the honored lies  
I, too, had honored had I stayed.  
I learned the song of the God for hire,  
Of boughten islands for the blest,  
In gloom 'neath dome and gilded spire  
Hymned to the roof. My way is best.

For the skies are mine, and the wind is mine,  
And down between the breathing trees  
Immeasureable beacons shine  
A-twinkle in the silences.  
All night is full of the friendly speech  
Of leaf and earth and flowing stream;  
Day's wide with league and span and reach  
Of leisured distances a-dream —  
Of trails as new as years are long,  
Flung across plain and sky-line crest —  
Unlonely solitude and song  
Unsung as yet. My way is best.

I know where the future's freedom's bred,  
Where all things wait on him who loves,  
And underfoot, and overhead,  
And all around, the homing doves  
Of ripples from the storied past  
Uplift until the pilgrims scan  
New realms of thought and, thinking, cast  
New efforts forth for visioned Man.  
I feel the sweetness and the thrill —  
The summons forth on Royal Quest,  
Harped chords of harmony that fill  
A Universe. My way is best.

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## WHAT IS THE INSANITY OF GENIUS?

LYDIA ROSS, M. D.

**I**N the history of a case of the so-called 'insanity of genius,' any man may read the story of the dual play of forces in human nature. Such a graphic living picture offers the onlooker the clue to the duality of his own makeup, and points to the conflicting impulses which make of man an eternal paradox. The erratic genius both stands above and falls below the average character of his fellows, from whom he differs, not in kind but in degree. His greater power in certain lines, coupled with his marked weaknesses, show a wider range of like potential traits in every other man. The dual essence in human nature contains the latent germs of both insanity and genius.

Not only are these superlative mental and moral traits inherent in all human nature, but morally we are all embryonic angels and demons, — all are potential Jekylls and Hydes, as Stevenson realized. Some persons pursue the even tenor of their way, neither very good nor very bad, neither very clever nor very stupid, and so give the opposing forces of their nature only a narrow range of expression. Others display, in varying degrees, the widening range of character contrasts, between mediocre balance and the extremes of insanity combined with genius.

The great majority neither presume to possess genius nor submit to being called insane. As a rule, we feel that we could not duplicate the feats that are so easy for the special genius. On the other hand, we are sure that there are sane reasons for our opinions and acts, however strange they may appear to others. Most of us are sure we could not equal the feats of genius, and that we would not commit the absurdities of insanity. This hard and fast conception of our individual possibilities is only too common in the popular scientific views of the psychology of human nature. Many learned, clever analyses of character assume that the combination of character-elements is more or less fixed. The environment is given so large a place in the usual evolutionary scheme, that the man himself is accounted as relatively powerless to change the makeup with which he was born. The clever materialism of modern laboratory findings so emphasizes the physical side of the case in and around him, that the real man, in the body, is discounted or overlooked. And this materialism but echoes the dominant social keynote, which the

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individual too often interprets by identifying himself with his strongest impulses and keenest sensations.

In the average life, the finer side of the nature and the higher impulses are left uncultivated in the vague background. So strong is the prevailing psychology of so-called practical things, that the aspirations and ideals are bundled away out of sight in the dim garrets of memory,—like outgrown childish things. But the ignored ideals are verily the lasting realities. Hence the subtil animal nature substitutes for the nobler sense of true selfhood, a reassuring egotism, which, by comparing the man's strong points with the weaknesses of others, turns his eyes away from his own faults.

It follows that this limited selfish viewpoint never reaches to the heights or to the depths of the man's actual possibilities. Only the impersonal man can apprehend the greatness of his divine nature, or can stand aside, as it were, and analyse his own animal nature. Many a man, at some crisis in his life, has been amazed and inspired, or perhaps shocked and horrified, to find himself playing the part of a hero or saint, or perhaps that of a cruel brute or degraded criminal. The fact is that the usual narrow conception of man's makeup discounts his possibilities at both poles of a being who is a god in an animal body, with all the potential powers of both.

The tacit scientific fatalism which overlooks the dynamic force of man's spiritual will, and argues that he is the evolutionary product of heredity, plus environment, plus the "kinetic drive of his own muscles," is due to ignorance of the law of Karma and Reincarnation. To begin to analyse the character of an erratic genius,—or, indeed, of any man—by saying that he was born that way, explains nothing. But when his birth is recognised as a recurring event in a series of incarnation-experiences, then the light begins to fall upon the beclouded problem of causes. Karma, or the law of ethical causation, and Reincarnation, or the cyclic terms which the eternal Pilgrim spends in life's earthly school, are the twin keys to the otherwise unknowable mysteries of heredity and human character. Though these truths of Karma and Rebirth are profound cosmic facts, they are simple enough to be grasped by a little child.

The child or the man who displays marked genius for music, or art, or science, or what not, is showing, without exception, ability which he developed in some previous life, and which he brought over as a karmic heritage. He may appear in a family with similar abilities, or in a family without like traits, but which affords the karmic opportunity to work out other lines of experience. Hence the uncertainty of any hereditary law based upon physical conditions only. In the deeper sense, and in the eternal justice of Karma, every one is self-made. The individual



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creates his own character, out of his thoughts and feelings and actions, past and present. Like produces like, in due time, whether the seeds sown be of corn or of weeds or of character. What is worked out and learned in one life reappears in ability to do similar things in future births.

Failure to remember just how and when and where the incarnating soul learned by experience to express its innate powers in the physical or mental terms of art, or music, or science, or otherwise, is easily explained. Few of us remember the details of time and place and conditions of our learning to walk or to read and to do simple tasks, though the knowledge thus gained is molded into the character. Moreover, the mental gymnastics of the lessons have equipped us with power for further feats. Then, since the brain-mind does not remember all its own life-experiences, the man could not possibly remember those of a former life, when he had a different body and brain. But the soul does remember even the details, and also carries over its acquired power of expression, from life to life. Every one finds that he can learn or can do some one or more things far easier than he can master some other things which, in themselves, are no harder and often are even more simple. Note the soul's memory of its previous musical experience carried over into the black body of Blind Tom, who was otherwise mentally below par.

No doubt the mathematical or other genius developed his special ability under very different conditions from his present state. He not only had another brain-mind and body, but may have lived in another country, and spoken another language, and dressed and eaten and been housed in ways that would seem strange to him now. But all these are mere incidentals of stage-setting for the real Man who, through cyclic rebirths, carries on the evolving expression of his innate soul-power. In the universal justice at the heart of things, each soul is born with whatever liberating power it has gained in previous lives, and also is handicapped with the neglected weak points in character. Selfhood is one's report-card, from former earth-terms of schooling, and it is signed by Karma, the natural teacher of the Higher Law. Herein lies the primeval basis of that equality of opportunity, which every one longs for, and instinctively believes to exist somewhere.

The genius enjoys expressing his special ability, just as we all feel an enlarged and liberated sense of selfhood in doing things freely and well. One feels master of the situation in being "equal to the event." To express one's outreaches toward perfectibility, in music or in art or in mathematical certainty or in architecture or in literature, or in any form of creative work, takes hold on the soul's natural power of limitless achievement. It exhibits the creative faculty — too often debased — functioning on the higher levels of human life. However transported

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the genius may be when engaged in his chosen work, his most ideal sense is always strangely familiar and natural, because he is then more consciously his real self than when active in ways that bring him up against the limitations of his uneven growth.

But the animal self always contests the soul's free expression of power, and it subtly offers some just-as-good license instead of the real liberation which conquers it by self-control. The animal self, irritated and aroused when given second place, asserts itself in our pet conceits and vanities and boastings and clever poses and tempers and imperious manners and hysterical bids for sympathy and attempts at bullying or wheedling or in appetites and sensations,— in all the counterfeit *feelings* of enlarged and liberated personality, in place of *being* more perfectly human.

We all see this varied play of the lower nature in children and in our neighbors, even if overlooking it in ourselves. Self-analysis is not easy, because of misleading impulses and desires which use the brainmind to persuade us that they are verily ourselves and so should be heeded. Parents, ignorant of the child's dual nature, are sorely tried and often outwitted by the little animal self, which instinctively knows how to get its own way. Children, especially precocious ones, are too often given the wrong start in life by their parents stimulating their talents and neglecting their weak points. As a result, their natures often already badly balanced from their previous life's training, become more so with their growth, so that if they are not trained in self-control, they mature into the ranks of the temperamental, clever types, who are swayed by varied passing impulses.

The evolution of the involved consciousness of any young thing has a peculiar and universal appeal. There is a mystic touch in a seed shaping itself into a plant; and there is a charm in watching a young animal following its instinct to take its place in a strange, new world. Especially interesting is the unfolding of the conscious self in a child. So that parental pride and ambition and interest usually aid the child in cultivating any special talent, and even make his marked ability an excuse for slurring over the less developed elements of his mind and character. This failure in working to 'level up' the plastic child-nature is essentially a method of unbalance,— and is not insanity a condition of unbalance plus? That the majority of even precocious children do not develop either genius or insanity is not because the educational methods do not fail to 'round out' the whole nature, but rather in spite of this failure in character-building. Parents and educators are vainly seeking for something new in child-culture. But the true method must cognise the ancient truths of human duality and perfectibility, of Karma and Reincarnation. These Theo-

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sophic teachings are no theologic opinions, but are vital, practical facts, which become more evident with every test of their application to life.

The lack of a rounded-out standard of human values is further shown in the matter-of-course acceptance of the various temperamental exploits of many popular dramatic and musical artists. If their domestic — or undomestic — sense of moral responsibility is defective, the influence of their lives upon social home-life is anti-social,— a quality in common with the typical egoism of insanity. To do justice to the public and to themselves, would mean being not only ideal artists, but also men and women aiming at making an art of human life. Thus in gaining new liberation through self-conquest in this life, they would better express their brought-over ability from the past. They would also karmically benefit from the effect of their popularity and wide influence upon the ideals of society,— a gain of compound interest.

The musical or dramatic interpretation literally gives to the receptive audience something of the interpreter's self. For the time being both vibrate with the same thoughts and feelings. It is not far-fetched to imagine every listener carrying away, unconsciously, something broadcasted of the artist's whole makeup,— good, bad, and indifferent. The listener has received the artist into his own nature, regardless of social taboo or conventional acceptance of him. All this holds true of a preacher or a speaker or any leader.

Katherine Tingley tells how her early philanthropic efforts convinced her that lasting help for human needs must go beyond all methods of relief, and begin with a school of prevention. Hence, when she established her famous Râja-Yoga educational institution at Point Loma, California, she chose the Sanskrit name as best expressing the 'royal union' of all the faculties — mental, moral, physical, and spiritual. In a word, her keynote was to cultivate balance of character. The natural ethics of duty and right conduct are made the keynote of the child's schedule, in school and out, and the merry, healthy faces, the alert minds and lack of self-consciousness, show how naturally they 'play the game.' Each of the graded groups is a little democracy of common endeavor to make a record of self-control. As the subtil lower nature is controlled only by the play of the higher nature, the child soon recognises his duality as the explanation of his conflicting impulses. Thus he early begins to 'know himself' better than the man of the world or the temperamental genius who is ignorant of human duality. The system is a natural invocation of the genius of the indwelling soul so to train the animal body and brain that they will responsively act to give expression to the best in the nature in every way. The real self has the power to play all parts, if it were not subject to the limitations of the personality — hence the need of culti-

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vating impersonality. That this is possible in a gratifying degree is shown in the readiness with which the Râja-Yoga students identify themselves with dramatic characters when plays are suddenly staged.

Even the alienists who cannot find a generally satisfactory classification of the different types of insanity, do agree that all cases share in common some defect of the moral sense. The Theosophical student reads into this fact the diagnosis that the insane case is more or less dominated by his lower nature. And is not that also the case of the specially gifted, in their phases of unbalance? Instead of a special type of the insanity of genius, it is human duality writ larger than the average.

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TALBOT MUNDY



**T**RUTH is King, and is never in the least concerned about the passions of the moment. With all eternity ahead and to look back upon, serenely autocratic in an everlasting Now, Truth rules impartially all the universe including this temporary world of ours.

And the world is quite full of a number of things, not least of them, proverbs. Proverbs are the oldest crystallizations of human thought, and some of them are diamond-hard, reflecting the fires of Truth in whatever light, from whichever angle they are studied. Such proverbs persist. Some fall by the way because men grow weary of them, seeing deeds so short of the ideal. Some lapse into disrespect because other proverbs, with meanings apparently exactly opposite, come into more general use. But all proverbs were originally efforts to express a glimpse of Truth and, however contradictory their meanings seem, all proverbs still are windows, as it were, through which some aspect of infinite Truth may be seen by discerning eyes.

From the dawn of recorded history men have always sought to coin short phrases that should be imperishable guides of conduct — brief, indisputable interpretations of the Higher Law, by use built into the familiar speech. And one of those proverbs was, that familiarity breeds contempt. Popularization of a proverb brings it into eventual disrepute, exactly as the dogmatization of religion foretells its disintegration and collapse. For it is the habit of the human mind to seek to standardize, and to obstruct spiritual progress by legalizing the dead letter of the proverb or the creed.

But nothing stands still; not even Truth. The more determined the

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effort of man's lower nature to produce inertia by literal enforcement of the dry husk of a truth, the swifter is the proof that evolution must prevail and that inertia is delusion.

### FALSE GODS

The proper study of mankind is man. In the last analysis there is nothing else that man can study. He must be conscious of himself; and as consciousness grows, its horizons widen until the task of self-knowledge becomes all-absorbing and all-useful. Not the least interesting discovery to which that study leads is the constant effort of man's lower nature to smother those rare glimpses of the Higher Law from which it cannot escape, and to corrupt their meaning, by substituting the letter for the spirit and by decreeing "Thus far shalt thou go and no farther."

This method of the lower nature is that so anciently and frequently denounced, of setting up false gods, whose 'image and superscription' differ hardly, if at all, from a superficial glimpse of Truth. The lower nature is nothing if not hypocritical. It will denounce most fervently those crimes it most loves to commit, and all the worst atrocities are perpetrated in the name of righteousness and progress, the secret of which is simple: evil being the reverse of Truth, as darkness is the opposite of light, it is impossible for evil to exist or to find expression without consciousness of Truth with which to contrast itself.

Evil has no originality, it imitates; and all false gods are counterfeits of true ones. The invention of a lie is contingent on the existence of Truth to be lied about. It is possible to invent a lie about any of the infinite and glorious aspects of Truth; it is possible to believe that lie, and to legalize the belief in it. But the belief is a delusion of the lower nature, subject to the lower law that governs both. It moves as Truth moves, though the action is reversed. As Truth evolves in realms beyond the comprehension of "such stuff as dreams are made of," ever ascending to higher and rarer being, the lie about Truth disperses and descends to irrecoverable chaos; until a new glimpse of Truth makes new lies possible and the habit of self-delusion rebegins a downward path.

### TREASON TO THE KING

There was a King of England who proclaimed a truth, to his own undoing, seeking to use Truth for his own ends, instead of letting Truth use him. Whoever is used by Truth is in the everlasting arms of absolute infallibility. Truth being King, there is no error in the formula "the King can do no wrong." But he who sets out to reduce the King to human blood and bones and to confine Truth within the limits of a proclamation,

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levying blackmail in the name of pure Truth, is a traitor whose head is forfeit.

Charles the First, proclaiming that the King rules by divine right and that the King can do no wrong, quite likely believed his own words, but by applying them to his own person he nevertheless betrayed Omnipotence. Belief is quite another thing from knowledge, as the writers of the New Testament strove so diligently to make clear by the discriminating use of words that their translators subsequently bungled. Accident may cause belief to stumble on the right Path, but nothing less than Knowledge holds us there; it is belief — blind faith — that seizes on the letter of the law; the spirit of the law is only grasped by understanding, leading on to Knowledge.

Even in ermine robes and panoply of state Charles the First was not so unlike the rest of us that he was King-less. Had he understood the truth he uttered; had he allowed that royal Higher Nature, that is ever ready to govern every one of us, to take control of him it is likely he would have been less worried about his personal importance and less inclined to make use of phrases that might be too easily misunderstood; instead, he would have found his true royalty appealing to the Higher Nature that exists in every man. His body and his stupid senses then might not have been a target for his outraged countrymen. They charged him with treason to the State; but the treason he committed was to his own King, by permitting his lower nature to usurp the title of the Higher.

The old Priest-Kings, of whom dim records still remain, made no such error. They strode like Gods among men, and it may be that the crowd mistook their persons for the Truth they served, but the Priest-Kings had no ear for flattery. It was not until the lower nature swamped the Higher and usurped precedence — not until the letter of the Law was reckoned higher than its spirit — not until flesh and bones and the convenience of a moment grew to be considered more important than true Vision, and the pomp and circumstance of earthly power blinded them to the promptings of passionless Truth, that the Priest-Kings disappeared.

### THE TRUTH, AND NOTHING BUT THE TRUTH, IS TRUE

Kings are not different from other men, and other men not different from kings, except that the law of Karma, adjusting balances, has cast us each into our proper temporary orbit. All are prone to make the same mistakes. The King's head fell, but the King's mistake remained. Men said he needed no successor, seeing they all were kings by a right as divine as that one he had claimed. They spoke the truth, believing and not knowing, many of them doubtless tossing the mockery of the truth from lip to lip in jest. Belief, so vague it hardly yet amounted to belief, was

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crystallized into a lie more swiftly than running water changes into ice; and on to the ice the snow of dogma fell. The stream still flowed beneath the ice, as beneath every creed flows everlasting Truth; but the surface, like the letter of the law, proved barren, comfortless, unprofitable, cold — needing the sun of true Vision to penetrate and melt it.

In very truth we all are Kings, if we remember who and what we really are; but in our lower nature we are nothing multiplied by all the ills that flesh is heir to. Times beyond number in human history the doctrine of the divine right of kings has changed into the formula *Vox populi vox dei* — and back again by way of grim dictatorships — glimpses, both of them, of royal Truth immediately clouded over by the noxious fumes of ignorance. The clamor of bribed majorities, in place of one man's personal opinion, is labeled the accepted voice of God; and under such manipulated tyranny of ignorance men have even voted that the earth is flat — have insisted on the lie so vehemently that their priesthood dared not contradict them — even as today they vilify and loathe whoever dares to tell the truth in spite of massed opinion, and smother the voice of Truth with noise. Yet the world was never flat; twice two were never five; the truth, and nothing but the truth, is true. We *are* Kings — by divine right — and our Kingdom is an everlasting Kingdom. But the pity of it is that we allow our lower nature to usurp the throne.

### THE DIVINE RIGHT OF THE REAL MAN

The King can do no wrong. That is a positive statement of absolute fact that has been known since the beginning of the world. But it is equally true that whoever is governed by his lower nature can do no right. The lower nature has no vision, no far-sightedness, knows nothing of causes or of the ultimate; it seeks only to escape the consequences of its own wrong-doing and to perpetuate and justify itself. The lower nature is a vortex of ignorance into which we are plunged for our experience, and if we leave it as we find it we are not Kings, for we have not ruled, we have not conquered. If we increase the ignorance and add to the chaos of passions, as we surely will do if we serve the lower nature and let that make itself the King, we only pile up difficulties for ourselves to meet. The law of Karma, faithfully adjusting balances, is inescapable; “for whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.”

The divine right of the real Man is to leave the world a little better than he found it, careless of his own advantage since he is the heir of all the ages; and therein lies the secret of the law laid down by Teachers of the Mysteries in the very dawn of time. As they revealed to chosen individuals the ‘might, majesty, dominion, and power’ of all who recog-

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nise their own divinity, they stipulated that never in any conceivable circumstances should the consciousness of power be used for personal advantage, whether for fame, reward, money, or mere contentment; for those are the means by which the lower nature seeks to usurp the throne — the means by which it blinds itself to the truth of being.

Human opinion and the senses being the *fons et origo* and the channel through which evil operates, to yield or to pander to either of them is to apply the old dishonored policy of setting thieves to catch thieves, seeking to destroy one evil with a greater, doing ill that good may come of it — a policy, as distinguished from a principle. So-called good policy, too often a convenient fraud in disguise and at best an expedient, bears no relation to true Principle, which, being Truth in one of its infinite aspects, can do no wrong, can lead to no wrong, and must infallibly produce results that impartially benefit everyone and in consequence, if only in minute degree, the Universe.

### TRUTH APPLIED KNOWS NOTHING OF LIMITATIONS

We are blinded by the temporary nature of this sense-delusion into which we are plunged. The 'three-score years and ten' that have been sung and standardized as the limit of a man's life have no real bearing on the problem that confronts us. Truth applied knows nothing of any limitations, least of all limits of time, and in no circumstances does Truth afford benefit to one, to the exclusion of any others. The King who can do no wrong, the immortal, real, spiritual, royal man is too far-sighted to suppose that temporary personal convenience can condition Truth. Knowing that the sense-delusion is as sure to be destroyed eventually as the fog is sure to be dispersed by wind and sun, he thinks on higher planes and acts without fear.

All of the world's kings, rulers, statesmen,— all of these whose names are held in honor long after they are dead, were men who abode by Principle; the good they did lived after them. There was a Roman once, named Regulus, who was taken prisoner by his country's enemies. After long years of barbarous ill-treatment he was sent by his captors to Rome to mediate for a convenient peace, and, knowing he was an honorable man, they accepted his word that, if he should fail to negotiate peace, he would return to Carthage to be put to death. There was nothing new in that condition; the lower nature, recognising the royal power of the Higher, forever seeks to take advantage of it for its own perpetuation.

But Regulus went to Rome and told the truth. He urged the Romans to make no peace with men, whose only object in negotiating temporary peace was to gain time for Rome's eventual destruction. Having persuaded his countrymen to take the course he knew was best, but that



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could only mean hideous death for himself, he kept his word and returned to Carthage, where the Carthaginians also kept their word and tortured him until he died.

If Regulus had let his personal convenience or his personal advantage govern him, there were no doubt scores of specious arguments he might have used and scores of men high in the public esteem who would have condoned those arguments. He could have died, perhaps, in comfort, not dishonored by the countrymen whom he chose, instead, to serve by upholding his own highest standard of true honor. Unquestionably, at the moment, by the mob, he was regarded as an altruistic fool, and it is not likely that the Carthaginians thought any better of him until they reaped the consequences of their own attempt to misuse a true man's honesty.

Regulus had served the whole world by ignoring his own personal safety. It may have made no difference in the long run whether Rome or Carthage won the war for control of the world's trade. What mattered was, that Regulus had raised a standard of good faith, true patriotism, and adherence to the highest glimpse of Principle. Of Carthage there is nothing left but legend, not too savory; and it is fashionable, too, to speak and to write of Rome as the Wolf of the Tiber, decadent and drenched in blood. None praises Rome for her debauchery.

But Rome survives in law, incorporated into all the statute-books of all the nations. Rome's new standard, manfully upheld by Regulus, became a measure by which men judged their deeds — so much so, that when Rome fell short of that high ideal, those who had seen her at her best were scandalized. Rome's legionaries laid all the known world under tribute, and wrought evil that reacted on them in the end and ruined Rome; but who forgets the manliness of Regulus? What nation has not benefited by the force of his example and by the spirit of loyalty to a high ideal with which he imbued his countrymen? — a spirit that marched with the conquering legionaries, surviving them and all their sins. More than two thousand years after Regulus made his supreme self-sacrifice, school-children, on continents of whose existence Regulus was unaware, speaking languages whose synonyms — Honor, Fidelity, Devotion, Constancy — are rooted in the speech of Regulus, are thrilled, as no story of ill-faith nor any history of conquest can thrill them, by the record of how Regulus stood up alone and played the man.

The good, that Shakespeare says is "oft interréd with our bones," survives in spite of death and all the "ills that flesh is heir to." All good is rooted in unselfishness, and self-consideration is a thief that stalks by night to undo what can never be undone — the Truth of Being.

Truth is King. The Way is to be loyal to the King. The time is

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now. The question is not, what does the world think? or what is convenient? or what will the consequences be to me personally? But what do I know? What is my own individual highest understanding of the Truth? And what do I, now, free heir of all the ages, mean to think and do? The King can do no wrong, and he who is obedient to the King can do no other than the highest right, injuring none, not even himself, although unselfishness may cause a husk of imitation-life to fall away.

## THOUGHTS ON REINCARNATION

H. T. EDGE, M. A.

**I**T seems incredible that people who really believe their death to be the final end of all life on this earth, should die so peacefully and happily as many do. Yet history records many such cases, and the experience of those who attend deathbeds bears it out. The conclusion forced upon one's mind is that these people have an inner knowledge, arising from a source superior to the mind, which makes them feel that death is only the passage to a blissful state of rest, to be followed in due season by renewed life. And it is likely that the process of dissolution would, by removing the veil of the external faculties, open the way for such a supernal vision. Fortunate indeed it is that we do not really and at heart believe the doctrines that we are taught and profess; for bitter is the thought that the farewell we bid to life is final and forever.

It is the part of Theosophy to give the rational explanation for many truths which the heart feels but the mind cannot interpret.

According to the doctrine of Reincarnation, the real Individuality of man is immortal, and it is only the temporary personalities, which are engendered by each successive birth, that experience death. The analogy has been made of an actor and the various parts he plays: while the actor is consciously the same man throughout, the several characters he enacts are supposed to be ignorant of each other's existence. In the same way, the personality which I have in this life knows naught of the previous personalities through which the real Self acted in former lives. But this ignorance is not normal, we are told; it is due, as H. P. Blavatsky says (*The Secret Doctrine*, II, 306), to the fact that a certain perceptive faculty has become atrophied in man, during the course of his evolution through the more material cycles of his history. This faculty is designated as the 'third eye.' It would seem, then, that the awareness of

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past incarnations belongs to the spiritual consciousness in man, and not to the ordinary personal consciousness; so that any apparent recollection of his past lives by a person functioning in his normal state of consciousness is likely to be a delusion. One possessed of the real knowledge would certainly never boast of it or publicly speak of it.

But though we do not retain any mental picture of our past lives, it is quite true that we have experiences referrible thereto, and which may in a sense be called memories. One finds in oneself certain tendencies that cannot be referred to physical heredity, and which must be part of the karma one has brought over from previous lives. The actual pictorial memory of past lives belongs not to the brain, for the brain is created anew at birth.

It is not in the nature of the question that we should have what science is pleased to call 'proof' of reincarnation. But this need scarcely trouble us, since our strongest convictions are usually founded on quite other grounds than 'proof' in the narrow scientific sense — that is, an appeal to the testimony of the corporeal senses. We have constantly before us the panorama of our life, with its multitude of facts demanding explanation; these facts consisting largely of interior experiences. And it may justly be claimed that Reincarnation, considered merely as a hypothesis, will prove itself to be so much in harmony with those facts, and so reasonable as an explanation of them, that it will commend itself to the judgment as a truth.

As regards this question of proof, it should be remembered that the doctrine of Reincarnation stands on at least as good a footing as other doctrines about the destiny of the soul; a circumstance which objectors do not always bear in mind. Objectors are apt to question and criticize the advocate of reincarnation as though they themselves had a definite and proved doctrine about the soul. The advocate of Reincarnation is under no necessity to subject himself to such a catechising process, amounting, as it often does, to mere bluff; and he may well turn the tables upon his opponent by asking questions in his turn. For the difficulties which are raised by a questioner are very largely such as, not being peculiar to reincarnation, are common to the whole subject of the after-life and the soul; affecting Christian doctrines among the rest.

To avoid errors, one should study the Theosophical teachings as a whole, in outline at all events; especially those as to the septenary constitution of man. For the question of Reincarnation may be to some extent complicated by the question of what we shall here call 'psychic survival.' Allusion is to the alleged evocations, communications, and other phenomena, obtained in spiritistic circles, through the agency of a medium; which, when not fraudulent, are due to the fact that certain

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elements of the human make-up do not immediately die with the body, but survive long enough to afford a basis for the erroneous belief in an actual communication with the departed soul. This state of affairs, however, does not last long; and, the door being opened to the astral world, advantage is taken of that circumstance by certain of its undesirable denizens to obtain access to the sitters for purposes of vampirization. The facts concerning séance-phenomena are made quite clear by a study of the Theosophical teachings as to the seven principles of man and the history of each of them after death. According to these teachings, it is but for an exceedingly brief time, immediately following death, that communication is possible with the departed one. A second death ensues forthwith, by which the Soul is dis severed from *all* its mortal and personal remains, and passes to its sphere of rest, where it is quite inaccessible to reach by mediumship. The triviality of the communications obtained is sufficient evidence of the fact that the real man has departed, and that nothing remains but his cast-off psychic remnants. The study of spiritistic phenomena, which is gaining such vogue in some quarters, must eventually lead to the confirmation of these Theosophical teachings; and, though the process of illumination may be somewhat long and devious, it will have been much shortened by the fact that the Theosophical teachings are before the world.

Evolution is considered as marking a great advance in our ideas; and surely it means that man is not static but in a state of development. We are wrong in assuming that our present ignorance regarding certain questions of life and death will always continue, and that we shall never know more. The fact that for centuries the doctrine of Reincarnation has been absent from the minds of occidental civilization is sufficient to account for our ignorance. But when the doctrine has become so familiar as to enter into the thoughts of all, it is reasonable to expect that light will begin to dawn. Just as the doctrine of evolution has immensely broadened our outlook, so reincarnation will broaden it even more widely; as will also the far ampler views of evolution itself which the Theosophical teachings enable us to take.

Is it not clear that, before we can understand more about our prenatal past and our postmortem future, we must understand more about the nature of our ego, our personality, our mind, and the various other elements that enter into our nature? The illusion that makes this present life seem the only life is but one illusion; another illusion is that which makes our life seem to be separate from those of other people. Both of these *are* illusions. They affect the mind, but not altogether the feelings: we often act from motives that cannot be classed as self-interested, and as if we were immortal. It is fortunate that the false pictures presented

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by the mind do not wholly determine our conduct. Personality is said to be an illusion, which, while true in a relative sense, has no actual existence in the world of truth. When people try to picture to themselves the after-death states, in the light of their personal consciousness, they materialize things, and represent the after-life as a kind of continuation of this.

When we think of death, we should impress upon our minds that death is not utter and entire; all that is personal and material may die, but there is an immortal essence that dies not. Death, for the Soul, is merely a change of state, and that only a temporary change. The idea that we are capable of taking so much interest in mankind and its history is an argument that we have part in it; for the contrary idea — that our part in it is confined to the limits of our present personality — seems perfectly monstrous. Mankind lives through the ages, and learns, and grows, and develops. But what is mankind? A succession of discrete personalities, all disconnected? No; it is obviously a unit, a whole; and there is a link of connexion between the personal consciousness of an individual man and the unitary or collective soul of mankind as a whole. The attainment of knowledge implies that we must transcend the limits of our personal consciousness, so that we may consciously dwell in the greater Self. The Path is always open to the aspirant who is resolute.

## THE VALUE OF MEMORY

RALPH LANESDALE



THE faculty of memory is sometimes spoken of contemptuously, as for instance when education is discussed; for then it is quite common to hear condemned those mental exercises that serve merely to cultivate the memory. And yet without memory a man can hardly be considered sane.

In all study, in all acquirement of knowledge, memory is necessary; even in the formation of character it is so valuable as to be almost essential. For without it all experience is vain, and the formation of character can hardly be accomplished without its aid. Intelligence indeed is largely the power to co-ordinate experiences and to adapt means to ends; which would be impossible if the results of experience were not remembered, as well as the object in view or the end to be attained.

But then it is evident that memory is a term that covers a great variety of mental phenomena. Broadly speaking there are two main divisions of these phenomena, which may be called conscious and unconscious (or

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subconscious) memory. There is the kind of memory that demands an effort of will. This is generally called recollection and implies conscious mental effort to recall certain mental impressions. Then there is that common form of involuntary memory which resembles the apparently spontaneous bubbling up of water in a natural spring, or it may be compared to the natural growth of a self-sown plant which faithfully reproduces the type that is proper to it, consciously or not who shall say? This kind of memory cannot be called unconscious although it is produced by no conscious effort of will.

Memory pure and simple is generally defined as the power of the mind to register and record somewhere mental impressions that may be called to mind when wanted, or may intrude themselves uninvited on the thinking mind.

But beside these ordinary kinds of memory there are others that are apparently involuntary and impersonal. And here comes in an interesting problem connected with the nature of the personality, the question as to its separateness from, or its solidarity with, other personalities and with nature in general.

A man's personal character may be regarded as a purely personal possession formed largely by his power to remember and to profit by experience. But a very large part of each individual's personal character comes to him by virtue of heredity; while the color of his skin, the build of his body, and the tendencies of his nature are almost entirely racial and in no sense personal. And as each individual is stamped involuntarily by the racial memory of his nation, tribe, or family, it is difficult for me to see why the persistence of racial characteristics should not be attributed to racial memory, which so far as the individual is concerned must be called unconscious, but which by the same reasoning must be an act of memory on the part of that mysterious entity we call the race, or nation, tribe, or family, as the case may be.

The unconscious memory of individuals may be conscious memory in the race. But, as we cannot separate the race from the individuals that compose it, or are its offspring, we can but speculate as to its states of consciousness.

My dictionary says that memory is a faculty of the mind by means of which it preserves the knowledge of past events and ideas. But what is mind? Where is mind? Where is the storehouse of memory for man? Is it within his brain: and if so where is the memory of his race — where is the type preserved? A memory implies a mind: where is the racial mind?

Problems of this kind are not answered satisfactorily by modern science, which has not yet accepted the teachings of Theosophy (not openly at

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least). And yet such problems are of great importance to every thinking man or woman, for on their solution rests the basis of our social system and our moral code.

Are men and women separate from the race? Are they not sharers in the memory of the race; and are they not therefore builders of the races yet unborn? Are they not makers of the race-memory that is to be? What are these racial characteristics which are so marked and so persistent as to separate the races and to distinguish them from one another through long ages and through countless generations, but memorized ideas?

But the kind of memory that preserves the record of the knowledge of events is different from that kind which memorizes ideas and converts them into characteristics. For the remembering of events is an act of conscious effort while the exercise or expression of character is involuntary if not unconscious. To speak of it as subconscious is, I think, incorrect, since memory must be an act of consciousness. The modern popular term 'subconscious mind' seems to me a contradiction in terms, which can only be accepted as expressing confusion of mind. There certainly seems to be considerable confusion of mind existing on this subject, and so perhaps the use of this paradoxical term may fit the occasion.

Consciousness is of as many kinds as there are things and creatures in the universe. Consciousness is the fundamental fact in existence. It underlies all manifestation. Mind is a mode of consciousness: a wide and general one; indeed, almost as universal perhaps as consciousness yet different. So that, I think, the term should be sub-mental consciousness, since consciousness is that which underlies the mind of man as well as the activity of nature in those realms that man calls mindless: the animal, the vegetable, and the mineral.

According to the Theosophical conception of the universe, as I understand it, all is consciousness: the entire universe may thus be said to be the manifestation of consciousness. And while we may distinguish between the mind of man and the mind of an animal, and while we may deny the existence of mind in the vegetable and mineral kingdoms altogether, we must admit that the existence in these kingdoms of affinities, and of discriminative selection, of the power of self-transformation, of growth and decay, is evidence of some kind of consciousness, however far removed from the mentality of man.

Thus, from this point of view, the whole universe being conscious, we must admit that there are as many kinds of consciousness as there are modes of its manifestation. And so there must be also many kinds of memory besides those included in the dictionary's definition. Dictionaries can only follow and record the customary meaning of words as employed

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in general use at the time of publication. So that almost of necessity the dictionary is always a little behind the times as well as being also more or less incomplete in its references.

I have alluded to that kind of memory which preserves the characteristics of a race or tribe or nation, and in this connexion I would point out that there is reason at least to question if racial characteristics are carried in the consciousness of the individuals of the race or are inherent in the locality, which latter theory implies a local memory, if not a *genius loci*. This local consciousness with memory of a racial type preserved, is certainly suggestive of the elemental recognition of national or tribal gods and heroes.

It is an observed fact that racial characteristics produce themselves in children of alien parents born in a new land, and this peculiarity will become more marked in later generations. Also we find new racial types developing in lands that are repopulated from various lands. Where is the memory that preserves the type to which the alien is transformed?

The land or the locality does seem to preserve in its memory the types of trees and plants, so that imported plants are modified in their appearance as well as in their habits, some more than others, and some sooner than the rest. Is there such a thing as local memory? Why not? We recognise the power of heredity with its implied memory of type and characteristics, though the attempts of modern science to explain the mode of its transmission seem utterly inadequate.

The difficulty of explaining so many of the phenomena of life lies in the unwillingness to accept the teachings of the ancient Wisdom-Religion, called Theosophy, which posits a state of matter, more akin to mind than to the matter of modern science, a plastic consciousness, in which are stored all types and records of events, and thoughts; a state of matter intermediate between the matter we know, and the substance of which ideas consist; in which resides the possibility of relation with the spiritual world on the one hand and the world of gross matter on the other.

This intermediate condition has been named the 'astral light,' and many volumes have been written on the wonders of its various states which have been pictured as so many worlds, or regions, or states of consciousness. And one of the functions of this plastic consciousness is memory, or the preservation of the seeds of things, the types and forms of all that is or has been or shall be within this universe. This astral light is universally diffused, and is in fact the basis on which all the visible, tangible, and audible universe is built. So all things may be said to have their astral prototypes, and just as ideas take form as thoughts, so thoughts take form as astral entities.

We hear a good deal today about the 'herd-mind,' which term is in



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itself a recognition of that common consciousness which is shared by all members of any community. But when one tries to find where it resides, or in what medium it operates, and in what way it differs from the minds of the individuals concerned, one is forced to accept the hypothesis of an all-pervading medium, or plastic consciousness, universally diffused, so as to form a connecting medium between individuals; and which at the same time is capable of acting and being acted upon as an individual entity; or else one must resign oneself to vague generalities.

The attempt to understand memory necessitates some conception of the nature of mind as well as of matter, and any person of average intelligence may arrive at a reasonable conception of the nature of matter if he can accept the simple proposition involved in the Theosophical explanation of the constitution of the universe. If we can accept the idea that the universe is consciousness in manifestation we free ourselves from all the difficulties that arise when different states of consciousness are looked upon as having no common element or means of interaction. Then if we can free our minds from the conception of rigidity or permanence of matter and of forms, and replace that unworkable theory with that of plastic consciousness, as a basis of all that exists, we shall find that we have unlocked the doors of our mental prison-house, and can move out into a living universe of which we are living elements.

The 'herd-mind' is a form of sub-mental consciousness that is individualized by some idea. Race-consciousness, class-consciousness, *esprit de corps*, and so on, are all of the same nature, and express not merely collective thought but also a collectivity that is individualized to some extent. We all recognise the fact that there are clubs or associations, or groups of people that have little or no individuality, or *esprit de corps*, and that cannot take action on their own account for that reason: their consciousness is collective but not fully individualized. The aggregation cannot act as an individual. It may still have considerable weight and resistance, its consciousness may be compared to that of a mountain, as contrasted with the activity of a volcano.

In the same way, race-consciousness, or herd-consciousness, may have a strongly marked character and yet possess only a negative kind of individuality. When stirred to positive action it is influenced and inspired by some individual mind. These forms of collective consciousness have enormous inertia but little if any original activity. All original thinkers have to overcome this inertia or be crushed by it. It is the enemy of all reform, and constitutes the mind of the multitude. Its existence is hard to understand except upon the theory of universal consciousness.

The unthinking individual accepts from it these ready-made concep-

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tions that do duty for original thoughts with the general public. But the thinking person is all the time contributing new ideas, new thoughts, new energy, to this social mind, or herd-mind of the masses. This is where our individual responsibility comes in; and this is the explanation of those thought-waves that are constantly sweeping through the world. It is by influencing the mind of the multitude that the great men and women of the world have made history, in so far as history is a true record of events. But the printed histories that have been produced for the deception of the public are not real history; they are no more than temporary attempts to conceal the truth, which automatically records itself in the great world-consciousness, which is the memory of the world. This great world-consciousness of necessity must influence all individual minds as the air we breathe affects all those who breathe it. The individuals inhale the general atmosphere, and exhale their own version or perversion of it as personal breath. So too with mind. And as the general atmosphere can be polluted by unhealthy individuals, so can the general mind.

As civilization develops there must evolve in a community a sense of individual responsibility for the general health. Sanitary regulations are but attempts to teach people that the public health is in their keeping. They are taught that they must not poison the air by unclean habits, that they must submit to segregation if they become personally diseased, that they must report the appearance of certain diseases supposed to be infectious, and so on. All of which rules and regulations would appear ridiculous, or an arbitrary interference with the liberty of the individual, in a less enlightened age.

And what is true on the physical plane has its correspondence on the mental and moral planes. It must be evident to a thinker that the general thought-atmosphere can be polluted so as to affect the general mental health. And it must be clear that we are all as much responsible for the purity of our thoughts as for the cleanliness of our bodies. This responsibility depends upon the intimate relation of the individual to the common consciousness and to all others; and it is a responsibility that he cannot escape, any more than a consumptive patient can avoid breathing into the general atmosphere the elements of his disease. It is obligatory on the individual to keep his mind clean in the interests of the community of which he is a part.

But a man's duty to humanity is not confined to any mere negation. It is not enough to refrain from evil thinking, from uncleanness, or vulgarity. Mind is dynamic, if the thinker is awake to his own possibilities. A man is not merely one of the herd: he is an individual. That is to say there is in him a ray from the Spiritual Sun, the Soul of the Universe, the

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power behind all manifestation. A man not only has his place as one of the herd but also as a source of original energy. He can share not only in the general consciousness, not only draw upon the general memory of the race, not only share the accumulated knowledge of that race, but also he can originate new causes; he can inspire new movements with a ray of original spiritual energy from the heart of Nature. He can inject new light into the darkness of the herd-mind, from which new thought-waves shall go rippling out into the general mind and turn the minds of multitudes towards the path of progress.

Man's possibilities are infinite, because he is one of the herd and part of the natural world and made of the same substance as the universe, and at the same time is insouled by a ray from the central dynamo, the Supreme energizer of the universal consciousness, the Spiritual Will.

Man is the heir of all the ages as well as their creator, because his mind is of like substance with the universal mind; and thus he may conceivably recall, as if from his own memory, the knowledge of events recorded in the memory of his race or in the memory of the universe of which he is a living particle. Truly, man's possibilities are infinite, and one of the most wonderful of these is his ability to transcend his personal memory and to draw upon the resources of the entire universe. So that we must not minimize the value of memory, but try to understand its nature and our own.

## THEOSOPHY ANSWERS INWARD SEARCHINGS

H. TRAVERS, M. A.



WRITER on 'Slang' (A. Ryan in the English *Manchester Guardian Weekly*) views it as part of a conspiracy to represent oneself as a gay convinced skeptic, hiding nothing behind the veil of one's tolerant and cheerful materialism. Yet —

"Anyone who has been alone in the small hours (when bodies are tired and reticence is relaxed) with a supposed 'plain practical' man, will know what I mean. A grim system of hidden entrenchments is then revealed. You find then that your man is ceaselessly probing his soul in secret and — for he has no skill in conducting such inquiries — that he is choked with the dusty answers he is getting. It is one of the strangest experiences of our day, this getting the quick-witted man off his guard. All the first principles which were laid down for other generations by creed and convention are being puzzled over in private by countless bewildered individuals. And in public they are scarcely catered for."

One is reminded of the simile in the Gospels, where the working of 'Kingdom of Heaven,' or 'Kingdom of God,' is compared to the working of leaven in bread. It works from within, below the surface.

## THEOSOPHY ANSWERS INWARD SEARCHINGS

A reviewer in the *Times Literary Supplement*, England, speaks as follows in reference to a book on Christianity:

“One fact has become clearer than ever. Man has spiritual faculties which are satisfied only as he is able to find and respond to something beyond the material world. Experience will not allow him to rest until he feels himself in contact with a higher life than that which is concerned with things of time and space.”

Thus is expressed the need for Religion, the sense of our infinity and immortality, and the recognition of our obligations to a higher Law. If man allows himself to drift, his affairs soon bring him to a pass where he has to summon the aid of his own divinity.

Theosophy gives an interpretation of those problems which people ponder in the silence of their own hearts. Thus it may claim to be a science, explaining facts; not an artificial creed, asserting dogmas which find no response in our mind or heart.

It is said that people are tired of words and theories and doctrines, and that this is the reason why they are being driven back on themselves in the manner described. It is true that speaking and writing and preaching and theorizing have been overdone; but we must not rush to the opposite extreme. It is surely useful for anyone to avail himself of the experience of those who have trodden the same path before him, or for a traveler to use a map. Theosophy, with the collected wisdom of ages to draw upon, can offer suggestions that a man would not find out for himself in a very long time. Theosophy, being of the nature of a science, deals not in dogmas but in explanations. We do not attempt to work out anew for ourselves the principles of mathematics or physics, but study the books that record the results achieved by many past labors in those fields. And, having assimilated these teachings, we do not accept them on faith (unless indeed we are cramming for some very inadequate pass-examination), but proceed to verify them by experiment. Thus it would be worth while for anyone puzzling alone over the problems of life to examine Theosophy with the view of finding whatever may be useful to him therein.

And Theosophy — whether you please to call it a ‘rehash’ of ancient ideas or a ‘new-fangled’ system — both these criticisms are brought against it, and neither of them much matters — does certainly give ideas that are not to be found elsewhere and that present the problems of life in an entirely new light.

It gives a conception of Man — his origin, nature, and destiny — differing greatly from the materialistic ideas that have grown up both in religion and in science; a conception, however, which agrees with the inner convictions of man himself. According to the ancient teachings which are presented anew in Theosophy, Man is the product of at least

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three distinct lines of evolution, which converge in him, and of which the biological evolution considered by science is only one. Man possesses a body, which has been derived in part by evolution; but he also possesses — or rather *is* — an immortal Soul, derived by *involution* from the World-Soul. He is in fact a God incarnate in an earthly tabernacle. In consequence of this heredity, he is endowed with the power to rise to higher levels of knowledge and attainment. It is this fact that causes him to ponder in the silence and that makes him seek some source of wisdom independent of all dogmas and theories. But man has been for so long cheated by false teachings which lead him to distrust himself, that he lacks the faith and courage to act upon his intuitions. This is where Theosophy can come to his aid — by restoring lost faith in the divinity of man.


The teaching of reincarnation makes an enormous difference to our outlook on life; for it convinces us that the life of a man, which looks so insignificant, is but a small part of a far greater whole. Our wishes and purposes seem to be continually frustrated by some power outside of ourself; but Theosophy shows us that that power is our own Soul, our own *real* Self; and that it is endeavoring to lead us along a higher path than that along which our desires and fancies are seeking to drive us.

## THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XI

ATHENS

ANDING at the Piraeus, Apollonius found it was the time for the celebration of the mysteries, when Athens is most crowded with people from all parts of Greece. There were the usual crowd of philosophers of all sorts. Some naked in the hot autumn sun, others studying books which they had in their hands, others declaiming, others disputing. They were going away from Athens to the Piraeus, the seaport. All acknowledged Apollonius as he approached and returned with him amidst many greetings of joy. Ten young men ran to meet him in a group. With hands outstretched to

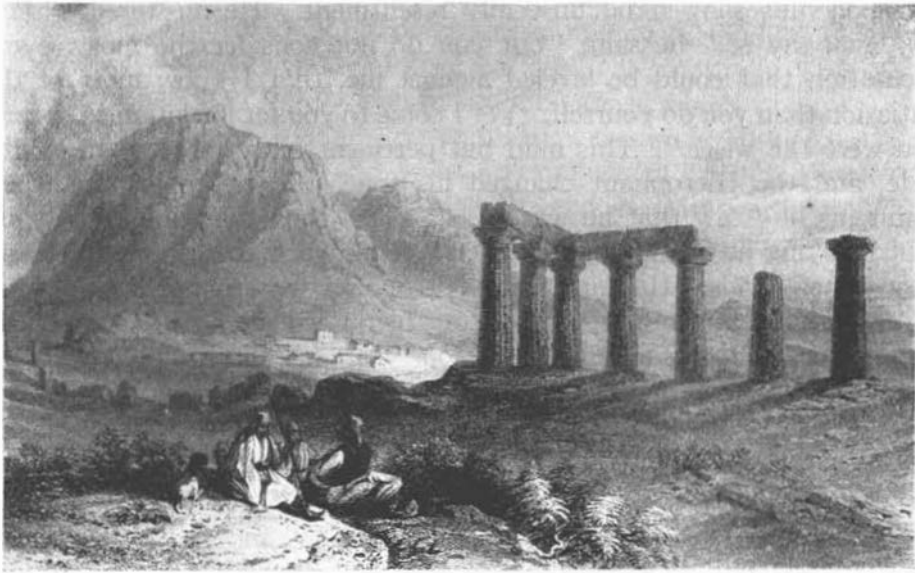
## THE WISDOM OF APOLLONIUS

the sacred Acropolis where Minerva reigns, to witness the truth of their assertion, they told him a strange thing.

"We swear by Minerva," said they, "that we were going down to the Piraeus with the intention of going over to Ionia!"

Apollonius received them with kindness and congratulated them on their love for philosophy.

Consider. Here were the mysteries of Athens, the religious magnet



*Lomaland Photo & Engraving Dep't.*

### CORINTH

(from an old engraving)

that drew all Greece to their celebration, deserted by vast numbers of those that loved philosophy about to undertake the journey to Ionia to see and to hear Apollonius, as though a God greater than the mysteries were among them. These were not the rabble but the best men in Greece. The rabble were not encouraged to go too deeply into the mysteries, and all barbarians, murderers, magicians, mountebanks, and impious persons were absolutely excluded. Nero himself, the powerful Emperor, was excluded on account of the murder of his mother Agrippina.

These were the people who came flocking to Apollonius, more anxious to meet him than to be initiated — surely no such thing had ever come to pass in Greece within the memory of man or of recorded history. But he gently put them off with a promise to speak to them at a more convenient time, bidding them mind their holy rites, as he himself also wished to be initiated. At other times in history the same has happened,

## THE THEOSOPHICAL PATH

where such a man has submitted to initiation in rites of which he was master and more than master, perhaps for the purpose of lifting up their tone to a more ancient purity. Aesculapius was one in ancient times.

The hierophant was not as the hierophants of old and he had his weak points. Maybe he was even a little nettled that the mysteries were slighted for such a man as this Cappadocian, the Tyanean. He declared that Apollonius was an enchanter, and as such refused to initiate him.

Apollonius showed no unseemly resentment. He answered wisely: "You say so," he said, "but you do not consider the most severe accusation that could be leveled against me, that I know more of the initiation than you do yourself. Yet I come to you for initiation as though you were the wiser." This mild but pertinent reply pleased the multitude, and the Hierophant changed his tone, offering to initiate Apollonius, as he "saw that he was wise." This time the Sage himself declined, saying he would choose his own time, when the ceremony should be in other hands. He named the Hierophant who should initiate him, and it actually came about that the one he named succeeded the one who had called Apollonius an enchanter, four years later initiating Apollonius as the latter had prophesied.

At Athens, Apollonius spoke much of sacrifices and emphasized the special nature of the offerings to each god and the time of day when the sacrifices should be made and libations offered, also the hours for prayer to each. In Philostratus's day, 'A. D.' 210, there was still a treatise of Apollonius extant in the sage's native tongue treating of these matters. Such was the gentle and useful way in which he refuted the accusations of the Hierophant that he was not a proper man for initiation into the mysteries. He wrote a text book!

Here also he cured a young man who was possessed without knowing it. His extravagancies of conduct and dress gave rise to much talk and popular songs, so that when he laughed with loud stupidity at a saying of the philosopher which seemed at first sight to be fanciful, Apollonius spoke, not to him, but to the demon within, bidding it come out and give a visible sign of its departure. It did this by entering a statue and making it totter and fall. The young man rubbed his eyes as though waking from a dream and stood ashamed before them all, to find himself so much the object of attention and so luxuriously dressed. He adopted the homely simplicity and plain garb of a philosopher and lived "after the rules of Apollonius."

Apollonius rebuked with much severity the degradation of the feasts of Bacchus in Athens. Instead of a manly and divine rite, these celebrations had become effeminate and even voluptuous, in which the divine

## THE WISDOM OF APOLLONIUS

epics and athletic dances of the warriors were mixed in a degenerated fashion. This is the Bacchus that seems to have descended in a yet more degraded fashion into the literature of eighteenth- and nineteenth-century Europe, not the real divine Bacchus, who is as noble a conception as any in the Greek and Egyptian divine hierarchy.

Another abuse he rebuked was the 'sport' of the gladiatorial combats, in the theater on the Acropolis. The passion for this kind of thing was greater then than it was at Corinth in the time of Philostratus. Burglars, thieves, kidnappers, adulterers, and men guilty of criminal assaults were bought at high prices and forced to fight one another. This was the degenerate side of the passion for public games, which were originally a divine institution. Apollonius was so disgusted when invited to visit the theater that he declared the place was impure and polluted with blood. He wrote that he was surprised that the goddess Minerva had not abandoned her citadel, for if the practice were continued to a logical conclusion the hecatombs of oxen slain in the Grand Panathenaean Procession would become hecatombs of men. That he was *declaring natural law*, his power and his vocation, is evident when history is studied. For this is the exact order of precedence that has taken place, notably in modern times in the last two hundred years of the splendid civilization of Mexico before the Spanish conquest.

He bade Bacchus depart to the purer air of Citheron, thereby indicating that the gods cannot or should not live in places made impure and polluted with blood.

From Athens he went in obedience to the wish of Achilles to the Thessalians at Thermopylae. When they heard his message they hastened to re-establish the necessary rites at the tomb of that great warrior. Here he almost surrounded the tomb of Leonidas with a little temple. In a dispute as to the highest ground in Greece, which many thought to be Mount Oeta, visible from there, he declared that where he stood was the highest ground in Greece, because the men who died there in defense of liberty made it so, equal to Mount Oeta and higher than many an Olympus. Ever he kept to the more spiritual side of things, raising the minds of his hearers a step above the material. It was the imagery of the "Above" and the "Below" of the Caucasus.

Visiting all the temples of Greece, the Dodonean, the Pythian oracles, and the temple of Abae, Apollonius discoursed in public and reformed the rites in private, attended by the priests and his disciples. He entered the cave of Amphiaraus and Trophonius and ascended the summit of Mount Helicon where was erected the temple of the Muses. The mysteries of the Oracle of Trophonius, son of Apollo, are suggestive of the commencement of Dànte's *Inferno*.



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Once when at the Isthmus they heard the sea roaring outside, he exclaimed: "This neck of land shall or shall not be cut through!" This cryptic saying was remembered seven years later, when Nero attempted to cut the Corinth canal between the Adriatic and the Aegean. Much was done, but failure came at last and the work was then abandoned.

The Emperor showed tremendous energy, but much of it was wasted on low levels. He became a competitor in the public games, the Olympic and Pythian contests. At the Isthmian games he won "victories" over harpers and heralds. At Olympia he was victorious over tragedians.

At this time Demetrius the Cynic philosopher happened to be in Corinth. He felt the same zeal for Apollonius as Antisthenes had done for Socrates, and this he gave as his reason for becoming one of his disciples, and for recommending to his notice the most esteemed of his friends, among whom was Menippus the Lycian, a young man of five-and-twenty years of age, handsome and intelligent, and with an open manly air. This Demetrius showed himself absolutely independent, and even when banished by the Emperor Vespasian, derided the punishment and continued to speak with the utmost frankness. He died a very old man, and Seneca says of him: "Nature brought him forth to show to mankind that an exalted genius can live securely without being corrupted by the vice of the surrounding world." Our eulogy shall be grander yet, for *he was faithful to the last.*

Seneca, too, was among the philosophers, and what he says is of the utmost significance. For is it not these individuals who preserve the world through periods of degeneracy?

Apollonius saved Menippus from the wiles of a soulless woman who had so bewitched him that he was about to marry her. She seemed in every way an accomplished society-woman, but Apollonius declared that she was possessed, and proved it by both demonstrating and making her confess that she was a vampire, living on young healthy men. She belonged to the class of the Larvae ("home-woes") and displayed the usual actions when driven away. There appear to have been no lunatic asylums in Corinth at that day, so it was natural to find the city, like others, full of all the various forms of insanity, both apparent and concealed; the apparent cases in modern times are shut away in institutions, giving the impression that there are fewer of them. This case was so well known in Greece that Philostratus feels obliged to record it from Damis's memoranda, though he seems a little reluctant to discuss such matters.

At Olympia ambassadors from Lacedaemon came to request that Apollonius should visit them. They were so effeminate, their limbs were so smooth, their hair so scented, and their dress so soft, and their faces shaven so clean, that he could find nothing of old Sparta and the rugged

## IMMORTALITY

old warriors about them. He wrote to the Ephori to make a proclamation to restore the old way of life, to forbid pitch being used at the baths as a depilatory, that the old glory might revive and Lacedaemon look like itself again.

A rough letter to a soft people, but they did as Apollonius told them. He wrote again more concisely than the Laconian manner:

“Apollonius to the Ephori, Greeting.

“It is the part of men to err, but of ingenuous men to acknowledge it.” Which was high praise from such a man as he.

*(To be continued)*

## IMMORTALITY

GEORGE D. AYERS



COME with me to my office at the noon hour, just after luncheon; for then I can let my law-work rest for a little while. Just watch those trolley-cars pass by on Riverside Avenue. Is it not true that we can see these cars pass by because we are not in or a part of them?

A little later, on another afternoon -- of Memorial Day -- we hear the sound of music in the street, and soon comes the military band, and soldiers from Fort Wright, the old soldiers that are left about Spokane of the Grand Army of the Republic, the Veterans of the Spanish War, the Boy Scouts and still others.

Is it not true that we can see the procession pass by because we are not in and of it?

Let us sit down now, and review some of the things that we remember in our lives. As we see them pass by in memory, is it not also true that the 'I' in each of us, the Perceiver (and Patañjali says that the soul is the perceiver) cannot have seen these things pass by, unless it were not in or a part of these things?

Let us review the thoughts that have come to us during all of these years. Is it not also true that the Perceiver was not in or a part of these thoughts?

Now let us go farther. You take out your watch and I will take out mine. Let us each watch the second-hands go by. Can we doubt that the perceiver is not in those second hands? No doubt about that, is there?

Finally, let the Perceiver in each of us watch *that* go by, for which the second-hands of our watches are only, for our present purposes, a

## THE THEOSOPHICAL PATH

symbol. Let us watch the moments of time itself go by. Let us watch time itself go by.

Now can there be any doubt that, as in each other case of the trolleys, of the procession, of occurrences in our lives, of our thoughts, of the second-hands of our watches, so in the case of time itself, the Perceiver cannot be in time and at the same time see time go by? The act of Perception is in time but the Perceiver is not.

Well, then, if the Perceiver is not in time -- let us spell it with a capital 'T' and say, if the Perceiver is not in Time -- where is it but in Eternity?

Eternity does not mean the everlasting succession of Time, but it does mean, as nearly as we can symbolize it, the Ever Present.

To what conclusion then are we brought? If the Perceiver, the Soul, is not in the moments of Time, but is in Eternity all during life, why should we, believers in immortal soul-life, give up our vantage-ground as we have been doing and assume that the burden is on us to prove it?


Death, so called, is a change that takes place in the parts of our bodies and other things that exist in moments of Time. There is death of the body, of some thoughts in their outward form at least, in our experiences in a way, in so far as these things exist in Time. As the moments of Time pass, so they also pass. But the Perceiver is not in Time, but is in Eternity. Why should death of the body make any difference?

Surely, as a matter of ordinary logic and common sense, we may rest our case, when we show that the Perceiver is not Time and is not of Time, but is in and of Eternity.

It's 'up to' the skeptic to disprove our position; and he cannot do it.

## THE FOUNTAIN OF LIFE

PERCY LEONARD

OOKING into the sky on any clear day, we may see a blazing ball of light which night and day pours forth exhaustless streams of light and heat for all the planets which circle round it.

Look up into the deep, dark sky of midnight when there is no moon and you would hardly suppose that it was flooded with sunshine; and yet it certainly is. When the moon is in the sky, it floats in the sunlight and we are able to see it simply because of the light from the sun which it reflects to our eyes; but the sunshine is there just as much on the darkest night when there is no moon to pass the sunbeams on to us.

## THE FOUNTAIN OF LIFE

Although the Sun is the inexhaustible source of heat, it does not follow that it is hot itself. It may be that it sends us a mysterious force which only turns to heat when it strikes the earth. The wires that convey the electric current to our incandescent bulbs are themselves perfectly cool, and it is only when that current passes through the hair-like wires in the bulb, that heat is produced.

As already said, pure sunshine is invisible unless there is something to reflect it. Next time you see a sunbeam shining through a crack into a dark room, fill your lungs with air and then breathe it out in a thin stream among the glittering specks and motes that dance and hover in the pathway of the beam. You will be surprised to see that you have made a black hole in the middle of the sparkling cloud of floating particles. In passing through your lungs, the air has been purified from all its dust, and when it issues out again there are no specks to serve as little moons to reflect the light.

The glorious, evershining sun takes no repose and never has a holiday. Asking for no return it pours its light and heat to all the planets as they roll along their paths in space, providing light and warmth and life to all that lives. Perhaps you will say that we get our life from the food we eat; but how could wheat and apples, nuts and cauliflowers contrive to grow but for the help of sunshine?

When food is taken into the body, we set free the imprisoned sun-force in it, and from this liberated store of energy we obtain the life and heat that we require. This is the reason why the rabbit which eats nothing but cold salad all its life, has blood which is just as warm as yours.

As Prospero set free his merry sprite Ariel from his dungeon in the oak tree, so do we liberate the heat-sparks whenever we light a fire of wood or coal. A sun-spark sleeping in a lump of coal is cold and dead and only when awakened by a kiss from a brother flame in a lighted match, does he rouse himself and dart forth into active life.

In cold, dark, winter days the seed-eating birds warm themselves by stored-up sunshine. On the dead, dry heads of weeds still standing erect above the frozen snow, are countless little seeds, in every one of which lie sleeping fairies of the Sun. An eager, twittering flock of tiny birds now settles on the withered stalks and every hungry little guest proceeds to help himself from the seed-vessels and quickly pass the contents down his throat. The seeds are ground in the gizzard into a soft mush, further on they are dissolved and turned into blood, and then undergo a kind of slow combustion as they circulate throughout the body of the bird. Thus we see that sleeping sun-fairies are contained in frozen seed.

Perhaps if we had keener sight we might trace the sun-sparks as they

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travel back to their parent the Sun, to be recharged with vivid life and then set out again upon their ceaseless but delightful work of warming cold creatures, giving new life to the wearied, and lighting even the most dismal corners of the world.

The Sun does not seem to grow any colder in spite of his endless generosity. Living as he does for others, it looks as though Dame Nature somehow supplies his needs. Perhaps if we thought more of serving others and rather less about getting things for ourselves, we too would find that our needs would be provided for with little thought on our part.

### RAISING THE SELF BY THE SELF

H. T. E.



**A**N illustration is often mistaken for an argument; as when a pessimistic individual, in despondency about his own powers, declares that you cannot lift yourself by your own bootstraps. Illustrations for the corresponding optimistic view are readily found: you can raise yourself by grasping an overhanging bough, or by a balloon, or by jumping. An ancient maxim bids us raise the self by the Self: which means that we must raise the lower or personal self by aspiring towards the Higher Self. An animal cannot raise itself into the air; but a bird can. And there is in man, as his characteristic attribute, a self-lifting power analogous to wings. He can hitch his wagon to a star, or, like Pegasus, forsake the earth for the empyrean. Thus it is only in moments of despondency, when he forgets his own superior attributes, that he seeks analogies for his pessimistic views and perhaps allows himself to be deluded by his own illustrations.

We are all prone to make our philosophy fit our feelings; and whenever we waver in loyalty to our principles, and feel rebellious and revolutionary, a candid self-inspection will trace the cause to some defect in our character or conduct, of which we would be ashamed if we had the courage to face it and admit it. Experience teaches us ever more and more that the clear-seeing vision is dependent on the pure eye; and that, to know the doctrine, it is necessary to live the life, as the old adage says. A due consideration of one's personal defects will convince the candid mind that shadows must inevitably sometimes cross the sky; but we can learn to discount them, and to maintain our faith in that which for the moment we may be unable to see; confident that some time we shall see it.

## THE MAGIC MIRROR

R. MACHELL

*(Continued from the October issue)*



UT the sound was only the old Arab chanting verses from the Qorân which they could not understand. It seemed that they had been asleep.

The old man signed to them to keep still and listen. Then they understood that Ronald Erskine too was sleeping, and talking in his sleep in answer to the questions of the Arab, who had laid aside the mirror and sat with folded hands watching the body of the sleeper in the deep arm-chair.

"Where are you now?" asked Abdurrahman quietly, and the other answered:

"I have lost the way. The door closed just as I reached it. There is no light here . . . I see a path with a light far off . . . but there is a river to cross over.

"Are there no boats?"

"Yes: I can see boats passing, but they do not come this way."

Miss Macmillan scornfully inquired:

"Why don't you swim? Are you afraid?"

Abdurrahman raised his hand warningly, and the sleeping man replied: "The current is too strong. I see a bridge lower down. I will go there."

The old man shook his head and said:

"He is not strong enough to cross the river. He must go some other way. There are many roads down to the river, and there are bridges, but they do not span the river; they only lead to islands covered with pleasure-houses; but beyond those islands the river is quite impassable. There are no boats nor bridges there, only the rapids. When he awakes he will believe that he has crossed the river and reached the other shore. But those islands are the land of untrue dreams; some of them are very beautiful, and some are terrible; but nothing is real on any of them; those bridges only lead to disappointment: there is no way from them to the other side. He is there now, and has lost count of Time, so that a hundred years may pass in a moment or a moment may be like a lifetime. All is delusion there. I must call him back, or he will not return."

Then to the sleeper he spoke sharply, saying:

"Wake up! Come back!"

The young man opened his eyes in a bewildered fashion and looked round. Gradually he began to recognise his friends, and asked apologetically if he had been asleep. Miss Macmillan laughed, and told him he had been talking in his sleep.

He seemed troubled and ashamed, and half inclined to ask what he had

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said, but feared to seem anxious. So he apologized again, and rose to say goodbye as if nothing had happened: but he was not to escape so easily. His hostess peremptorily ordered him to sit down and tell them all about his dream, adding that this was the penalty for his rudeness in falling asleep in their presence. He tried to excuse himself, but to no purpose. So he sat down and drew upon his fancy for a fantastic dream; but his imagination failed him, and he broke down lamentably, covering his defeat by a platitude about the impossibility of finding words to convey his thoughts. He felt that he could not impose upon his audience and knew that they were amused at his confusion. Rising again he made his exit with a lame attempt at jocularly, expressing a hope that his sleep-talk had been more entertaining than his waking-speech. The ladies smiled sympathetically; but he felt that he had surely made a fool of himself somehow, and mentally cursed the old Arab as the cause of his humiliation.

When he was gone the old man gathered up his belongings, and there was a moment's silence: then raising his hand to his forehead he salaamed, muttering a benediction, and withdrew.

The sound of the street-door closing seemed to break a spell; and Mary realized that once again she would be late for dinner, and her Aunt would blame Emily Macmillan for corrupting her manners. So she made haste to get away, but kissed her friend with an affection that seemed sanctified by the experience they had passed through. To both of them there had come some sort of revelation of the soul of things that was beyond the possibility of discussion. The warning of the Arab was unnecessary: they felt no inclination to try to speak of what had passed; between the three of them there was an understanding, and the understanding made the fourth member of the party an outsider. He had been tried and found wanting; and they all knew it, each in a different way perhaps, but knew it conclusively.

Before leaving the room Abdurrahman handed the mirror to Miss Sinclair as the rightful owner, saying: "It is better for you to keep it in your own case." Mary accepted the warning, taking the mirror with her when she left, much to her friend's regret.

That evening Mrs. Fairfax told Mary that an invitation had come from an old friend, Lady Loseby, to meet some friends, of whom she mentioned one or two, and an interesting person who was an intimate friend of Madame Blavatsky, who had recently arrived in England. Mrs. Fairfax mentioned this fact with an air of one performing an unpleasant duty, and hastened to add:

"Lady Loseby knows my feelings on the subject of Theosophy too well to suppose that I could care to meet such a person; so I imagine the invitation was really meant for you. Do you wish me to accept for you? I shall of course decline for myself; but that need not interfere with your enjoyment."

Mary, ignoring the acidity in her Aunt's tone, said she would be delighted to accept, and would write to thank Lady Loseby. She showed no curiosity

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as to the name or sex of the interesting person alluded to.

"So like Mary," thought her Aunt "not to ask who it is! She would be delighted to meet the most impossible people if only they could claim acquaintance with that woman. Lady Loseby's drawing-room is a regular menagerie."

Mary's indifference annoyed her Aunt, who looked upon Society as woman's sphere, and gossip as a woman's legitimate occupation; but she did not call it gossip. That evening Miss Mary was less inclined than usual to humor her Aunt by feigning interest in the family history of their acquaintances. So when her Aunt asked: "Do you know this Baroness de Balon?" she admitted having heard of her; and dropped the subject. But she remembered that she had been told that this good lady was an ardent investigator of all sorts and kinds of spiritualistic or occult phenomena, a woman with a moderate income and a small house near Portman Square. She was reported to have tested every medium of any repute, and to have been initiated into various occult societies in France. Recently she had declared herself a follower of Madame Blavatsky, the great theosophist, who had frankly warned her that if she hoped to make any progress in the study of Theosophy she must abandon spiritualistic séances, and say good-bye to spooks and psychic mysteries of the kind she hitherto had sought so diligently. Madame Blavatsky told her bluntly that she was keeping very bad company, and that she would have serious trouble if she continued to tolerate the intrusion of the spooks that the poor lady was so eager to catch a glimpse of. She told the rash investigator that the atmosphere of her reception-room was like that of an old burying-ground, or family vault, infested with the astral odors of decay.

The Baroness was not the least offended; on the contrary, she took it as a compliment to her strength of character that she should be able to retain her health of mind and body in such conditions. But Madame Blavatsky shook her head, and scolded her as if she were a headstrong child playing with dangerous explosives.

Mary herself was anxious to meet this lady, as she hoped to hear from her something more about the founder of the new Theosophical Society. Like every Anglo-Indian her Aunt had heard all the gossip about Madame Blavatsky's psychical phenomena, and the attack made upon her reputation by the missionaries, as well as the acceptance of those charges by the incompetent young man sent out to investigate the matter; and again the endorsement of his report by the London Psychical Research Society, and so on. But Mary had herself read some of the writings of the attacked woman, and had formed her own opinion. The more she read the more convinced she had become that the mission of Theosophy was a spiritual revival of the deepest kind. Her only fear was that it was beyond the scope of her intelligence. As to the possibility of a mere trickster or charlatan, such as Madame Blavatsky was reported to be, writing such books or giving out such teachings,—such a thing seemed not worth considering. "The



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tree is known by its fruit," she said to herself, and was content to go no further into the question of the charges made against Madame Blavatsky's character.

Ronald Erskine too had heard all the gossip and the stories of Madame Blavatsky's phenomena and the attacks on her made by the missionaries, and was too generally skeptical either to believe or entirely to disbelieve what was said. He was anxious to meet the lady herself and to learn anything that might help him in his own studies. He too was invited to Lady Loseby's evening party; and he intended to be present, as there was a possibility of meeting people who were following the same line of investigation as himself, and from these he hoped to pick up some information that would be useful. His mother disapproved of Lady Loseby and her set, and regarded every psychic occurrence, outside the bible stories of witchcraft, sorcery and demonology, as gross superstitions, or as deliberate falsehood and fraud, because the age of 'miracles' was past. Such was the decree of those two mighty powers, Science and Religion; or rather of the professional scientists and the ecclesiastical hierarchy, claiming to represent those two authorities.

But Lady Loseby knew better; and her house was open at all times to any professor of psychic science, the new name for spiritualism at that time, or of Theosophy, or indeed of any form of mysticism. She was above all else a believer in tolerance, and always invited to her parties some representative of advanced materialism, socialism, or almost any other 'ism' that might be active at the moment. Discussion of appropriate themes was the aim of these gatherings. To draw the men to her parties it was necessary to secure a fair attendance of attractive young ladies, and that was always a problem, as the Lady of the house could not tolerate extreme bohemianism, and the attractive young women of that day were apt to find the discussion of psychic problems tedious. The result was that when there were any really charming ladies there was no serious discussion, and when the frivolous element was lacking the discussions would resolve themselves into long monologs, or violent arguments. Perhaps the best feature of the evening was usually the 'refreshments,' which were always excellent and substantial, and which afforded solid consolation to those who had not been able to get a hearing for their particular theories of life, and a soothing respite to those who had talked too much or listened too long.

When Mary arrived the room was already full, and conversation was general. Lady Loseby took her in charge and introduced her to some of the more remarkable characters, interspersing her open introductions with confidential explanations of the peculiarities of the various 'specimens.' The general impression produced by the assemblage was a strange sensation of insecurity, such as one might experience in a menagerie if one discovered that all the animals were free to come out of their cages. Mary remembered her aunt's term of a 'menagerie,' and thought she detected a hungry look in the eyes of many of those seated around. They looked as if they were searching, or yearning, or craving for something unattainable. Gradually

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those hungry eyes seemed to light up as they discovered their prey; and in a little while she almost fancied they were trying to fasten upon her soul and vampirize it. She instinctively resisted, and mentally shook off the attack as if the eyes were sending out invisible tentacles to seize and feast on her vitality.

Then she discovered other and more interesting types of men and women, all of whom had the same searching look, but most of whom inspired a feeling of sympathy, as if they were merely eager for more light upon the path. And then there were a few who seemed perfectly self-satisfied, as if they had discovered the secret of the Universe, and could have solved the deepest problem of life if they were not bound to secrecy by solemn pledges. Their fatuity was obvious and harmless, if slightly irritating to a serious student of philosophy.

By way of contrast were some few young people who seemed altogether out of place, but who were evidently delighted to be allowed the privilege of associating for a little while with such highly evolved beings. It was to them as thrilling an experience as a visit to the lions' cage, but with assurance that the lions were not really dangerous. It was evident that they thought something mysterious might happen.

A learned kabalist was holding forth to a few entranced listeners; but though his strong Scotch accent and his harsh voice were sufficiently commanding, they failed to attract the attention that the learned one felt due to him, so he retired into his shell.

A young Hindû law-student, well dressed and good looking, had quite a group listening to his cynical pleasantries, that excited the disgust of an Anglo-Indian lady who resented the presence of a 'native' in a drawing-room in any other capacity than that of butler or footman.

Then there was a socialist with a red necktie and a brown velvet coat, who was arguing with a German pianist with very long hair, while a portrait-painter with a Van Dyck beard was listening amusedly with his attention wandering in search of the prettiest girl in the room, while his mind wondered a little intermittently at the strange medley of learning and affectation, mysticism and materialism, occultism and sheer frivolity, which filled the salon. Soon he caught sight of Mary Sinclair, and moved instinctively in her direction; but he was cut out by another man, who was a stranger to him, but seemed well known to the lady. It was Ronald Erskine.

Suddenly there was a stir and a silence, a space was cleared, and the Baroness de Balon began to talk in a dry didactic manner, as if she were addressing a class of history-students. But her subject was Madame Blavatsky and the story of how she came to found the Theosophical Society: so there was silence at once, and a show of interest that in most cases was more or less sincere. The artist with the Van Dyck beard was struck with the sincerity of the narrator, and determined to find out for himself if Madame Blavatsky was really the messenger of those Teachers of whom the Baroness spoke with such awe and reverence. How he was to do this he did not know,

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but felt sure that he would somehow recognise a great spiritual Teacher if he met one; and Mary Sinclair had the same idea.

When the speaker stopped as abruptly as she had begun, and seemed to 'dry up,' resuming her habitual air of mystery, the two artists were among those who asked for an introduction to Madame Blavatsky, and were promised an invitation as soon as it could be arranged. Ronald Erskine was inclined to sneer a little at the story they had heard; but Mary turned away and entered into an animated conversation with the severe-looking narrator. The other artist stood by and listened, but felt repelled by the mysterious manner of the lady as much as he was attracted by the frank and earnest look in the eyes of the questioner.

The crowd melted away to gather in the supper-room; but the little group remained questioning the Baroness as to the teachings of Theosophy, and particularly as to the Teacher. Most of the inquirers seemed to be anxious to hear of some strange happening or mysterious performance, some feat of magic, as a proof of occult powers; and at last the two artists, in despair of hearing anything more worth while, went down to join the crowd below, where Mary became a center of attraction and the portrait-painter found some men that he had met elsewhere and went with them to end the evening at the Hogarth club, where strange tales of occultism were told and much tobacco burned.

The portrait-painter was a listener, and an eager one, hungry for that kind of mental food for lack of which men sink into the depths of pessimism, and perish from atrophy of the soul. Much that he had heard was too sensational to carry any weight, but from it all he gathered an impression that the solution of life's problems was not so impossible as he had dreamed. The evening marked an epoch in his life.

To Ronald Erskine, too, the evening was eventful, though he hardly understood just what had happened; but he felt that there had come a change in his relation to the girl, whom he had almost learned to look upon as bound to him mysteriously by destiny. He thought a door had closed between them, leaving him on the outside.

But for Mary a new door had opened; and she began to listen for a voice in her imagination calling her in. It was as though some one had told her that her dead mother was alive and here in London. What was more natural than that she should try to meet her? What more natural than that she should ask: "Will my mother know me when we meet?"

From all that she had heard, the founder of the Theosophical Society appeared as no mere iconoclast, but rather as a spiritual leader, to be found and followed by all who recognised her voice calling in the silence to her children. And it was in that attitude of mind she waited for an invitation to the house in Lansdowne Road, where Madame Blavatsky lived at that time, with some of her disciples.

Mary had never known her parents, and had not been encouraged to speak of them. Her aunt had filled their place as well as she was able. But

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she could not fill the place of spiritual mother to her ward, nor did she try.

When Mary Sinclair would ask "who am I?" she was not thinking of her unknown parents, but of her own previous existence; and it was in that sense that she asked herself if she would be recognised by her spiritual mother when they should meet.

Meanwhile the portrait-painter, Hubert Eisdale, had already taken advantage of the introduction, offered him by one of the men he met that evening at the house of Lady Loseby, and had visited the leader of the Theosophists at her house. This man, a lawyer, and a great talker, had evidently knowledge of the 'Rosicrucian' order to which Erskine's friends belonged; and talked their jargon, posing effectively as a master of the occult arts. He spoke a little patronizingly of Madame Blavatsky as "the old lady," and was inclined to look upon what he called practical occultism, or thaumaturgy, as the real aim of all serious students. Eisdale suspected that Mr. Saunders was not above a desire to pose as a man of mystery. Still he could act as introducer without prejudice to the novice, as his interest in Theosophy was genuine as far as it went; and the artist was content to take advantage of the offer.

Madame Blavatsky at that time was busy all day long writing; and her great work *The Secret Doctrine* was announced but was not yet out; while other works from her pen were said to be in hand. The new Theosophical magazine *Lucifer* demanded much of her time; but her evenings were devoted to receiving visitors of all sorts and kinds, of all classes and nationalities, who came for instruction, or from curiosity, or from a desire to exploit their own 'psychic powers,' as they sometimes misnamed their various mental maladies and psychic abnormalities. Amongst these were also a few serious students who had sought elsewhere in vain for a key to the problems of life.

Naturally enough the discussions would range over the whole field of human experience, with the presiding genius equally at home and equally master of the situation, no matter what the subject; though she would declare herself entirely ignorant of modern science and classical scholasticism. But, as Saunders remarked, her ignorance was more luminous than the knowledge of the scholiasts. Her knowledge of life in all lands seemed inexhaustible, and her conversational powers were certainly fascinating, even when she launched into denunciation of the dogmatism of theology or science.

On the occasion of the visit of the young men, there were present only the members of the household and a few visitors who were not avowed Theosophists. The "old lady" sat in her big armchair; she was a very sick woman, but her intense vitality seemed to dominate the sickness of the body as if the soul had full control of the head and heart, and held the suffering body in subjection to her will.

*(To be continued)*