

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXV, NO. 6

DECEMBER 1923

“Our philosophy of life is one grand whole, every part necessary and fitting into every other part. . . . The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. . . . This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be found before we of this generation are dead.”—*William Quan Judge*

PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

[The three preceding issues of THE THEOSOPHICAL PATH (for September, October, and November) contained articles, or rather Addresses, which were read at the Parliament of Peace and Universal Brotherhood, during the twelfth Session thereof, July 16 to 27, 1923, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California.

The present issue of this magazine prints another selection from the Addresses then read, some of them in extracts. As has been stated before, it is hoped to reprint later in pamphlet form all the Addresses, in full, with Addresses by other speakers at the Peace-Parliament, in this manner furnishing to those who may be interested in the matters treated of a nearly complete Report of the Acta of the Parliament.

Each of these Addresses was conceived and delivered in the light of the wonder-teachings contained in H. P. Blavatsky's great work *The Secret Doctrine*, because in those teachings alone, and in their similars elsewhere, may be found the rational explanation of and the certain cure for the many moral and mental afflictions and pestilences that wreak such damage on our common humanity, among the foremost of which are the weakness and bias which loosen war upon the world.]

“THE SECRET DOCTRINE” AND PEACE OR WAR

EXTRACTS FROM THE ADDRESS BY F. J. DICK, M. INST. C. E.



WHY is there so much suffering? This is surely the main question which confronts man. In recent years the question has been intensified, and is now: What are the true causes of the awful suffering engendered by war?

SUFFERING DUE TO IGNORANCE

Hopeless of obtaining any acceptable solution from current theological or ontological speculation, many trained thinkers find pleasure in traversing the extensive fields of science, and in reaching some generalizations which are apt to be considered as at least approximate interpretations.

Amid the chaos of modern negations, speculations, dogmas and creeds, the marvelous message of the ancient Wisdom-Religion was outlined to the world by Helena Petrovna Blavatsky in 1888 through the publication of her greatest work, *The Secret Doctrine*.

It would not be too much to say that this great work not only sketches in a masterly way the solution of the problem of human suffering throughout the past, but points out the true and rightful path toward a clearer perception of the causes, and the means for introducing new, higher, and more powerful causes, which will open the heart of man to the higher ways of life.

It was H. P. Blavatsky who founded the Theosophical Society and

THE THEOSOPHICAL PATH

Universal Brotherhood in 1875. Universal Brotherhood *means* Universal Peace, as Katherine Tingley has declared.

THE *Secret Doctrine* IN OUTLINE

What wonders, heights, and depths are half-revealed to the reader of *The Secret Doctrine*! Let us merely glance at a few of the subjects treated:

COSMOGENESIS.— Three Fundamental Postulates.— The Night of the Universe.— Universal Mind.— The Awakening of Kosmos.— Nature's Symbols.— The Septenary Hierarchies.— The Secret of the Elements.— The Building of the Worlds.— The Lunar and the Earth Chain.— The Seven Creations.— What incarnates in Animal Man.— Formation of Man, the Thinker.— The Seven Powers of Nature.— The Evolution of Symbolism.— Primordial Substance and Divine Thought.— One Tree of Knowledge.— The Hidden Deity.— Human and Divine Men.— The Fall of the Angels.— Is Gravitation a Law? — The Theories of Rotation in Science.— Ether and Atoms.— The Nebular Theory.— Gods, Monads, and Atoms.— Cyclic Evolution and Karma.— The Zodiac and its Antiquity.— Materialism.

ANTHROPOGENESIS.— The Beginnings of Sentient Life.— Man, the Third Logos.— Nature Unaided Fails.— The Chronology of the Brâhmans.— Attempts to Create Man.— Creation of the First Races.— From the Semi-Divine down to the First Human Races.— The Final Evolution of Man.— The Sons of God and the Sacred Island.— The History of the Fourth Race.— Archaic Teachings in the Purânas and *Genesis*.— Are Giants a Fiction? — Civilization and Destruction of the Fourth and Fifth Races.— Prometheus the Titan.— The Upanishads.— Science and the Secret Doctrine Contrasted.— The Ancestors Man is offered by Science.— Atlantis.— The Cycles of Time.

MAN IS ESSENTIALLY A SPIRITUAL BEING

As one peruses the pages of *The Secret Doctrine* the conviction continually grows that man is essentially a spiritual being, that the real self in him is spiritual, and that the ordinary, every-day, personal self is in truth a sort of evanescent illusion, necessary, nevertheless, for the garnering of soul-experience.

Further, he begins to perceive that modern scientific and philosophic generalizations are like an inverted pyramid, poised in unstable equilibrium on a material point; while much of both eastern and western

“THE SECRET DOCTRINE” AND PEACE OR WAR

theologic speculation is in a like case, being insecurely based on dead-letter interpretations of the sacred literatures of the ages.

In tracing the broad outlines of human evolution in *The Secret Doctrine*, two great laws, or principles, stand out clearly — laws the mere knowledge of which has been obscured, as regards their universal application, for many centuries, as far at least as concerns the general run of mankind. These principles, which have as basis eternal Harmony and Beauty, are Karma and Reincarnation. Not only are the cycles of human evolution, in their spiral or helix-like windings, subject to them, but solar, stellar, and planetary cycles with all the planes of spiritual and semi-spiritual beings associated therewith, and even the periodically manifesting Universes.

LAWS OF KARMA AND REINCARNATION

Karma is a word of several meanings, or aspects. In what follows the quoted passages are entirely drawn from various parts of *The Secret Doctrine*, and it will be seen how important is their practical bearing on the vital problems of the day.

“Questions with regard to *Karma* and *rebirths* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads — even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed — still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

“Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of KARMA is inextricably interwoven with that of Reincarnation.

“It is only the knowledge of the constant rebirths of one and the same individuality throughout the life-cycle; the assurance that the same MONADS — among whom are many Dhyân-Chohans, or the ‘Gods’ themselves — have to pass through the ‘Circle of Necessity,’ rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us — nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intel-

THE THEOSOPHICAL PATH

lect and capacities; when one sees honor paid fools and profligates, on whom fortune has heaped her favors by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues — far more deserving in every way — perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him — that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

KARMIC LAW AND JUSTICE

“Karma, or the Law of Retribution — whether Conscious or Unconscious — predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be coequal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough which, bent down too forcibly, rebounds with corresponding vigor. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. . . .

THE INNER MAN SUBJECT TO REBIRTH IN MANY PERSONALITIES

“Intimately, or rather indissolubly, connected with Karma, then, is the law of rebirth, or of the reincarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent individuality* is fully aware of the fact, though, through the atrophy of the ‘spiritual’ eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.”

— *The Secret Doctrine*, II, pp. 302-6.

Passages like the foregoing are packed full of matter for further study and investigation by the student of life, though they contain little for those who deny the existence of their own souls, and who refuse to believe that man, at the root of his nature, is a spiritual being.

THE BODY IS NOT THE MAN

Young students of biology will note with amazement that while in their universities they are, generally speaking, taught that *the body* — with its brain-cells which somehow manage “to manufacture thought,” as a recent scientific writer puts it — is the man, the ancient wisdom de-

“THE SECRET DOCTRINE” AND PEACE OR WAR

clares the body but the “irresponsible organ, the tool of the *psychic* man, when not that of the Spiritual man.”

Let us then turn to another passage dealing broadly with Karma and Reincarnation.

“Yes; ‘our destiny *is* written in the stars!’ Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations — which neither Buddhas nor Christs can escape. This is not superstition, least of all is it *Fatalism*. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths* that lead him in that direction, and he can reach the goal of misery — if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is — KARMA. . . .

“An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer — aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them.”

One cannot but pause a moment to point out that this is one of the *immortal* passages in *The Secret Doctrine*, and that it applies to nations equally with individuals.

THE ‘WAYS OF PROVIDENCE’

“Nor would the ways of Karma be inscrutable were men to work in union and harmony instead of disunion and strife. For our ignorance of those ways — which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them — would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World’s evil

*See *The Voice of the Silence*, by H. P. Blavatsky. From the ‘Book of the Golden Precepts’ — Fragment II.

THE THEOSOPHICAL PATH

would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the 'ways of Providence.' We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or another life. If one breaks the laws of Harmony, or, as a Theosophical writer expresses it, 'the laws of life,' one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer, 'the only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging Angel is only a typified representation of their reaction.'

"Therefore, if any one is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. . . .

ALTRUISM — THE LAW OF HARMONY IN NATURE

"This state will last until man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats — still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if —

'— virtue in distress, and vice in triumph
Make atheists of mankind,'

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own savior as his own destroyer. That he need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom, which warns man to forbear accusing *That* which —

'Just, though mysterious, leads us on unerring
Through ways unmark'd from guilt to punishment'

— which are now the ways and the high road on which move onward the great European nations." — *The Secret Doctrine*, I, pp. 639, 643-5.

THE REAL AND THE FALSE SELF

The truths which shine forth in such passages of *The Secret Doctrine* need no scholarship for their comprehension. They are so simple and natural that a child readily comprehends them, and this Katherine Tingley has been daily proving before the eyes of the world during the past quarter of a century. For children, when taught by those who live Theosophy, early realize the difference between their real selves and the false outer

THE CAUSES OF BEING IN "THE SECRET DOCTRINE"

self that clamors for this or that indulgence, grows sulky, angry, or what not. Râja-Yoga education is what the whole world of children stands sorely in need of.

If the grown-ups could apply some of their thought and attention to these simple truths, the problems of Peace and War would disappear, because the greater problem of life would soon become so engrossing, so absorbing in the infinite possibilities that exist within each and all, that the Kilkenny-cat instinct in man to fight merely for fighting's sake, would of itself vanish.

People who quarrel and fight are not civilized people. When we do become civilized, and our attention and interest become centered more and more on the royal and spiritual possibilities of the human race as a whole, we shall be better able to perceive the grandeur of the following passage in *The Secret Doctrine*:

"There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *SELF-REDEEMED*." — *The Secret Doctrine*, II, p. 420.

THE CAUSES OF BEING IN "THE SECRET DOCTRINE"

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

THE CURE FOR WAR



WHY are things as they are? Why is life as painful as it is to so many, and always has been in any times that we know of? We think that we never asked to live, and when, without our will or asking, this business of living was forced upon us, it is little but pains and troubles. We are surely in the grasp of some power either blind, or cruel and unfair. There seems only the consolation of thinking: Well, anyhow, it will soon be over. The years fly quickly and in a little while there will be rest, if haply the rest of non-existence.

It was to answer this very question, to deal with this very cry, that H. P. Blavatsky labored for so many years of her life and wrote her books. She had searched for the answer along all the paths of thought that men have ever traversed, sure that somewhere there must be a solution. And having found it she gave it to all who would listen and

THE THEOSOPHICAL PATH

read. Things are not as they seem, she said, blind or cruel. At the heart of the universe is love and compassion.

Does it not seem likely that we who are in every way parts of the universe and children of it, with bodies and minds and feelings that arose from it and belong to it, should be able, by the study of life, by looking within and attaining real self-knowledge, to understand the heart and meaning of the root and container of our being? Is it likely that there is no way to understand that from which we came and to which we are so absolutely related?

A BROTHERHOOD

H. P. Blavatsky devoted her whole working life, under the pressure of persecution from the beginning to the end, to show us that there is within ourselves a key to the understanding of this life we live, of this universe in which we live, and to telling us what had been shown and taught to her by a Brotherhood of men who have found this key, a Brotherhood that has always existed on earth and always will so long as there are men and women in darkness and pain and despair, waiting and crying for light.

This life, she said, is not from one point of view the real life, not the life that awaits us once we have learned the lessons that experience can teach and have gained the strength and the power of sympathy that our struggles and pains and troubles can and will at last awaken in us. This life is in this special sense unreal, a dream to which there is the promise for each of us at some time an awakening, nay, awakening after awakening, till at last we reach a reality of being so high and pure and true as to be now inconceivable to us. It is a reality at whose height all the troubles we shall have passed through will have left in us only their results in ripened strength and wisdom.

THE SOURCE OF OUR TROUBLES

The universe, in this ultimate reality, is Divine Thought, a Thought whose reflexion is in each of us, is in fact the soul of each of us. All our troubles arise from our desires and our selfishness, due to our ignorance of what we are. The awakenings are the gradual coming back to knowledge of it. And this Divine Compassionate Thought, the reality of the universe, is itself, stage after stage, renewing itself to greater and greater purpose. Always the renewal, the great Drama of life, with us, parts of itself, as the actors; and then the gathering in of itself for assimilation of all the countless experiences; and then again the renewal and outgoing.

In us, on the small scale, life after life, there is also that outgoing into what we call life, the years of one mortal existence; and then the rest and

THE CAUSES OF BEING IN "THE SECRET DOCTRINE"

time of assimilation of what we have learned and experienced before we go forth into life again. That succession of life after life, reincarnation after reincarnation, is on our little scale what the Divine Thought that sustains all does on its vast scale, innumerable little cycles of our brief lives filling up one vast cycle of the great universal life. In each of these little individual lives of ours we take up the thread where we dropped it at the close of the last, gaining something we left ungained before, adding something to the characters we left uncompleted before, reaping always as we sowed. For so only can we learn and grow. And some time we shall all begin our awakening to knowledge of what we are and why our lives are as they are.

THE DOOR TO HAPPINESS AND PEACE

So the teachings which H. P. Blavatsky gave her life to making clear to all who would listen and read and think are:

(1) That what we call life is the door to higher life and that to yet higher and so again and again, till at last all these passing phases have given place to an absolute reality of life which may be and should be to us an ideal, but which is beyond any human conception and is inexhaustible.

(2) That the Soul of the Universe is Divine Thought and Consciousness, present in the deepest being of each of us, the Divine Self of each of us, striving in us and in all that lives to come into full expression, so that finally all humanity shall be redeemed, shall be as gods and be verily gods. This striving is the vast world-drama, and it reaches its close only after a period of rest to reopen on a grander scale.

(3) That we, all alike insouled by this Divine Soul of all, likewise alternate the little troubled dramas of our lives with periods of rest, returning again and again to earth for the gradual perfecting of ourselves through experience of every kind. And

(4) That this long process of discipline and self-evolution can be quickened and brought to fruition as well as ultimately shorn of its pain *only by that spirit of brotherhood* which brings all men so fully and sympathetically in touch with each other that the separating barriers of personality are broken down and the light gained by each becomes the help and inspiration of all the rest. Progress, in short, must be very slow till all men work to make the inner fact of spiritual brotherhood permeate their whole consciousness, till they feel themselves as one host advancing to one common goal. For they are the many self-conscious aspects of the one Divine, and it is this knowledge that is the root of wisdom, the source of all inspiration, taught in all religions, brought to humanity by all its greatest teachers, and voiced in all her writings by H. P. Blavatsky.

THE THEOSOPHICAL PATH

WAR AND LIMITATION OF ARMAMENT

EXTRACT FROM THE ADDRESS BY W. ROSS WHITE

IT seems to me that, when our statesmen in the world at large are considering the matter of the alleviation of the suffering of humanity and the establishment of peace, if they will go a step further than they have yet gone, it would be one solution of the difficulty. I have in mind the question of the limitation of armaments. If they would abolish entirely all implements of warfare, can you conceive for a moment the nations as they are today, standing with some imaginary grievance against another and, without any means whatever at hand, rushing headlong into this warfare? It would present a situation which would be ridiculous in the extreme. There would be nothing whatever to do but to arbitrate. Yet when our statesmen have conceived some such idea as that, they have never been willing to take the full step. They go only half-way and say: We will limit armaments and thereby reduce the expense of maintaining these tremendous armies and navies, and so reduce the actual suffering. They are not ready to go the full limit and abolish them entirely, and leave themselves— if they feel inclined to work out their grievances — without the implements to accomplish that end.

If some statesman were far-seeing enough to accomplish this, it would put the nations in a position to pause and consider the true situation, which would lead them to understand that the only way to obtain permanent and lasting peace would be this recognition of the common rights and common feelings of all nations, each respecting the rights of the other.



“WE make ourselves more injuries than are offered us; they many times pass for wrongs in our own thoughts, that were never so meant by the heart of him that speaketh. The apprehension of wrong hurts more than the sharpest part of the wrong done. So, by falsely making ourselves patients of wrong, we become the true and first actors.”— *Owen Fellham*

YUAN CHI WATER-TOWER

KENNETH MORRIS

After Li Po

SUN-RAINBOWS and moon-rainbows play
Round and about us night and day;
And sunlight ripples into shade
By eaves and windows wet with spray
From Yuan Chi Water's white cascade.

And through the rainbows, far away
The mountain shines beyond the vale --
Eve's amethyst, green jade of noon,
White pearl and opal under the moon --
Ching-ting Shan on the brink of things.

And we can hear the gibbons wail
Through the night wilds, — and all day long,
And when the moonlit waters pale,
The fishermen below at song;
And all the while the Yuan Chi sings.

Birdlike we seem to float or fly,
Half air, half water-borne, on wings
'Twixt cliff and foam and shore and sky
And the sea-birds that wheeling cry
In flight along the beach below.


Indeed, the whilst those seagulls skim
O'er the tide's breast and the tide's rim
Wheeling and sailing, far and nigh,
I watch, and hardly know, not I,
Which are the birds and which Li Po.

*International Theosophical Headquarters,
Point Loma, California*

CHANGAN IN THE SUI AND TANG PERIODS

I

OSVALD SIRÉN, PH. D.

 SOON after China had been reunited by Wen Ti of Sui, the two old capitals of the country were rebuilt and were again endowed with something of their ancient splendor: Changan became the western capital and Loyang the eastern, the former rebuilt by Wen Ti (or Kao Tsu), the latter by Yang Ti, the second Sui-emperor. The general plan was similar in these two cities, though the western one was superior both in size and regularity. It was evidently the foremost city of the realm and here were the greatest imperial palaces. The plan of Changan became the model for later imperial cities in China and Japan.

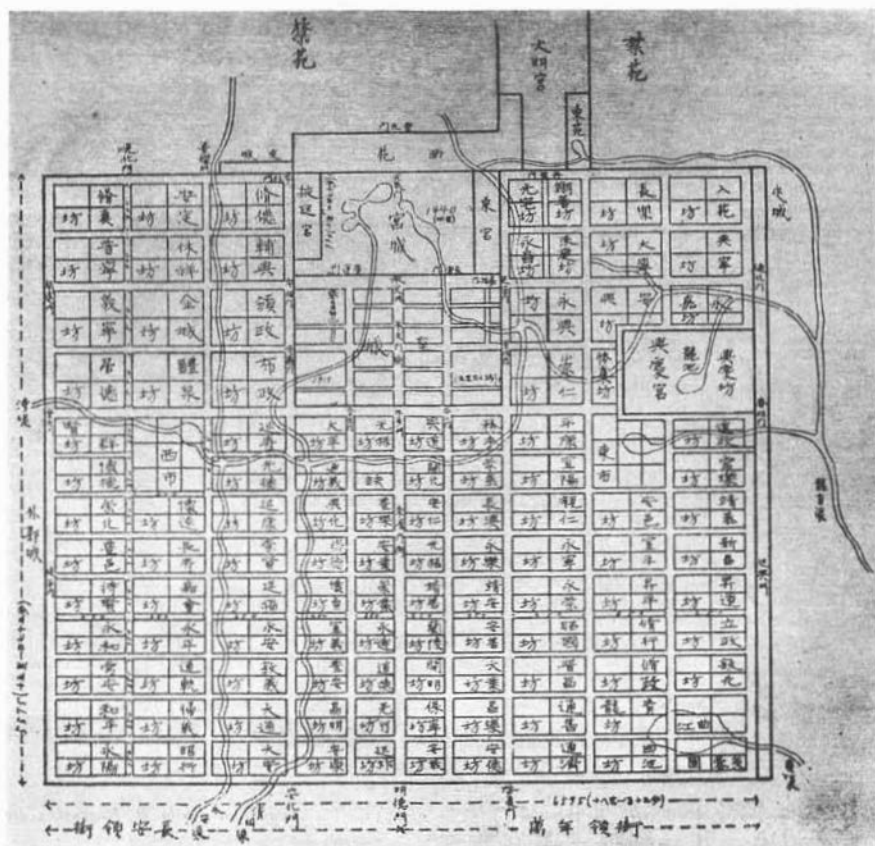
This new capital of the Sui-emperors was constructed to the southeast of the old Han capital. In a southern direction it extended almost to the foot of Chung Nan Shan (the mountain of the southern end); at a little distance to the north of the city was the Wei river and to the east a smaller river called Pa Ch'an. The country to the west was called the Dragon-head plain (Long Shou Yüan). The official name of the place was Ta Hsing Ch'eng (the great prosperous city); it was only from the beginning of the Tang dynasty that the name Chang An Ch'eng (the city of long peace) came into use, and even then it was also known under various descriptive appellations such as Yün Chow (thickly populated city), Hsi Chin (Western capital), Ch'ung Chin (Middle capital) and Shang Tu (superior place). The plan was rectangular, measuring 18 *li*, 115 *pu* from east to west and 15 *li* 175 *pu* from north to south, the whole circumference being about 67 *li*.* It was surrounded by low mud-ramparts (18 feet high) with three gates on the south, east, and west sides and 8 on the north side; *viz.*, on the *south*: Ming Te *men* (gate of clear virtue), Ch'i Hsia *men* (gate of early summer) and An Hua *men* (gate of pacific change); on the *east* Chung Ming *men* (bright spring gate), T'ung Hua *men* (gate of passing through a change), and Yen Hsing *men* (gate of prolonged prosperity); on the *west*: Kai Yüan *men* (gate open to far off places), Yen Ping *men* (gate of prolonged peace), and Chin Kuang *men* (gate of golden light). The northern boundary adjoined the southern side of the imperial gardens; to the east of Kung Ch'eng (the imperial palace) there were five gates and to the west of it three, *i. e.*,

*One *li* is roughly speaking one third of an English mile, though sometimes a little more. A *pu* is a step equaling about five and one half feet.

CHANGAN IN THE SUI AND TANG PERIODS

Ching Yao men (gate of hopeful star), Pao Lin men (gate of fragrant woods) and Kuang Hua men (gate of glorious reign).

The imperial palace was situated in the midst of the northern section of the city, facing south where it bordered on the so called imperial city (Huang Ch'eng), the quarter which enclosed the government-offices and similar buildings. On the north side of the palace was a garden called



From Tokyo Imperial University monograph

Lomaland Photo. and Engraving Dept.

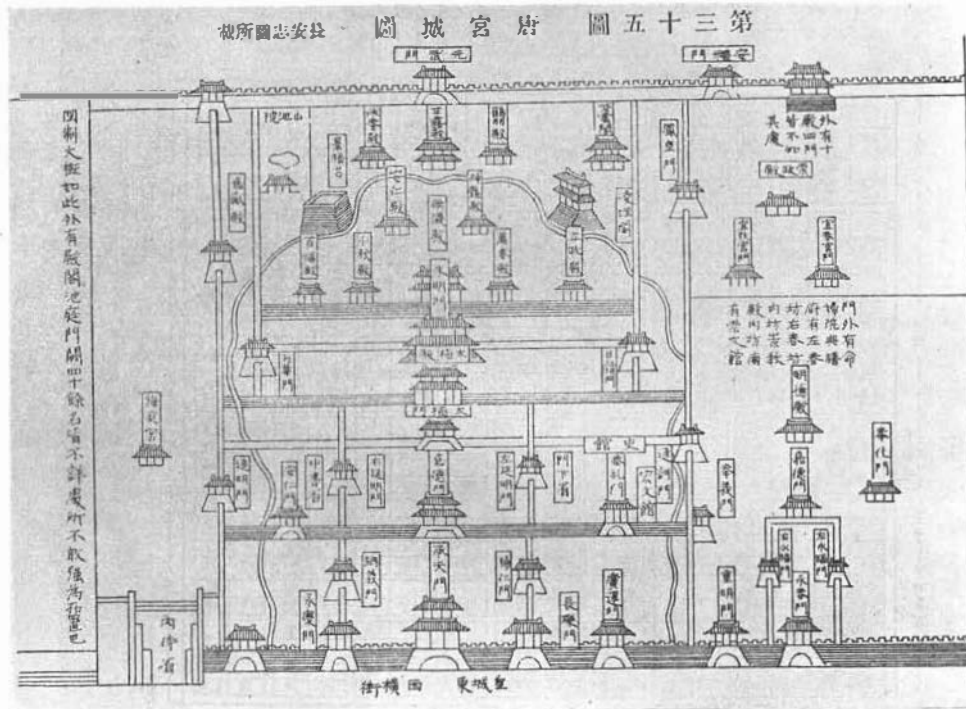
A GENERAL PLAN OF THE CAPITAL IN THE TANG PERIOD
(According to the Changan chronicle)

Hsi Yüan (Western garden) and still further northward a larger garden or park, called Chin Yüan (forbidden park), which extended all the way down to the Wei river. Special officials were in charge of the different quarters of this garden, one of them called minister of 'eternal joys' which seems to indicate that great festivals were held in this park. The famous palace of Tang Kao Tsung, Ta Ming Kung, lies to the east of the garden, forming a rectangle outside the northern rampart of the city.

THE THEOSOPHICAL PATH

It was constructed in the first year of Lung So (A. D. 661). The Hsing Ch'ing *kung* (palace of prosperity and delight) also called Nan Nei (the southern interior) was situated outside the city towards the west. It was constructed by Hsüan Tsung and completed in 729. The following year a secret passage was opened between Ta Ming *kung* and Hsing Ch'ing *kung*.

The central gate of the palace city was called Ch'eng Tien *men* (Heaven receiving gate). The broad street which started from here leading straight



From Tokyo Imperial University monograph

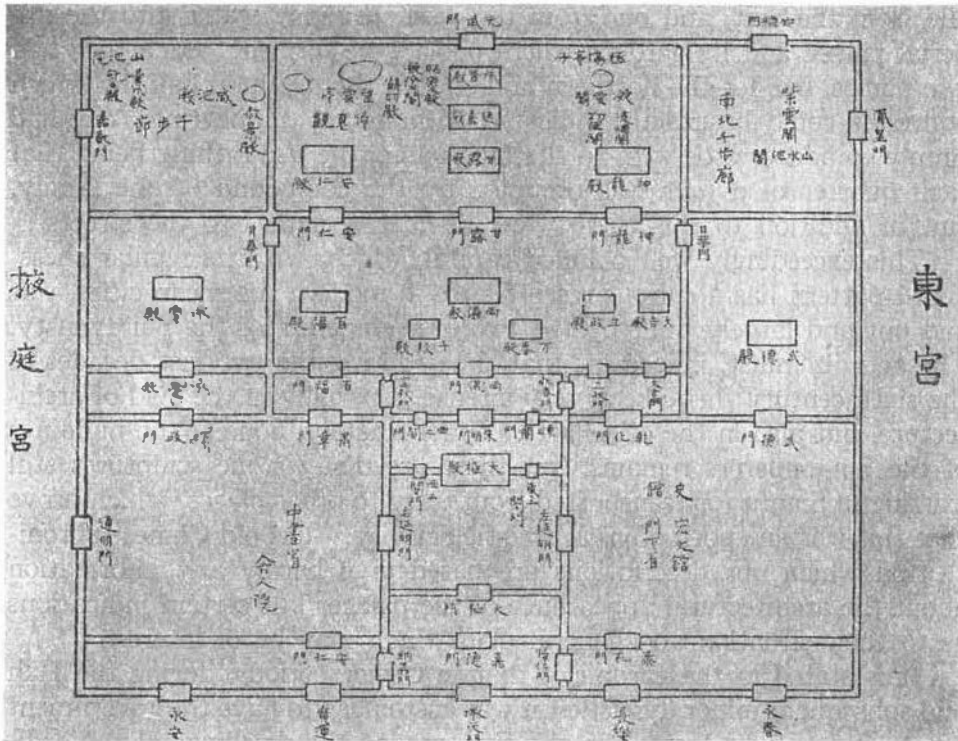
Lomaland Photo & Engraving Dept.

PLAN OF THE MAIN BUILDINGS IN THE OLD PALACE CITY
IN THE SUI AND TANG PERIODS
(According to the Changan Chronicle)

south divided the imperial city in two equal parts. Passing through a gate in the imperial city wall, called Chu Ch'iao *men* (red sparrow gate) it continued in a straight line to the middle gate in the southern rampart called Ming Te *men*. By this central street the whole city was divided into two halves, *i. e.*, Wan Nien *hsien* to the east and Chang An *hsien* to the west. Each of these districts was intersected by five more streets running north and south, while 14 equally straight streets divided the city transversally: The rectangular blocks or lots formed by these streets

CHANGAN IN THE SUI AND TANG PERIODS

were called *fang*. These formed, so to say, the units by which the whole city-plan was built up. There were three rows of *fangs* on either side of the imperial city and 13 in each row from the north to the south, a number which was chosen to correspond to the twelve months of the year plus the intercalary month which is introduced in certain years according to the lunar calendar. In the central part of the city which formed the continuation southward of the imperial city (and palace) there were four rows of nine *fangs* and nine streets leading east-west. The four rows



From Tokyo Imperial University monograph

Lomaland Photo & Engraving Dept.

GENERAL PLAN OF THE OLD PALACE CITY IN CHANGAN
 Drawn on the basis of various Chinese Chronicles by Professor T. Sekino

corresponded to the four seasons, and nine was, of course, the perfect number, often introduced in ancient Chinese symbology. According to Chu Li (Rites of the Chow dynasty) an imperial city should have 9 main streets. The *fangs* in these four rows were divided only from east to west and had no streets running south and north in order to prevent polluting human breath from this district penetrating to the emperor's palace. All the other "fangs" were intersected by streets crossing at right angles, and at the ends of these streets were special gateways. The

THE THEOSOPHICAL PATH

width of these lots increased also considerably towards the eastern and western ramparts; in the two rows closest to the great central street they are only 350 *pu* (steps) wide; in the next rows 450 *pu*; and in the three following rows on each side 650 *pu*. The length of these *fangs* (north-south) was 350 *pu*, but those at the sides of the imperial city measured 350 *pu* in length, and the two furthest to the north 400 *pu*. The two market-places, Tung Shih and Hsi Shih, measured 600 *pu* on each side, and the street round the city was 100 *pu* wide.

There were four canals flowing into the city; two from the south, one from the east, and one from the west, bringing water into the imperial palace and its gardens where pools were formed. Each *fang* had two names, one for the northern and one for the southern half, by which addresses could be exactly indicated without any numbering; one had simply to add east or west to the *fang*-name, the usual thing being that each quarter of a *fang* was occupied by the compound of one family. But in addition to this there were, of course, names to the streets.

This exceedingly well planned capital, which, with its regular chess-board pattern has a curious resemblance to modern American cities, was laid out and largely built by the two first emperors of the Sui-dynasty. The activity must, indeed, at that time (during the two last decades of the sixth century) have been very intense, especially in the field of architecture, but also in the other arts. Unfortunately, none of the buildings of the Sui-emperors remains, but there are many stone sculptures still existing in Sianfu (or transported from there to other places) which prove that this was an epoch of great artistic activity. The old Chinese chronicles on which our descriptions are based give hardly any information about the architectural appearance of the palaces but certain indications as to their situation and general plan which may be of interest.

It is stated in the chronicles that in earlier periods, during the Han and subsequent minor dynasties, it was customary to have the government offices and palaces located in the city, among the dwellings of the ordinary people, but in the new Sui-capital this was changed: a special quarter of the city was set apart exclusively for the government office and the imperial guards, an arrangement which was also introduced in Peking. This quarter was called the Imperial city, Huang Ch'eng or Tzu Cheng, and in Changan it was located south of the Imperial palace, while in Peking it surrounds the palace-city on three sides. It measured 5 *li* 115 *pu* from east to west and 3 *li* 140 *pu* from north to south. It had no such *fangs* as the rest of the city, but was divided into smaller house-blocks by four streets running north-south and five streets crossing these in an east-west direction. The southern wall of Huang Ch'eng had three gates: the Chu Ch'iao *men* in the midst. An Shang *men* (gate of superior

CHANGAN IN THE SUI AND TANG PERIODS

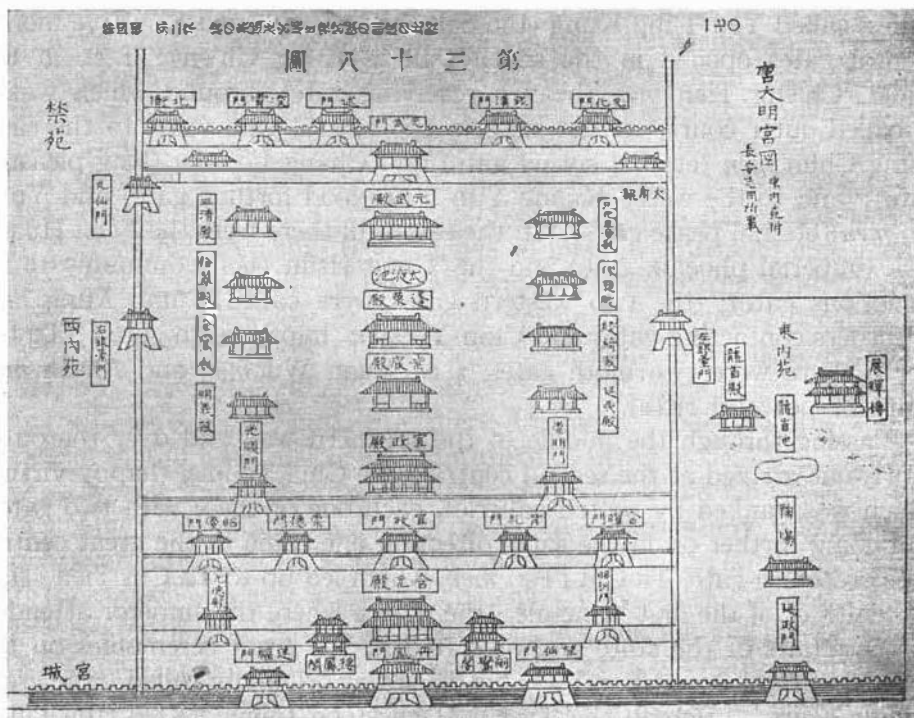
peace) to the east, and Han Kung *men* (gate containing light) to the west. There were furthermore two gates on the eastern and two on the western side (with their special names), and one to the north, Yen Hsi *men* (gate of prolonged happiness) which formed the communication with the palace-city. This was divided from the Imperial city by a broad street or avenue measuring 300 steps in width.

The palace-city of the Sui-emperors occupied an area of 4 *li* from east to west and 2 *li* 270 *pu* from north to south. On the north it was adjoined by the Hsi Yuan (Western garden), to the east of it lay the crown prince's palace, known as Tung Kung, and to the west the palace of the Courtladies, called Yen T'ing Kung (the palace of the side court). Five monumental gates opened in the south wall of Kung Ch'eng; *i. e.*, in the midst, Ch'eng Tien *men* (heaven receiving gate), around which was a so-called outer court; at the sides of the central gate were, to the east: Yung Chun *men* (eternal spring gate) and Chang Lo *men* (long pleasure gate); and to the west: Kuang Yün *men* (good fortune gate) and Yung An *men* (eternal peace gate). In the east wall there were the Feng Huang *men* (imperial phoenix gate) and the T'ung Hsün *men* (communicate instructions gate); the two western gates were called T'ung Ming *men* (clearness contacting gate) and Chin Yü *men* (happy reign gate). To the north there were two more gates, *i. e.*, Yuan Wu *men* and An Li *men* (gate of peaceful rites).

Passing through the middle of the southern wall and over the outer court, one arrived at the second central gate Chia Te *men* (happy virtue) which was flanked by roofed galleries, each one of these with two gates, and going further on in the same direction one came to the great central gate or Zenith-gate, Ta Chi (Tsi) *men*, which led up to Ta Chi Tien (Hall of Zenith or of the first principle), the palace where the emperor attended to the affairs of the state and officiated at the great ceremonies on the 1st and 15th of every month. This place was originally called 'the great middle court.' Behind the Ta Chi Tien stood Liang I *t'ien* (the hall of the two rites) in the so-called inner court where the emperor attended to the affairs of the state on ordinary days; at the sides of this were the halls 'of ten thousand springs' and 'of a thousand autumns' besides several other *t'iens*, *t'ais* and *mens* which it would take too long to enumerate. Just to the north stood Kan Lu *men*, leading up to Kan Lu *t'ien*, the palace of sweet dew; the court in front of this building was called Yung Hsiang (the eternal lane). It was provided with walls and gates. North of Kan Lu *tien* were two more palace-halls, Yen Chia *tien* (prolonged happiness) and Ch'eng Hsiang *tien*, to be passed before reaching the central northern gate, Yuan Wu *men*, which led into the Western garden. A number of other halls and gates are still enumerated in the

THE THEOSOPHICAL PATH

chronicles, but, however interesting their names may sound, they tell us nothing about the architectural character or composition of the buildings. A great deal of uncertainty remains also as to the exact position of some of these buildings, because the maps given in the Chang An Shih, the Tang Lu Tien and the Sian Fu Shih do not correspond. It is, however, quite evident already from the fragmentary information quoted above that the general plan of the palace-city of Changan corresponded quite closely to that of the 'Purple Forbidden City' of Peking, though it was arranged on a grander scale.



From Tokyo Imperial University monograph

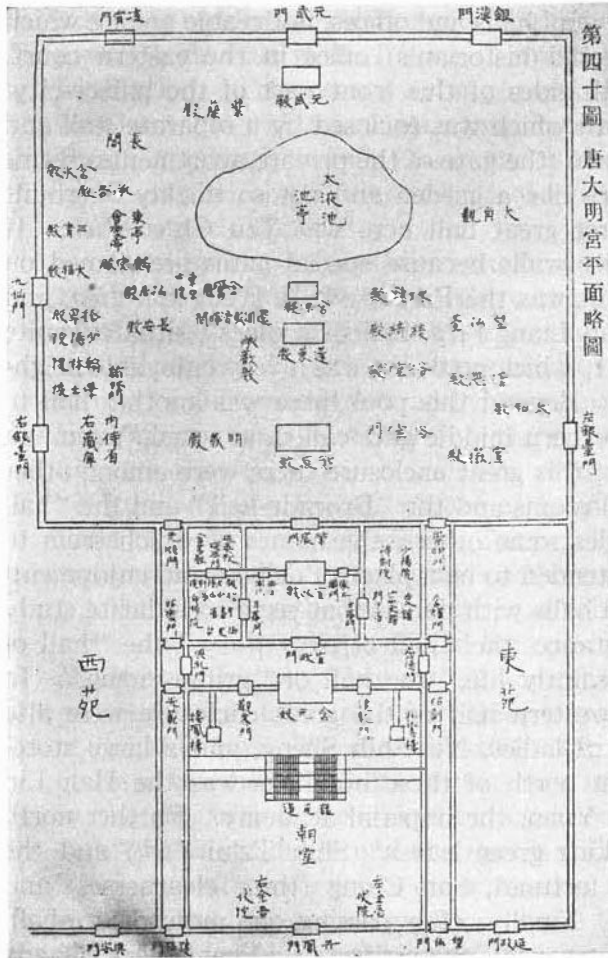
Lansland Photo & Engraving Dept.

PLAN OF THE TA MING KUNG PALACE CITY
(According to the Changan Chronicle)

Ta Ming kung, 'the great illuminating palace,' the famous palace of emperor Kao Tsung of Tang was situated to the north-east of Kung Ch'eng and was therefore also known as Tung Nei (the eastern interior). It was built into the eastern side of the imperial garden. It measured 5 li from north to south and 3 li from east to west. There were five gates on the south front; the middle one called Tan Feng men (gate of the red phoenix). The names of the other gates may here be left out; they are of the usual kind, referring to ceremonies, prosperity, and peace.

CHANGAN IN THE SUI AND TANG PERIODS

The two side-walls, on the east and west respectively, were also provided with two gates each. The main central gate in the north was again called *Yuan Wu men* (the gate of origin) and the two gates west and east of this, *Ling Yun men* (reaching the sky) and *Yin-Han men* (gate of the milky way). The main building behind the Red Phoenix Gate was the *Han Yuan tien* (the hall of the first principle); it was here that the emperor came to perform certain ceremonies on the New Year's day and the day of the Winter Solstice. The building was of considerable size, measuring about 500 *pu* (about 2750 feet) in width. It stood on a platform which was about 45 feet high and divided into three terraces, seven flights of steps leading up to the top of the terrace on each side. This description answers rather closely to the composition of *T'ai Ko tien*, the main hall of the imperial palace of Peking, which also stands on a platform divided into three terraces, although there are only five flights of steps on the façade instead of seven, and the dimensions are smaller. The gallery in front of the hall had two towers, *i. e.*, *Hsiang Lan Ko*, (the tower of the flying phoenix) and *Ch'i Feng Ko*, (the tower of the nestling phoenix).



PLAN OF THE TA MING KUNG PALACE CITY

Reconstructed on the basis of various descriptions
by Professor T. Sekino

Under these towers was an audience-hall, in which was kept the *fei shih* or red stone and the drum for announcing the arrival of the officials, and

THE THEOSOPHICAL PATH

also the offices of the imperial guards. The gate just behind the Han Yuan *t'ien* led into the interior court, 'Nei Chao,' and at the further end of this stood the Hsüan Cheng *t'ien*, the hall for proclaiming laws. The gates at the sides of this hall which opened into the eastern and western sidecourts were called the 'Sunflower gate' and the 'Moonflower gate.' In both side-courts stood several halls and offices, noticeable among which is the chronicler's (or imperial historian's) office in the eastern court. Wide streets ran along both sides of this front part of the palace-city. The larger part further north which was enclosed by a separate wall and entered by the Tzu Ch'en *men* (the gate of the private apartments) seems to have been arranged more like a garden and not so thickly overbuilt as the front part. The first great hall here was Tzu Ch'en *t'ien*. It must have been enclosed by walls because special gates are named on both sides of it. Behind this was the Paradise hall, P'eng Lai *t'ien*, and at the back of this the Han Liang *t'ien*, hall of coolness, situated quite close to the great pond Tai I, which no doubt was a very enjoyable neighborhood in the hot season. Beyond this pool there was another hall to pass before reaching the northern middle gate called, as usual, Yuan Wu *men*. In the eastern half of this great enclosure there were among other buildings, the imperial bath-rooms and the "Brocade-hall" and the "hall of the Jewel-Mirror," besides some others, the names of which seem to indicate that this was all intended to be a place of delight and enjoyment. In the western part we find halls with names that seem to indicate study and meditation, as, for instance, the "hall of clear duty," the "hall of long peace," the "hall of saintly life," the hall of "griffin-virtue." In the southern part of this western half of the great enclosure were also special quarters for the court-ladies, Nei Shih Sheng, and a large store-room, Yu Tsang Ku. Just north of these buildings was the Han Lin *men* leading in to Han Lin Yuan, the imperial academy. Further north there was the 'hall for picking green leaves' (Shih Tz'ui *t'ien*) and the three halls, Ta Fu (great fortune), San Ching (three clearnesses) and Han Ping (containing ice). Finally, after passing one more palace-hall, Ch'eng Hsiang (receiving fragrance), one arrived at a long gallery (Chang *ko*) and the "hall of the purple orchid" (Tzu Lan *t'ien*) situated to the south-west of the middle northern gate. All these and several other halls, galleries, and gates are mentioned in the Sian Fu Shih but it should be remembered that the other chronicles indicate different names and locations for some of the buildings.

To give an absolutely exact detailed account of all the parts of the palace-city is not possible on the basis of the Chinese chronicles and their maps, but the general principles of composition and the use of the main buildings are quite clear. It is noticeable that both the Kung

CHANGAN IN THE SUI AND TANG PERIODS

Ch'eng of the Sui-emperors and the Ta Ming Kung were composed so that the main buildings formed the axis of the whole enclosure. The great ceremonial halls lie in the front part which was usually known as the central court, and behind this was the inner court with the minor official buildings, while the farthest parts of the palace-cities were disposed as residential quarters for the imperial family, spreading out over a very wide area with all sorts of minor halls for enjoyment, study, and meditation. This general arrangement is typical in the imperial palaces in China; it was taken up again in the palace of the Sung-emperors, Pien Ching Kung, in Pien Liang, and in the new palace-city of the Mongols in Khanbalic, and it may still be observed in the Purple Forbidden city of Peking.

The imperial palaces of Changan were destroyed long ago; the only thing that remains of them, above the ground, is a mud-terrace to the north-east of the present city-wall, that is to say, at the place where the wonderful Ta Ming Kung once stood. This mud-terrace consists of one broad central part and, projecting from it in a southward direction, are two smaller terraces. The situation and size of these seem to indicate that they are the remains of the great central hall, Han Yuan *t'ien* and its two towers. More exact information about these or other halls that formed part of the Tang palace-city can hardly be reached until archaeological excavations on the spot are permitted.

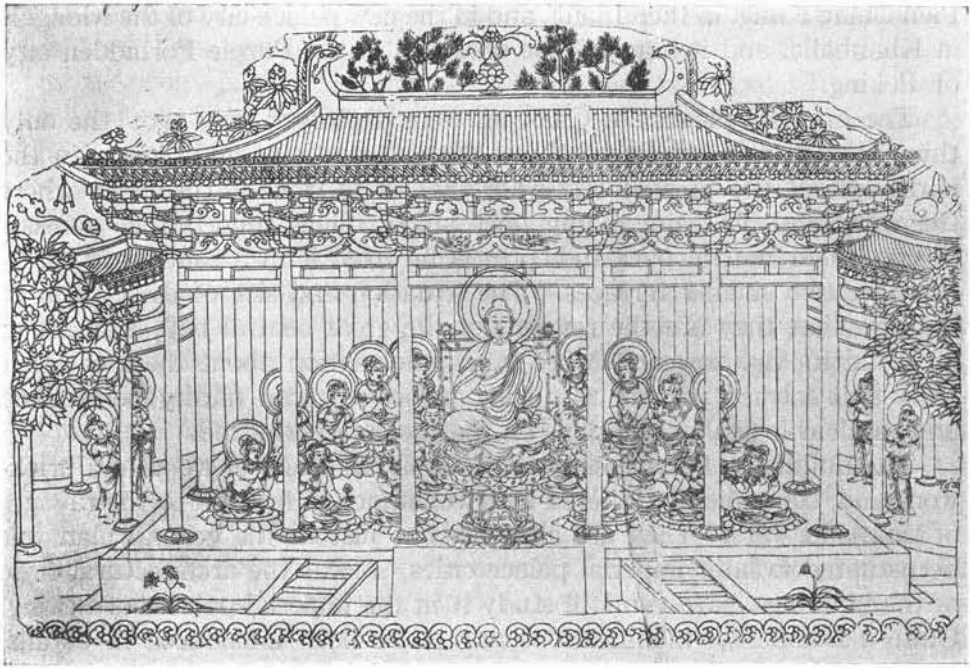
The buildings themselves were probably all made of wood and brick-work and, consequently, offered little resistance to fire and to the ravages of time and wars. They are all gone, but just as the general plan was perpetuated in later imperial palace cities, so was the architectural style of the buildings. We can still study it in the imperial palaces of Peking. Quite a number of modifications may have been introduced in details, in the proportions and in the decoration, but the general type of the *t'ien*, the *kung*, the *lu* and the *men* is still the same as in the Tang time. They are all constructed on a wooden frame of columns and beams, carrying the high projecting roofs, while the wall-spaces are filled in with brick-work or plastered clay.

In China there are no buildings from the Tang period, except brick pagodas, that are still preserved, but in Japan may be seen some temple-halls of the VIIIth century which are faithful reproductions of contemporary (or somewhat older) Chinese buildings. Most interesting in this connexion is the *Kodo* of Toshodaiji, near Nara, because this hall once actually formed part of the imperial palace in Nara and was later moved to the site of the temple. It is a quite simple, low building with two rows of columns all around, nine spans on the long sides and four on the shorter sides. The roof is exceedingly high and broad, so that it almost gives

THE THEOSOPHICAL PATH

the impression of weighing down the rather low supports. These are, however, of a very sturdy kind and so are the other members of the constructive framework. The five middle spans on the façade are to be opened (with trellised doors) and two spans at each end are provided with windows of a similar character.

To get a proper impression of the special architectural features of the Tang palaces we can do no better than direct our attention also to the *kodo* at Toshodaiji which is a more important building than the *kodo*



Lomaland Photo & Engraving Dept.

STONE ENGRAVING OVER THE ENTRANCE-DOOR TO THE
TA YEN TA PAGODA ILLUSTRATING A TEMPLE-HALL
OF THE TANG PERIOD

of the same temple and erected in a style directly borrowed from China. The very close connexion with China is confirmed by the fact that practically all the architectural details of this building are to be found in a large stone-engraving of a temple-hall over the entrance-door to the Ta Yen *t'a* pagoda, a famous building of the Tang epoch which still stands just outside Sianfu. We will return to this pagoda later on but must first try to obtain some more information about the particular characteristics of Tang palaces.

Although the *kodo* of Toshodaiji has undergone a restoration in the

RELIGION

Tokugawa period it has retained in all essential parts its original architectural features. It stands on a stone platform and has on the façade an open gallery of eight spans. The inner columns are partly bedded in the plastered clay wall. (The outer connecting beams and very large windows are later modifications). The façade-columns stand on low, molded stone socles and have a slight entasis; they are, as usual, connected by beams at the top. Then follow three rows of remarkably large, heavy brackets, projecting far out, and over them the ceiling is visible, a feature which is unknown in later buildings. Very characteristic also is the form of the heavy square sloping beams which project over the brackets, and support on their ends a kind of consols on which the purline, which makes the bed for the rafters, rests. The construction as a whole is remarkably strong and solid. Its different members are rather broad and heavy, as compared with corresponding parts in later buildings where they are much slighter. The magnificent saddle-roof has no gables but slopes equally towards the four sides forming what the Japanese call an *azunaya* roof. The ridges are high, ending at the corners in two successive hornlike protrusions, while two big bird heads on long necks form the ends to the central ridge.

Practically all the architectural details mentioned above can be identified on the stone engraving of a temple-hall in the Ta Yen t'a pagoda which, indeed, must be taken as a strong proof of the fact that the *kodo* of Toshodaiji is a characteristic example of Tang architecture. Other buildings in Japan of the same period could easily be mentioned but they simply tend to support what already has been said in reference to the Toshodaiji *kodo* which is the finest and most palatial of them all.

(To be continued)

RELIGION

H. T. EDGE, M. A.

“Our endeavor has been to uncover the ruin-encumbered universal foundation of religion.”

— H. P. Blavatsky

“There is no religion higher than truth.”—Motto of the Theosophical Society.



RATIONAL and appealing faith is the great need, the heart-hunger, of many earnest people today. They need an anchorage for their hopes. They hunger for fixity amid the swirling currents. Religion is the bread of life for them; yet what they can find under the name of religion seems to them like the

THE THEOSOPHICAL PATH

clay-and-acorn bread that stuffs without feeding the famine-stricken. The very faiths themselves need vitalizing.

Yet as sure as there is a universe and human souls in it, there must be truth and laws. And is it conceivable that man should possess a reasoning mind and a need to know the truth, and yet be forever debarred from attaining it?

The universal foundation of true religion is a *knowledge* of the truth concerning the nature of man and the nature of the universe of which he forms a part. All through the vast cycles of human history — which stretch much farther back than our scholarship has yet penetrated — there have been men who have attained to this knowledge, and who have come forth as messengers and teachers to the rest of mankind. Thus have been founded great religious systems. But behind all these religions stands the great root from which they have sprung — the Wisdom-Religion of antiquity, about which Theosophy tells. It is encumbered with the ruins of outworn civilizations, corrupted religions, and the débris from numerous waves of barbarism. But it can be resurrected and reconstructed, as the archaeologist disencumbers and reconstructs the glories of the far past.

A true faith is demonstrated by its power to answer our questions, to solve the enigmas that beset us.

Theosophy is not a religion: it is not a body of doctrines with definite dogmatic boundaries. It is rather a *method* or a *key*, which can be applied indefinitely to all sorts of problems; just as algebra is not a fixed system, but a method which can be applied to the solution of many problems outside the scope of arithmetic. Equipped with this method, the student of life, though he has the same facts before him as previously, is enabled to penetrate deeper into their significance.

Theosophy is science, with the scope greatly enlarged. That is, it means the application of human intelligence to the discovery of truth. And after all what more can man do than use his own intelligence?

The unfortunate thing, which has to be corrected, is that the word 'intelligence' has come to have a meaning which excludes ethics. This is a consequence of the antagonism that has subsisted between religion and science — two artificial categories which should be one. But the ancient teachings, which are upheld by Theosophy, show that the human intelligence wears a markedly twofold aspect, according as that intelligence is (on the one hand) involved in the selfish propensities, or (on the other hand) allied with those higher sentiments of human nature which prompt us to beneficent and unselfish ideals. It is of intelligence in this higher sense that we speak when we say that man must use his own intelligence for his own salvation. It is this aspect of the intelligence that is used for the discovery of truths relating to right conduct; the lower

RELIGION

aspect of the intelligence finds its proper use in enabling man to adapt himself to his material circumstances.

It is the thesis of H. P. Blavatsky's *Secret Doctrine* that there has always existed the Wisdom-Religion, otherwise spoken of by her as the Secret Doctrine; and that this great system is a masterkey for the interpretation of all religions and mythologies, while it is at the same time their common source. She enunciates and explains the various tenets of this system; and, by means of a great number of citations, proves that the system and its tenets can be traced throughout all the religions and philosophies and shown to be single and uniform. Its most important tenets are secret because they cannot be communicated to people in general; and this secrecy is a necessity rather than a policy. And why so? Because our capacity to understand and to profit by truths depends on the degree of our development. This is a fact that has to be recognised in science; for we cannot make clear to the uninitiated those scientific teachings whose comprehension depends on a knowledge of the higher mathematics. And this fact acquires far greater significance in the case of those matters dealt with by the Secret Doctrine than it has in the case of those matters of which ordinary science treats.

This consideration should suffice to convince an inquirer that the vital truths cannot be immediately communicated to all and sundry; but that they must be gradually approached and *won*, as a result of earnest study and serious effort in the arena of self-mastery.

Hence those who hunger for truth and cannot see their way to it, may gain hope from the reflexion that it is within their power to remove from their own character certain obstacles which are preventing them from attaining to their desired goal.

Doctrines which teach that man is radically perverse, and that a power external to himself is needed to save him, create a false antithesis between God and man. Man removes the divinity from his own nature and places it elsewhere. He regards his own human life as sinful and material, and then compensates by imagining a deity that is all good and spiritual. Instead of seeking outside for the divine and spiritual, he should seek within. The 'Son of God' is man's own Higher Self; and great Teachers like Jesus the Christ are advanced men in whom the Son has become manifest, and who seek to guide other men on the path which they themselves have trodden.

There is a great universal and eternal Religion underlying all religions; but it is not so much *a* religion as it is RELIGION itself. For Religion is a spirit, while religions are forms. It is evident that the spirit of Religion is stirring the dry bones of dogmatism and compelling the adherents and teachers of creeds to adjust themselves to the expanding needs of mankind.

THE THEOSOPHICAL PATH

This means that man considers his own judgment as the final court of appeal, even in matters of religion. And this again is evidence of the fact that man does possess a living faculty for discerning the truth.

The picture of mankind presented by Theosophy is not one of a race climbing up from animalism, but one of a very ancient race of *men*, who often and often in bygone ages have attained to great heights of knowledge; and the facts ascertained by archaeologists tend more and more to establish this view of past human history. This view is consistent with the facts concerning human nature as we find it actually to be: man tends ever to revert to ancestral types; he is filled with latent memories, which may at any time awaken and become apparent in geniuses and great leaders and teachers.

The essence of true Religion is that divine knowledge is within the reach of man; and the way has often been pointed out — to overcome his lower nature, which is the obstacle to attainment. Religion is loyalty to the truth, or to the real laws of human nature; it is the recognition of obligations due from man as a spiritual being. Our ignorance is due to the fact that we permit ourselves to be mastered by desires and weaknesses. If we are to achieve greater ends, we must sacrifice lesser ones. Knowledge is not withheld from man except by his own infirmities; as soon as he can prove himself worthy of it, or able to wield it, it will be his by a law of his nature.

THE TURNING TIDE Two Recent Books — A Review

TALBOT MUNDY



WE are the masters of our destiny, and our modern world appears to be waking to that fact, which the ancients knew well enough. They looked forward, whereas we for the most part waste time wishing for the might-have-been, blaming ourselves, our politicians, and our forebears for the dilemma with which we are faced, so psychologized by evil as to view the future only through the lens of hopelessness. Nevertheless, there are those who see that the past, so far as we can change it or its consequences, is a closed book; “nor all thy piety nor all thy wit can . . . cancel half a line, nor all thy tears wash out a word of it.” The past is sealed. Remains to scan the future, to relay its courses; and it *can be done*. There are more armed men in the world today than there were in 1914, and there is less apparent

THE TURNING TIDE

Brotherhood; but that is only on the surface, for the tide has turned — that “tide in the affairs of men” that sweeps whole nations forward, or drowns them. We have our choice to sink or swim.

The clearest symptom of the turning tide is discontent, as often as not amounting to contempt for outworn theories. There is not one land remaining in the world in which the doctrine of the righteousness of war is not dishonored and discredited. It is still possible to believe, and to make others believe, that war is inevitable, but the prospect is no longer viewed with zeal. Treaties to prevent war are regarded cynically, but only because it is known how lightly “scraps of paper” were regarded in the past. There are comparatively very few today, even among those who constantly proclaim the certainty of future war, who are not ready to mock the theory that war can possibly benefit even the conqueror. It is beginning to be understood at last that no good comes of evil. And although that understanding brews despair in the hearts of those who can see nothing but evil on every hand, there are those who dare to look a second and a third time, and to hope, and to shout their hope above the din of pessimism — a brave, increasing company, not least of whom are L. P. Jacks and H. G. Wells, authors to whom the world is lending an increasingly attentive ear. The time is ripe. Their doctrine may be wrong. But it will not be their fault if the world does not look for itself, and hope again, and through hope discover a way out of its predicament.

It would be unfair to Wells, Jacks, and the world to pretend that either man has been doing more than splendid plow-work. They are breaking up barren fields in a dreary, horizontal wilderness, preceded in the task by G. B. Shaw, who smashed immovable rocks of self-contented stupidity, using a disrespectful hammer and the acid of merciless ridicule. The seed is being sown by another hand. The cultivation waits for the rest of us to do.

All three men — Shaw, Jacks, Wells — are perfectly aware that what the world needs is spiritual thinking. It may be that they all three know what spiritual thinking is. But if so they have held their hand wisely because if they had sown that seed in the unploughed waste of materialism, it never could have sprung up. What little spiritual propaganda they emit suggests plowmen whistling at their work, not accomplishing much music (the tune is now and then off-key) but encouraging themselves, which is the main thing, for because of it the breaking of long furrows in the rock-ribbed thought of men is being well done. One does not plow a wilderness by arguing in terms of semiquavers; nor need one respect the plowman any less if a blackbird's song in the hedgerow fails to divert his attention from the excellence of bread and cheese. For

THE THEOSOPHICAL PATH

after all, and in the last analysis, it is of bread and cheese that all three sing. The point is, they are honest plowmen.

It is possible to imagine that Shaw, Jacks, and Wells may be dissatisfied with the seed that someone is planting in their tireless wake, for it is seed of a forgotten sort. All plowmen are conservatives. Cincinnatus, be it remembered, went back to his plowing after he had saved Rome; he broke up what was wrong, prepared the soil for something better, and, when the progress came, took no delight in it. Nevertheless, he was a hero and his name survives, as those of Shaw, Jacks, and Wells surely should do long after the names of the abominations they assail shall have been forgotten.

Shaw has been so praised and hated, and so gloriously misunderstood; so much of his sledge-hammer work has been done, and he has survived the hornet-stings of criticism so cheerfully, that he may be left chuckling while he considers some new satirical assault on the world's cruelty and self-esteem. Shaw is sure to be surprising when he swings his sledge again. Meanwhile, Wells, and Jacks are more in the public eye.

"MEN LIKE GODS"

H. G. Wells has come out openly and said: "I desire the confederation of mankind." In the first of a series of syndicated newspaper articles, which provide for him a more numerous and probably more attentive audience than any previous writer has ever had in his own lifetime, he prefaces his effort with a statement which assures us we are not wasting time listening to a mere experimenter with the world's emotions. "Since 1917," he writes, "I have given much more of my waking life to that vision of a confederated mankind than I have given to any other single interest or subject." Good. That means, we have a duty to ourselves to listen seriously, for whatever may be said in disparagement of Wells by his critics he is undeniably a thinker, whose mode of expressing his thought is clear, who habitually thinks before he writes, and who is not afraid to irritate those who do not agree with him.

Men Like Gods (1923) preceded these newspaper articles. It is the most recent of forty-five books by the same author, and it seems to be his effort to depict a vision that he sees, toward which he would like to lead the world. He seeks to show us what the world might be, if we would only abandon all the idiotic suppositions and false standards that have led us to the present state of conflict; and he undoubtedly succeeds in describing a prodigiously more agreeable planet than that on which we live and move and have our being at the moment.

His hero, Mr. Barnstaple, is a typical Wells hero, a kindly, obscure,

THE TURNING TIDE

rather bewildered father of a family, who loves his wife and grown-up sons with quiet devotion, but who finally rebels against the tyranny of a suburban household and starts out in a small motor-car on a vacation by himself. By a miracle that leaves the reader to imagine what he likes about Einstein's Relativity, but that does not preclude the probability that Wells has been studying *The Secret Doctrine*, Mr. Barnstaple suddenly finds himself on another planet, on another dimension. The miracle turns out to have been engineered by two scientific experimenters on this fourth-dimensional planet, and the same explosion (or whatever it was that happened) catches in its vortex and transfers along with Mr. Barnstaple another motor-car full of individuals whom the author adroitly uses to typify those elements of society that are holding our own world back from the fair development that would be possible if it were not for their political power, their stupidity, and their convictions.

The limousine's occupants consist of Mr. Catskill, Secretary of State for War; Mr. Burleigh, a great conservative leader; Lady Stella, one of the upper ten; Mr. Freddy Mush, secretary to Mr. Catskill and incidentally an intellectual poseur; Father Amerton, a Roman Catholic priest very much 'in society,' whose reputation has been made by denouncing society's sins; and Robert, the chauffeur. To these, in yet another car that has been caught in the blast of the experiment, are presently added Lord Barralonga, a business man who has recently purchased a peerage; Miss Greta Grey, a rather notorious actress; an American named Hunker, the 'cinema king'; Émile Dupont, a Frenchman; and Ridley, a chauffeur. The party of 'earthlings' now includes sufficient pegs for the author to hang most of our world's stupidities to, with Mr. Barnstaple charmingly and modestly acting the part of Magdalene. He is the only sympathetic character among the 'earthlings,' as the author manifestly intends, and Mr. Barnstaple is so well drawn that he succeeds in balancing the purposely exaggerated crudity of all the others. But it is perhaps a pity that Lady Stella was not used to illustrate the effect on a really spiritual-minded woman of being suddenly transferred to the author's fourth-dimension planet.

In fact, the book's one weakness is that there is not a woman in it whom we can like and with whom we can sympathize, as we like and sympathize with Mr. Barnstaple. Even among the Utopian women whom we meet in the course of the story there is none whom we feel particularly sorry to leave behind us when the story is finished, although the author devotes considerable space to describing the condition of the women of this Utopia and several individuals have the stage to themselves for a while.

Like the men of Utopia, the women go without clothes; they are

THE THEOSOPHICAL PATH

modest; and they realize that these earthlings are in no fit mental state to follow their example; when Greta Gray makes bold to imitate them, they provide her with a garment. And it is interesting to observe that the only members of the 'earthling' party who take offense at the Utopians' nudity are Father Amerton and the two chauffeurs.

The story is too good to be told in a review, and its imaginative scope is too vast to be compressed into any sort of tabloid form. The author has described for us a world in which there are no churches, no parliaments, no poverty, no idleness, not much disease, and in which, nevertheless, men and women feel themselves no more than on the threshold of evolution. They are conscious of a past, by them referred to as the "Age of Confusion," in which conditions were about the same as those on our own world today; a past in which wars, disease, and competition were considered necessary. The author contrives to show the patient steps by which the Utopians escaped from the "Age of Confusion" and emerged into a truer civilization, not omitting to point out how slow and painstaking, as well as how worth while, the process necessarily must be.

But therein lies the principal weakness of the author's argument. It is beside the issue to suggest that other men and other women might imagine an Utopia more to their liking; Mr. Wells has a perfect right to paint his own picture, and he has produced one well worth studying. But he has also emphasized the fact that it will take time — long, faithfully, successively devoted lifetimes — years reckoned by the thousand before we can arrive at the Utopia of his vision. He has discarded commonplace religious dogmas — those alleged incentives toward altruism that have done their full share in bringing our world to its present sorry predicament. But what incentive has he substituted? The tawdry old retort "what did posterity ever do for me," swinish though it is and repugnant to every man or woman possessed of a spark of the Divine Fire, disarms him entirely unless he has the truth unanswerable in reserve. (And that may well be. Mr. Wells is plowing, not teaching; he is getting the ground ready for the seed.)

THE HEART-SATISFYING LOGIC OF REINCARNATION

He shows us, wittily and with a skill that compels admiration, how we mortals might react to an environment too good for our present mental and spiritual development. The humor of the situation is immense when the 'earthlings' — quarantined in a castle because they have brought disease with them to which the Utopians have long since ceased to be immune, the disease having vanished from their economy — proceed to

THE TURNING TIDE

try to conquer Utopia, relying partly on the disease they brought with them to weaken the ranks of their opponents. The speciousness with which the would-be conquerors justify themselves; the attitude of Hunker the American, who refuses to enter into an intangling alliance but is willing to help do the fighting and more than willing to share in the prospective profits; the insistence by Dupont, the Frenchman, that there must be "some guarantee, some effective guarantee, that the immense sacrifices France has made and still makes in the cause of civilized life, will receive their proper recognition and their due reward in this adventure," are all to the point; they emphasize the selfishness of the minds that must be changed before Utopia could be anything more than an excuse for new cruelty and conquest. They remind us of Pizarro and his conquistadores; of Blücher surveying London from the dome of St. Paul's, saying "*Was für Plunder!*"; of Clive and Hastings and their swarm of followers "shaking the pagoda-tree"; of the Fortyniners tearing down the forests, wresting out the gold, and squandering the proceeds; of all the argonauts who ever saw a good thing and devoured it. Mr. Barnstaple's refusal to take part in the proposed conquest constitutes him, in the eyes of the others (the women included), a traitor to mankind. And that is all very marvelously drawn; probably no other pen than that of Wells could do it. But, except that he makes the reader sympathize with Mr. Barnstaple and disagree with the other 'earthlings,' the author makes out no case against the proposed iniquity. The 'earthlings' are defeated by Utopian methods as drastic in their own way as those that the 'earthlings' had in mind to use. The result is merely the defeat of a lower materialism by one that is more intelligent and therefore possessed of more resources.

Mr. Barnstaple, responding to a truly spiritual impulse, offers himself at last for an experiment. The Utopians are to try to return him to earth; and they succeed. Mr. Barnstaple rejoins his family in the London suburb, possessed by a vision of Utopia and a hope for the redemption of the world. But on what is his hope based? The reader is left wondering how Mr. Barnstaple shall persuade the world to mend its ways, without any prospect to offer them that he who shall truly labor for the advancement of mankind shall inevitably see the consequences of his labor. It is easy enough to enjoy Mr. Wells' vision of Utopia, and to realize how Mr. Barnstaple must have been thrilled by it. But Mr. Barnstaple is a more than middle-aged man, who must die before long. The author leaves him helpless without the heart-satisfying logic of reincarnation on which to base his program of reform.

If we accept the fact of reincarnation, Mr. Wells' vision of Utopia becomes a reasonable prospect, within reach, worth striving for, to be

THE THEOSOPHICAL PATH

amended and improved as our imagination grows and we learn by experience. But if, when we die, we are dead and don't come back again, why all this plowing? Why not eat and drink, cease hoping and be done with it? There is, there must be, a tremendous faith, a knowledge, that makes Mr. Wells plow (and whistle) so sturdily. He would have done well had he intimated *why* evolution should be interesting to us all, *how* we are all a part of it, and *how* we are all inevitable gainers if we strive for posterity's benefit, because posterity is we ourselves.

"LEGENDS OF SMOKEOVER"

L. P. Jacks is Principal of Manchester College, Oxford, and Editor of *The Hibbert Journal*. One may safely look to him, as to Wells, for a book that compels thinking. In *The Legends of Smokeover*, the most recent of eleven books, he has striven mightily to lift the world a little on an upward course and, unlike Wells, he more than hints at ways and means. He has written a delightful story, in which he seems to overrate the power of money to accomplish spiritual purposes — even as Wells appears to overrate the power of material comfort to produce a zeal for spiritual living — but he has brought out from the half-respect, to which the creeds have all conspired to relegate it, one of the splendid elements of human character; and his story contains two women who are really spiritual beings, blessing everyone and everything they touch. Withal, they are human, credible, likable. And in the mouth of one of them he puts a question whose correct answer solves the whole riddle of the world's course out of its present tragic condition.

The quality that L. P. Jacks has stressed and seeks to build upon is sportsmanship. By frequent instances he shows what sturdy stuff that is, how it persists in all layers of society, and how the practice of it comforts even those who are dying in agony. To all intents and purposes the author invites the world to 'take a chance,' perhaps a very long chance, for the benefit of all mankind; and he has come extremely close to true prophecy or, to coin a word, true seersmanship.

The story is divided into five legends, the first of which concerns the rise to fortune of Rumbelow, the betting man. His birth is obscure, but in early youth he is the reputed son of a drunken rascal of that name, who goes the round of the country fairs with a Coco-nut Shy. At the age of ten the youth began his studies of the Doctrine of Probability, as the result of which he finally evolved a formula. The disreputable Rumbelow senior is conveniently killed, the boy takes over the Coco-nut Shy, sticks to his formula and makes a fortune, and for a while disappears from view.

THE TURNING TIDE

He is known to be traveling abroad, and it is hinted that he is acquiring an education.

Here at once is the Achilles' heel of Mr. Jacks' whole argument. His story is an appeal to the world to wake up and be educated; he shows wittily and well how that splendid quality of sportsmanship inherent in most human beings is the educators' opportunity; but he does not point out who shall teach the educators, or where they shall derive that knowledge which shall redeem mankind. He shows us Rumbelow, the man of zeal, who is afraid of nothing, not even of the Pharisees; My Lady, Rumbelow's wife, with whom he returns from his mysterious journey in quest of an education and who thereafter is his wise confederate, adviser, guide, and friend. We are introduced to the "Mad Millionaire," Mr. Hooker, who has Quaker principles but who is foisted into a war-fortune in spite of himself and howled at as a profiteer. Mr. Hooker with his millions becomes one of the syndicate of five who conspire to teach the world; and a charming old conspirator he is, possessing tact and modesty. We have Miss Margaret Wolfstone, a born educator, almost too wise and delightful to be true, whose successful school for girls is wrecked through the spite of the reactionary element in Smokeover. And that part of the story is amazingly well told. The fourth legend concerns Professor Ripplemark, "Regius Professor of Virtue in the University of Oxford," a V. C. man, possessed of humor, who ultimately resigns his "Chair of Virtue" to become the fifth member of the board of conspirators.

It is all very cleverly done, with such good humor and such earnestness that it is difficult to lay the book down once the first page is turned. The author has assembled five characters who convince themselves, and thus the reader, that the world must be educated out of its materialism. There is not a dull page in the book, nor a hint of pessimism. All that is lacking is the key. The reader is left wondering what this new education shall be all about, and whether the deadweight of Rumbelow's and Hooker's millions will not in any event prove to be more than the magnificent ideal can carry.

From owning Coco-nut Shies Rumbelow proceeds until he is the proprietor of a titanic betting establishment which will work out mathematically and declare the odds on anything from a horse's chance to win a selling-plate to a clergyman's prospect of promotion to a bishopric. The firm even takes up insurance on a downright betting basis, naming the scientifically calculated odds and accepting wagers as to whether or not a house will burn down, whether or not a man will die before he shall have saved enough for his dependents. One suspects Mr. L. P. Jacks of deliberately poking fun at pious humbug, rather than of pretending that Rumbelow's fortune is acquired by desirable means.

THE THEOSOPHICAL PATH

At any rate, Rumbelow, a most appealing character, grows fabulously rich, and he worships that mysterious wife of his, whom he insists on everyone addressing as "My lady." It is she who directs his titanic energy along the altruistic course, and she who voices the question whose proper answer shall solve the riddle of the world's unrest.

"WHO IS MY NEIGHBOR?"

Rumbelow's experience as a gambler convinces him that the universe is not *governed* at all. The relation of Spirit to the world, according to him, is that of a lover to his beloved — anything but the relation of a power-loving potentate to his subjects. Professor Ripplemark, confirming that opinion, adds that "teaching" is primary, "ruling" is secondary. Rumbelow adds to that again: "Government should be a department of education instead of education a department of government." It is on that platform that the five conspirators agree, Rumbelow adding that sportsmanship is a "bridge between time and eternity." Says he: "the sporting instinct is the easiest transformed into its spiritual equivalents." But it is "My Lady" who transforms that platform from a mere experiment in phrasing into a spiritual possibility with her quiet question, "Who is my neighbor?" When the men and women of the world wake up and realize that all of us are neighbors there will be no more need to strive to pin down spiritual thinking into formulas; then there will be no more poverty and no more war between the nations — incidentally no need for Mr. Rumbelow and his gigantic betting firm.

But the fact that two such books as these by H. G. Wells and L. P. Jacks can command an audience is proof enough that the tide has turned. The world is waking up. Neither Wells nor Jacks has given us a satisfying reason why we should take seriously in hand the task of leaving behind us a world more fit for posterity to live in. Both speak of evolution as a fact. Neither of them shows how evolution is the intimate concern of all of us. But both have succeeded in showing by contrast and illustration how hugely better the world might be, and Jacks has hinted — hardly more than hinted — at the process by which transformation is to be accomplished.

Who is my neighbor? The word is hardly intimate enough. We all are brothers. Change Wells' word "confederacy" into "Brotherhood," add Jacks' "spiritual equivalent of the sporting instinct," and we are not far from the Path blazed by Theosophy. For sportsmanship is a will to meet the other fellow more than half-way and a determination never to accept unfair advantage.

But the underlying reason for the hope that rises eternal in the human

EVOLUTION AND EMANATION

breast, despite all the piled up horrors of materialism and the failure of all dogmas to provide more than a temporary anaesthetic, is the fair, heart-satisfying fact of Reincarnation, and of all-compensating Karma — fact that men know intuitively, and that springs forth as the clods of material delusion are broken up. The plowing is being well done. The seed is sown in secret. Let Theosophists not neglect its cultivation; for the weeds turned under by the plow persist interminably, and the one hope for the seed is to keep it growing.

EVOLUTION AND EMANATION

H. TRAVERS, M. A.



THE great question left unsolved by those who speculate on evolution from the materialistic point of view is, Whence comes the impulse to evolution?

We must accept evolution as a fact, and we may be able to trace its steps; but explain its cause we must postulate a vital force, an intelligence, and a pre-existent plan. Without the force, matter would remain for ever dead and changeless; and without intelligence and design evolution could only be haphazard and chaotic. But we know that germs do grow, and we know that they grow true to type, each according to its own kind.

The place where materialistic philosophy starts is the halfway point: it starts at the physical germ. The whole process is twofold: a movement from spirit to matter, and then a movement from matter to spirit. The first part of the process is designated by H. P. Blavatsky, in her interpretation of the ancient teachings, as Emanation; and Evolution is the second part of the process.

“What gave the first impulse to those molecules and endowed them with that mysterious faculty of life?”

asks H. P. Blavatsky in *Isis Unveiled*, I, 420; and in Volume I, page 466, she says:

“It has been the speculation of men of science from time immemorial what this vital force or life-principle is. To our mind the ‘secret doctrine’ alone is able to furnish the clew. . . . Says Professor Joseph Le Conte: ‘What is the nature of the difference between the living organism and the dead organism? We can detect *none*, physical or chemical. All the physical and chemical forces withdrawn from the common fund of nature, and embodied in the living organism, seem to be still embodied in the dead, until little by little it is returned by decomposition. Yet the difference is immense, is inconceivably great. What is the nature of this difference expressed in the formula of material science? What is that that is gone, and whither

THE THEOSOPHICAL PATH

is it gone? There is something here that science cannot yet understand. Yet it is just this loss which takes place in death, and before decomposition, which is in the highest sense vital force.' ”

From this it is evident that evolution, so far from contradicting Religion, needs Religion to explain it. There can be no conflict between Religion and Science, which are essentially one and the same thing, viewed in different aspects; but there may be conflict between creeds and dogmas on the one hand and materialistic speculations on the other. As the author of *Isis Unveiled* continues, the invisible world behind the visible is visible to the eye of the seer; while, to the simple believer ungifted with the seeing eye, there remains *faith*, faith that all is built upon the “rock of ages - - God and immortal spirit.” The universe is primarily Spirit; and all else is emanation therefrom. Evolution becomes visible to the eye of science when it reaches the material plane. Science observes the growth and development of matter, but not the spirit of life and intelligence which is causing that development. But to the plain man, an animal is first and foremost a living soul.

In man the case is still more complex and involved; for, in addition to his animal organism, with its physical body and animal consciousness, he has the faculty of self-conscious mind -- the Ego-Sum, as H. P. Blavatsky calls it in one place - - which no animal possesses, and which makes man wholly different, in kind as well as degree, from the highest animal. It is admitted by everybody that man has the power of consciously directing his own evolution; and this admission is tantamount to recognising a distinction between the evolution itself and that which causes it; or, in other words, a distinction between the lower or animal man and the self-conscious intelligence that occupies it. This latter principle is spoken of as derived by *emanation* from the deity or cosmic intelligence.

SUGGESTIONS FOR THE EXPLANATION OF THE SYMBOLISM OF A JAPANESE BRONZE

E. L. N.



HIS bronze, of the fifteenth century, ten feet six inches high, and weighing one thousand pounds, as a whole represents the periodical evolution and destiny of the manifested universe, which emanates from the bosom of the Supreme Deity.

The dragon at the base symbolizes the Unmanifested Logos, Pre-Cosmic Ideation, eternal in its potentiality and periodic in its potency;

THE SYMBOLISM OF A JAPANESE BRONZE

from which emanates the divine Fire of Life and Intelligence, symbolized by the flame issuing from the dragon's mouth. Fire being the first element that differentiates from Primordial Matter, it forms the basis of all the other elements which evolve from it in turn, and form the basis of the whole manifested universe. The latter is symbolized by the vase, which, like the manifested universe, contains all and everything;— the three Elemental Kingdoms, the Mineral, Vegetable, Animal, and Human Kingdoms. On each side of the vase are dragons, which represent the duality that pervades all manifested existence,— good and evil, light and darkness, life and death, day and night, and all the other pairs of opposites by means of which all creation tends towards fuller self-consciousness, spiritual wisdom, and final perfection.

Life pervades the whole of the universe; and every atom in space, in order to attain this goal, is destined, in the course of its evolution, to pass through the Human Kingdom. Only Man, by means of self-directed evolution, through a ceaseless round of incarnations (birth and rebirth), can finally reach the stage of a perfected Buddha, which is symbolized by the Buddha and his disciple (the latter bearing the spear of the spiritual will) standing at the top of the vase. The Buddha stands on the dragon of the lower self, which he has mastered. Such perfected beings watch over and protect mankind, reflecting back the Light to those who are striving to rise and reach liberation from the bonds of material existence.

The above suggestions are based on universal symbology, which has existed from time immemorial. Every great religious teacher has based his or her teachings upon these primeval revelations, and has brought them to those who have needed guidance and help in the form that was best suited to their understanding, and the exigencies of the times in which they lived.

This bronze symbolizes but one aspect of the truths that underlie the mystery of all existence, which can be found in one form or another among all peoples and nations. All the religions of the world and the bibles of humanity contain these truths, though hidden in symbology or word-pictures, for they are based on the Wisdom-Religion — Theosophy.

The key to this symbolism is given in the works of H. P. Blavatsky: *The Key to Theosophy*, *The Secret Doctrine*, *Isis Unveiled*, etc.



“THE Scripture saith: ‘Be kind and benevolent to every being, and spread peace in the world. — If it happen that thou see anything to be killed, thy soul shall be moved with pity and compassion. Ah, how watchful should we be over ourselves!’ ”— *Selected*

THE FALCON

KENNETH MORRIS

FROM the warm sandy canyon floor,
All silence-sweet and breathless still,
I watched a falcon circle and soar
High o'er the quiet hill.

I thought, "With e'en such pride and grace
Star Betelgeuse and all his peers
Circle the azure deeps of space
And their unending years.

"God's beauty 'tis that whispers through
And shines through all these natural things;
God's lonely beauty sweeps the blue
On those swift Horus-wings."

Then the bird stooped, and down the air
Shot boltlike, talons clenched to kill;
Poor torn and scattered fur-tufts there
Would prove she had had her will.

But Beauty whispered: "That which came
So deadly down from nigh the sun,
And that which kindled in the flame
Of mortal pain, are one,—

"That thirst for me, the primal breath
Of God which first, ere time began
Called time from out the realms of death
That stars might be, and man.

"E'en in such swift ecstatic fear,
Such sharp fierce pain endured, 'tis I
Wake in my dimness prisoned here
A larger mystery.

"I but fulfil myself, who fare
Indifferent, in these, in thee,
Or proudly winged through the upper air,
Or lowly in agony."

*International Theosophical Headquarters,
Point Loma, California*

FEAR

R. MACHELL

FEAR is such a common experience that it may seem captious to ask what the word means. And yet I must confess my own inability to say just what it is or why it is; but I feel very strongly that it is evil; more, that it is unnatural. I think we all resent its presence even when we nurse it; for we certainly do nurse and foster most unnecessary fears. Indeed, it may be said that all our fears are unnecessary and that they are our own fosterlings, even if we are not their mental parents.

They are a dismal brood, and cling to us through life if we allow them, slinking away into the shadows when the sunlight of life shines brightest and the heart is full of joy.

They do not like to be laughed at; indeed they have no sense of humor. They are elusive as the shadows that they haunt. Yet they are powerful in their way, and their way is wholly evil. They are the agents of decay, resembling some noxious vapor, formless in itself yet capable of assuming all appearances; one, yet innumerable; a mere negation, but able to paralyse the action of the will. Fear is a deadly thing, if it can at all be called a thing. What is it? A mood? an involuntary emotion? or is it a paralysis of the will? To call it an obsession would be to endow it with some sort of individuality, to make of it an entity.

Fear is so general, so widespread a condition as to seem almost natural and unavoidable; yet the higher side of one's nature rejects it as an intrusion on the sanctity of self-consciousness; an unnatural distortion of the imaginative faculty. To yield to it is surely sin against the higher self. Fear is a noxious exhalation from the cesspool of the lower mind.

According to the ancient Scandinavian mythology there was no fear till man was made, nor was there right and wrong nor good and evil. Sin was unknown, all things obeyed the laws of nature, which laws were the expression of the natural forces inherent in things. But with man came hope and fear, virtue and vice, sin and repentance, and doubt, and death, and dreams of paradise, and fear of hell; and with man came the possibility of wisdom to be attained as well as of knowledge to be extracted from experience, of power to be acquired, and vision to be unveiled, as well as of sin, the revolt of mind against the laws of Life. With man came the power to break those laws by which he lives, and so came death, and repentance, remorse, and shame, all theretofore unknown; and then came fear, and fear is Hell. There is no hell but that which man has made, and it is here. The gods made the heavens and the earth,

THE THEOSOPHICAL PATH

but man is the maker of hell, where fear is the breath of life and that life is a living death.

Man has perverted all the laws of life and changed the course of nature, imagining that life must be a struggle for existence which should have been a song of joy.

It was for man to make of earth a Paradise and he has made of it a Hell; the very animals have learned to fear him: they share the hell that he has made, and look to him for their redemption, knowing perhaps that he who caused the suffering must cure the ill as well as share the pain. Yes! man who has wrecked the earth must in the course of evolution become the world's redeemer, and the foreknowledge of his destiny works in him stirring up remorse and infinite regret and yearning for the light. So deep within him in his soul, the good law works unceasingly, the primal law of life, Compassion. Then true Self-consciousness awakes and he becomes aware that he is one with all that is. Then fear is dead.

Fear is the fruit of ignorance. Self-knowledge puts an end to fear, for the true Self of man is the Divine, the Universal. When man knows the divinity of his own essential nature, and feels at one with all; what is there in the universe that he need fear?

The sense of Union is Love; the realization of that union entails compassion. But fear is based on the delusion of separateness, from which springs the struggle for existence as a natural outcome of the mistake man makes when he identifies himself with the lower elements of his nature. Then, ignoring his divinity and looking on himself as separate from all other selves, he feels the smallness of his personality lost in the multitude of warring selves, and fears those brothers he was born to love.

Thus ignorance and fear unite to thwart the purpose of his life, which is the attainment of self-consciousness.

When self is understood as a universal principle, then self-consciousness is a bond of union between all selves or personalities; self-interest becomes the interest of all collectively; and then the necessary basis of society is universal brotherhood, in which no cause of fear can possibly exist.

But fear is unreasonable, and unnatural, in that apparently it can exist without a cause, or at least without any outward, sensible, sufficient cause. Indeed, it would almost seem that fear is a product of imagination rather than a result of any act or deed or circumstance.

Perhaps the sense of fear is most intense in sleep; for then it seems to have full sway over the mind, and the imaginary cause of terror in sleep is usually some vague, undefined, or formless presence, an influence rather than an object, a menace rather than a personality. Fear may

THEOSOPHY AND ARCHAEOLOGY

be entirely devoid of form and independent of object: a state of mind, or a condition due to causes altogether unknown.

But we have a key to the nature and cause of this terrible affliction in the mental attitude of a fearless individual; for courage means faith either in self, in destiny, or in the protecting power of some deity or guardian-spirit. I am not now including among fearless persons those dull natures whose ignorance or stupidity blinds them to danger. The truly fearless man has perfect faith that all is well. Fear follows loss of faith; and from fear springs superstition, for man lacking faith will try to fill its place with some pernicious substitute, and superstition is the most natural substitute for faith. Weak natures sometimes hide their fear behind a blustering display of violence and find comfort in the resort to force. But the boldest bluff is comfortless when there is no one near to be imposed upon. It is the secret fear that sets its stamp upon the features of its victim and lurks in the dark recesses of those shifting eyes.

It has been obscurely said that "nature abhors vacuum" and this aphorism may be paraphrased thus: "Mind abhors formlessness." So fear finds for itself forms in the imagination of the fearful, and takes possession of these forms, giving them some sort of spurious vitality, that may at last usurp the throne of reason and rule with absolute authority, until the true self assert its sovereign will and take its place as master in its own house. This restoration of the rightful ruler of the 'house' can only be accomplished by the man who has faith in his own divine self and who is master of his will. In the presence of such faith fear fades away into the darkness of that nothingness from which it sprang.

THEOSOPHY AND ARCHAEOLOGY

H. T. EDGE, M. A.



T Baalbek the columns in the Great Temple are $7\frac{1}{2}$ feet in diameter and 70 feet high including bases and capitals, the shafts each being composed of three stones. High up in one of the walls is a row of three stones, the shortest of which is 63 feet long and the longest 65 feet, each being 13 feet by 12 in width and thickness. In the quarry near by lies a block, not detached from the matrix; it is 70 by 13 by 14 feet, and its weight is estimated at 1,100 tons.

The ancient city of Tiahuanacu on Lake Titicaca, a lake whose surface is 12,508 feet above the sea, covered a large area and was built by

THE THEOSOPHICAL PATH

skilled masons with enormous stones. One stone is 36 feet by 7, weighing 170 tons; another 26 by 16 by 6. (Sir Clements Markham). The lines of this masonry are accurately straight, the angles correctly drawn, and the surfaces true planes.

All over the globe are buildings of enormous antiquity, remarkable not only for their vastness, but often for the marvelous skill and artistic power shown in their construction. It would be easy to collect a very long list of these from past numbers of this magazine and the *Century Path*, or from the pages of the *Geographical Magazine* and various archaeological journals. These things are usually considered one by one, piecemeal and in detail, and not in their entirety.

Voltaire and Volney, two acute intellects of the 18th century, perceived the conclusion to which such evidence points — the existence in times remote of great civilizations of which we have lost the records. Again, in the corresponding period of the 19th century, attention was called to the evidence by H. P. Blavatsky.

As archaeological discoveries progress, it is becoming increasingly difficult to explain them in accordance with the conventional theories as to the past of humanity. It is only necessary to point to the views held a century ago, in order to show how great already has been the widening in the views that are taken of past history. Certain facts observed and put together by Darwin and others, led to the establishment of a principle of evolution, which has been applied to matters which it does not concern, such as human history; and it has been supposed that archaeology would reveal the existence of a progressive development of civilization from rudimentary beginnings, through successive stages, up to the present standard. But the evidence obtained fails to support this theory; and when we look into the far past, we discover, not the beginnings of civilization, but the vestiges of cultures already ancient and mature. In fact, the evidence of archaeology bears out the teachings of Theosophy as to human history and evolution; and it was to show this that H. P. Blavatsky has collected the evidence in her *Secret Doctrine*.

According to ancient teachings as to the evolution of humanity, there are seven Root Races, of which we are in the Fifth. This Fifth Root Race has been in existence about 1,000,000 years. Each Root Race is subdivided into seven sub-races, and we are in the fifth sub-race of the Fifth Root Race. The sub-races are again divided into family races, of which the duration is about 30,000 years each. It will be seen that this scheme is altogether out of scale with the theories of present-day archaeology; yet the large figures given for the duration of ages are not large by comparison with the amount of time demanded by geologists, astronomers, and those who study the evolution of animals and plants.

SCIENTIFIC BREVITIES

In view of this larger plan of human evolution, we see also that high levels of culture must have been attained many times in the remote past; for each Race and subrace has passed through its own cycle of birth, maturity, and decline.

H. P. Blavatsky calls attention to the universal tradition among peoples that they were descended from divine and semi-divine (or heroic) ancestors; and affirms that there is truth in this universal testimony, for that, in past ages, when materialism and the love of physical power and possession was not rife, divine Teachers did indeed come among men, and taught them the true way of life and the various arts and sciences.

These teachings may perhaps seem too revolutionary for our ideas; yet scientific opinion, founded on the evidence of facts, and changing from day to day, is ever advancing in the direction of their confirmation. It is encouraging to think that we are the heirs of such a heritage, and that we have such an ancestry behind us; rather than to believe that we are the descendants of bestial creatures. And it is always to be borne in mind that, even though science should succeed in establishing a line of heredity extending from animals to man (which will not be the case), still there would remain the all-important question of how the unique and marvelous capacities of Man came into existence and whence they came.

SCIENTIFIC BREVITIES

BY THE BUSY BEE

ORGANIC AND INORGANIC



Y way of showing analogies between 'organic' and 'inorganic,' it has been stated that a drop of chloroform under water will behave very much like an amoeba. The drop runs away from a glass rod; but, if the rod be coated with shellac, the drop will suck it in; and when the shellac has all been absorbed, the rod is thrust out again. This resembles the processes of nutrition and excretion in a living organism. It is supposed to suggest that the living organism may be a mere mechanism; and by one of those easy jumps so familiar to exuberant speculation, we may perhaps infer that we ourselves (who reason about these matters) are also mere mechanisms. But the argument can be turned the other way, and made to yield the inference that the drop of chloroform is alive and intelligent. It devours the shellac and spits out the glass. In all nature, whether 'organic' or 'inorganic,' we discern *properties*; and if these properties are not manifestations of intelligence, we should like to know of what they are manifes-

THE THEOSOPHICAL PATH

tations. There are several kingdoms of animate beings in nature; and in all of them is manifested some degree of intelligence. The farther science progresses, the more does it discover in confirmation of this statement. It is known that plants and even metals are sensitive to external conditions in many ways that had not previously been suspected. Mind and consciousness are at the root of everything; and dead matter is merely a convenient fiction.

IF THY TAIL OFFEND THEE

ONE morning, while hoeing some tall weeds in the orchard, we desecrated something that looked like a small snake wriggling vigorously but not getting anywhere. Closer inspection showed it to be a large scaly tail, about nine inches long, with a few inches of the end nearly chopped off. Later on, the erstwhile owner was discovered, in the shape of a species of large nocturnal lizard. He was only half awake, dimly aware that something was the matter, and vaguely trying to go somewhere out of the way. We immediately recollected the saying: "If thy right hand offend thee, cut it off, and cast it from thee." Here certainly was a lizard which a few minutes before had a chopped tail; and now it was a lizard without a chopped tail. What an excellent solution of the difficulty! Mere man would have tried to heal that chopped member, and have carried it about with him; but this creature of archaic wisdom, simply discarded the whole trouble. By this time he has begun to grow a new tail; but it will not be vertebrate like the old one: its core will be a mere cartilaginous rod. It is said that the tail-shedding device is a means of foiling predatory foes, who seize the wriggling tail and go off with it, while the owner escapes. Lizards may often be seen without tails, or with new tails in various stages of growth, as though they had been badly fitted at a ready-made tail-store.

ASK THE SOIL

"Until recent years it was believed that a chemical analysis of soil-samples truly indicated the qualities of that soil, as well as the particular elements to be added to it in the form of artificial fertilizers. Today it is known that, while such an analysis is of value in soil-treatment, it is not the last word. It was often found that the addition of the elements indicated as lacking by the analysis did not produce the desired results. It is now recognised that the best way to determine what the soil needs is to experiment with the life that grows from it. If one wishes to know, for instance, whether a certain kind of soil will raise potatoes well, it is necessary to try growing potatoes on it, that is, to 'ask the soil.' Analogously, in finding a bread that is a complete food, it is necessary to 'ask the body' by trying it as a complete food."— *Scientific American*.

THE putting together of the component parts does not necessarily reconstitute the original whole from which those parts were derived by analysis. This is too obvious to need illustration. The empirical methods,

THE IMMORTAL GERM-PLASM

to which resort is recommended above, are such as would be applied by a person totally ignorant of science. Thus we arrive by a long *détour* at the starting-point. After a qualitative and quantitative estimation of proteins, fats, and carbohydrates; or a calculation of calories; or an investigation of vitamins; we are driven to the primitive plan of feeding the patient and watching results. This is not however to disparage science; for, to a complete knowledge of the question, both chemical research and practical experience are necessary. Both the virtues and the defects of the scientific method are illustrated. In reasoning from data obtained by observation — the inductive method — we must know the facts, *all* the facts, and nothing but the facts. If we only know *some* of the facts, our conclusions will be incorrect; except in the unlikely contingency that a flaw in the reasoning has counteracted the deficiency in the data. The general trend of scientific research is towards a confirmation of the view that living *organisms* are at the back of all phenomena; whether these be bacteria in the soil or elusive 'vitamins' in the bread. And the peculiar method of physical and chemical science decrees that it shall always find on its filter papers and under its lenses the deserted tenement of the vital organism, while the organism itself eludes discovery. The germ we can see, and the germ within the germ; but what and whence the soul within the germ, without which it is dead and useless? This surely pertains to other methods than those of sensory observation.

THE IMMORTAL GERM-PLASM

T. HENRY, M. A.



THE attitude of Theosophy towards the doctrine of evolution has often been dealt with in these pages and in others of our publications. But, as the subject is one of perennial interest, and is constantly being brought up by voice and pen in the busy mart of public opinion, there is always occasion for a recapitulation. Evolution is a mighty universal law and process, and it would be difficult to find any other principle more universal and fundamental in the cosmos. Science has succeeded in discerning some threads of this process, within the sphere of scientific observation and inference. But, as the scientific method is to draw inference from observed data; and as moreover the data which it possesses are incomplete, its inferences are necessarily faulty. These inferences should, in strict loyalty to the declared method of science, be regarded as pro-

THE THEOSOPHICAL PATH

visional and tentative only; and doubtless this precaution is duly observed by many worthy exponents of science. Yet we have not escaped the inevitable tendency, on the part of some minds, to dogmatize in advance of what is justifiable; to forget what is ascertained fact, and what merely conjecture; to supply missing links from the imagination; and to make an unfair selection of facts in deference to a favored conclusion.

Another thing we find, when we explore the field of scientific speculation, is that different workers, examining different parts of the problem, come to conclusions which seem opposite and irreconcilable; wherein we are reminded of the well-known parable of the blind men examining an elephant: one feels the trunk and concludes that the beast is like a huge serpent; another feels a leg and infers that the animal is like a tower; and so on. All these hypotheses may be true within certain narrow limits, and reconcilable within those limits; but false when pushed to extremes.

Our point is illustrated by the following quotation:

“Sir Arthur Keith . . . bids us substitute for the old faith in plan and purpose and design in Nature a belief in ‘evolutionary predestination.’ . . . His dogma is that ‘man’s destiny is written in the germ-plasm from which he springs.’ Everything that civilized cultured man is and has today he has acquired in virtue of gifts which were conferred upon his race from the beginning of time. The powers which he exercises, the virtues which he has attained, his insight, such as it is, into the mysteries of existence, were latent in the most primitive savage. Nothing which any generation of man has done or could have done would have prevented him from being the ‘master of things.’ In his own words, ‘man has come by his great gifts, not by any effort of his own, but, like a favored child of the present day, has fallen heir to a fortune for which neither he nor his ancestors have labored.’ . . . He suggests that ‘there may be some consolation in knowing that there is nothing which we can say or do, eat or drink, which will alter our evolutionary destiny.’ ”— *Daily Telegraph*.

The controversy here is between those who say that acquired characteristics are transmissible, and those who hold that acquired characteristics are not transmissible. The authority just quoted is arguing for the latter opinion. In connexion with his statements about the continuity of the germ-plasm, we may repeat some remarks from Vol. XXI, No. 2, page 164 of this magazine:

“Organisms higher in the scale of life . . . consist of two sorts of cells, called germ-cells and somatic cells. The germ-cells are passed on by reproduction from one generation to another; except that some of them, which are not so passed on, die along with the somatic cells. Thus in all complex organisms there are somatic cells (or body-cells) which, with some of the germ-cells, die; those germ-cells which are passed on from generation to generation, thus being immortal.”

It may seem difficult to decide what one is expected to infer from the above—conclusions pessimistic or conclusions optimistic. “Man’s destiny is written in the germ,” we are told; but what, we ask, is that destiny? All his gifts, past, present, and to come, were latent in the primitive savage. This seems hopeful; but on the other hand we are informed

THE IMMORTAL GERM-PLASM

that nothing we can do can alter this foreordained destiny. On the whole it seems evident that scientific research has revealed some facts confirmatory of the true teachings as to evolution; and that these facts have been misunderstood owing to the materialistic point of view from which they have been considered.

The assumption seems to have been made that man and his physical organism are identical; but in the Theosophical teachings the physical body is only the lowest of the seven principles of which man is composed. The real Man, the Soul, reincarnates again and again in many successive physical bodies; and the fact that a man derives his physical body from his earthly parents by certain natural laws of reproduction, does not interfere with his becoming a Socrates or a Shakespeare, or even one of the great Masters of Wisdom who are the Teachers of humanity. The evolution of the Soul and its character and attainments has to be kept distinct from the biological history of the human physical organism.

It is also very necessary to point out that *Evolution* is only one half of a process, of which the other half is *Emanation*. And here we must be careful to give due credit to the great modern exponent of this ancient and formerly well-recognised truth — Helena Petrovna Blavatsky. And first let us quote the following from her *Theosophical Glossary*:

“EMANATION, *the Doctrine of*. In its metaphysical meaning, it is opposed to Evolution, yet one with it. Science teaches that evolution is physiologically a mode of generation in which the germ that develops the foetus pre-exists already in the parent, the development and final form and characteristics of that germ being accomplished in nature; and that in cosmology the process takes place *blindly* through the correlation of the elements, and their various compounds. Occultism answers that this is only the *apparent* mode, the real process being Emanation, guided by intelligent Forces under an immutable Law. . . . As shown in *Isis Unveiled*: ‘In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form. . . . The controversy between the followers of this school and the Emanationists may be briefly stated thus: The Evolutionist stops all inquiry at the borders of “the Unknowable”; the Emanationist believes that nothing can be evolved . . . except it has first been involved, thus indicating that life is from a spiritual potency above the whole.’ ”

Isis Unveiled was written in 1877, and the *Glossary* at some time previous to 1891. Next we quote from the former work, Vol. I, pp. 419, 420. Commenting on a lecture by Huxley on the physical basis of life, the author says:

“Compressing his theory within the closest possible limits, it may be formulated thus: ‘Out of cosmic matter all things are created; dissimilar forms result from different permutations and combinations of this matter. . . .’ As far as chemistry and microscopy goes, Professor Huxley’s system may be faultless. . . . But its defect is that the thread of his logic begins nowhere and ends in a void. He has made the best possible use of the available material. Given a universe crowded with molecules, endowed with active force, and containing in themselves the principle of life, and all the rest is easy. . . . But what gave the first impulse to those molecules and endowed them with that mysterious faculty of life? What

THE THEOSOPHICAL PATH

is this occult property which causes the protoplasm of man, beast, reptile, fish, or plant, to differentiate, each ever evolving its own kind, and never any other?"

Thus we see that to start evolution with a physical rudiment, such as an atom or a cell, is to begin in the middle. We have first to know the origin of that physical rudiment. And true Science teaches that the entire universe consists of various forms of manifestation of the Cosmic Mind; that Spirit precedes Matter; that there is no organism, from the highest man to the lowliest speck, but is animated in some manner and degree by a spark of the universal life and intelligence. On page 35 of volume II, H. P. Blavatsky quotes the Kabalistic teaching that all things "are derived from one great Principle, and this principle is the *unknown* and *invisible* God"; and emphasizes the following statement:

"Matter is nothing more than the most remote effect of the emanative energy of the Deity."

Observe the result of trying to visualize human evolution as a merely physical process. The man of science searches for the connecting link between one generation and the next. He finds that every cell and atom of the body disappears, except one rudiment, which he calls the germ-plasm. Everything, therefore, must be loaded upon this germ-plasm; it alone is the Noah's Ark which carries the seed across the flood. And this germ-plasm is unaffected by the changes and chances that harass all the rest of the man in the course of his eventful pilgrimage from the cradle to the grave. Through ages — ages of rough stone, finished stone, bronze, iron, what you will — that germ-plasm has abided ever the same; and of it we may truly say with the poet: "Birthless and deathless and changeless . . . never the time it was not." This germ-plasm looks very much like the immortal Soul of man, abiding throughout the cycles of earth-life. But, as said, nature's machinery for perpetuating the human physical organism and keeping it true to the type required for its functions in a physical world, has little to do with the destiny of a human Individual. In the life of the Soul, the periods of incarnation are temporary episodes.



"IF the consent of all men be the voice of nature, and all men do universally consent that something belonging to them remains after their departure from life, we cannot but adopt the general opinion."— *Cicero*


"ALAS! my failings make me but too sensible that man is but half alive in this life, and that the life of the soul commences at the death of the body."

— *Jean Jacques Rousseau*

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XII — ATHENS

BSERVING the brazen statue of Milo standing on the discus and holding in the left hand a pomegranate, while the right was outstretched with the fingers very close together, the popular explanation of the attitude is contrasted with the inner significance. The tightly clasped fingers were said to show his strength, the fillet round his head was to indicate his modesty, and the feet close together on the discus showed that he was so strong that he could defy anyone to move him. Apollonius, ever on the alert to teach, acknowledged that the story was ingenious, but that the real meaning was slightly different. The people of Crotona made him a priest of Juno, hence the sacred fillet. From his position on the small buckler it is to be seen that he made his supplications to Juno in that way; the right hand held out indicates the same. The inseparable position of the fingers shows the excellence of ancient sculpture. The pomegranate is sacred to Juno.

A lesson within a lesson and a lesson within that. All that is here publicly stated is little more than a disguised statement that there is a real meaning in such statues, just as in some philosophies there is not an ancient building that does not tell its divine story, its sublime masonry of the divine architects. The pomegranate with its interior full of seeds indicates, in the esotericism of the mysteries, the fecundity of nature, the wife of the Deus Pater, Jupiter. Doubtless the symbolism would be worth following more closely for symbologists, but here the important thing is that Apollonius is indicating that deeper teachings exist, to those who know enough to apprehend his meaning.

He praised the Eleans for their order and decency, which were a passion with them. They were as anxious for public approval as the athletes. Apollonius, asked for his opinion, said: "I know not if they are to be called *wise*; but they certainly are *sophists*." That Philostratus wrote this with his tongue in his cheek it is not to be doubted. Why should he not have his little joke as much as any other Roman orator of the early third century? He was himself of such superior eloquence that the title of Sophist was conferred on him. Whether the Empress Julia Domna regarded him as also a wise man, there is nothing to show. But from some of the things he says, it may be that he was not uncon-

THE THEOSOPHICAL PATH

nected with a wise school of which she may have been an ornament and Apollonius himself a founder. Such a man does not depart after about a hundred years of intense activity without some of his schools lasting awhile.

A young author full of conceit wished to show Apollonius a bulky poem he had composed in honor of Jupiter. He doubtless wanted Apollonius's opinion, so long as that opinion spelt praise; it hardly occurred to him that he merited anything else. Apollonius was very ironical and led the conversation round in such a way as to show that the young man might very well have written a panegyric of his father, but that he feared he would bring ridicule by his fulsome praises of so excellent a man.

"And yet you dare to praise the Father of Gods and men, without any fear of him or apprehension of being engaged in a work surpassing all human ability," thundered Apollonius in one of his apparent rages.

While at Olympia, Apollonius discoursed on topics useful to mankind, fortitude, wisdom, temperance, and all the virtues. This was in the porch of the temple. The Lacedaemonians ran to him in crowds and in the presence of Jupiter pronounced him their guest, the father and director of the young, and the ornament of the old. These were the men who had taken his apparently harsh letter so seriously and good-naturedly and to them, it appears, came the reward of their action in this attention they received from the greatest man in the world of their day.

A Corinthian was touched to the quick by this enthusiasm and sneered at the Spartans.

"Are you going to honor him with a Theophany, as if a god had actually appeared among you?" he asked in scorn.

"By Castor and Pollux, we are ready for it!" they cried. And they would have done it but Apollonius did not permit, fearing to create envyings and jealousies.

It was indeed the fulfilment of the saying of Iarchas that he would be recognised as a god while he was yet living. Yet this is one of the two extremes the gods avoid when they appear among men; either they are called devils and stoned or crucified, or they are worshiped blindly, in either of which cases their mission remains unfulfilled to the public, to make men make themselves better.

Passing Mount Taygetus he entered Lacedaemon and found the magistrates engaged in the zealous observance of the laws of Lycurgus, and the inhabitants all busy about their own affairs. He determined to give the magistrates the benefit of his views if they so desired, seeing that they knew how to profit by them.

He told them the gods were to be worshiped as masters, and the heroes as fathers, but how men were to be honored was not a question that Sparta should ask. Laws are excellent masters and masters will be

THE WISDOM OF APOLLONIUS

applauded in proportion to the diligence and industry of their pupils.

Of fortitude, he said: "Use it if you have it!"

The Emperor Claudius wrote to the Lacedemonians about the improper use they made of their liberty of which they were accused by the Proconsul of Greece. The Lacedemonians debated whether to send back a lofty answer or to deprecate the wrath of Caesar. They consulted Apollonius.

His answer was on middle lines. "Palamedes invented letters," he said, "to the end that men might know, not only what to write, but also what not to write." In this way he dissuaded the Lacedemonians from too much audacity and from excessive timidity in their reply.

Apollonius intended visiting Rome, but a vision induced him to go to Crete first. This he did, taking with him his whole company and their domestics.

When he arrived in Rome he found philosophy in much disfavor with the Emperor Nero, who suspected all philosophers of concealing evil magic under that name. One Musonius was such a philosopher, regarded as second to Apollonius. He was in prison, and only a robust constitution saved him from death. In such circumstances it required a vast courage for a philosopher to approach the Imperial city, much more so for one like Apollonius, with a whole school of philosophers in his train.

A hundred and twenty stadia from Rome the party met Philolaus of Citium in Crete, a man of eloquence but not fitted for suffering persecution. He exhorted Apollonius to bow before the storm and not to go to Rome, frequently casting fearful glances behind him while he spoke, as though he might be overheard. Philolaus described the Emperor as driving a chariot by day, as singing on the public stage, as living with gladiators and actually as one of their company killing men in combat. Such was the low condition of the most powerful monarch of the time.

Philolaus failed to persuade Apollonius. Damis attempted to counteract his fearful warnings lest the young disciples should be terrified and depart. But Apollonius told him it was a god-given opportunity to test their devotion to philosophy. Some declared they were sick, others that they were unprovided for the journey, business affairs at home claimed some, and unlucky dreams warned others. Thus of the thirty-four disciples, eight alone were found faithful. The rest fled through fear of Nero and philosophy. Among those who remained were Menippus, the one saved from the vampire woman, Dioscorides the Egyptian, and Damis. These three, and the other faithful five, Apollonius called true philosophers, and promised to teach them all he knew, while refraining from calling the deserters cowards. "But first it is our duty to thank the gods by whose assistance both they and we have been inspired with such senti-

THE THEOSOPHICAL PATH

ment, and next to solicit their direction and guidance on our journey, *for without them we are nothing.*"

Apollonius told in detail the history of Nero and what a tyrant he was, worse than any wild beast; how he had murdered his own mother in an artificial shipwreck, and had committed other fearful excesses. But however terrible he might be, no true philosopher should know fear. "Nothing is terrible to men who have made the maxims of temperance and wisdom the rules of their lives." Bound more closely into mutual companionship by these words, the party went on their way to Rome.

They entered the city unquestioned by the guards, who marveled at their singular dress, strange enough but obviously of a religious significance rather than that of quacks or mountebanks. At a public hostel near the gate they ordered a late meal, and came across one of the strange sights of Rome, in the shape of a drunken musician who was paid a salary to sing the verses of Nero all over the city. He was licensed to arraign all as traitors who did not listen with attention or who refused to pay him. He had a harp and a little box with a precious string which Nero himself had played upon. He sang various extracts from Nero's compositions, his *Orestea* and *Antigone* and other tragedies. Discordant as they were on Nero's lips, this man yet made them more or less pleasing with his variations.

Seeing that Apollonius and his companions paid him little or no attention, he exclaimed that they were the enemies of the divine voice of Nero and had violated the majesty of the Emperor. The philosophers seemed little concerned at this, but Apollonius said it was not their business to show signs of dissatisfaction, and decided to pay him. It was his tribute to Caesar.

In the morning, Apollonius was sent for by one of the consuls who had a leaning towards philosophy and was a religious man. This is that Telesinus who in the reign of Domitian preferred exile from his home rather than give up philosophy.

"Why do you wear that peculiar dress?" he asked.

"Because it is ours and not taken from any living creature."

"What is that wisdom you possess?" asked the consul again.

"It is a divine instinct which teaches what prayers and sacrifices are most proper to be made to the gods," replied Apollonius.

"Is there any philosopher who does not know this?"

"Very many," said Apollonius. "But if a philosopher is well informed in these things, it will be much to his advantage to learn from one wiser than himself, that what he knows, he knows well."

At once this singular method of reply convinced Telesinus that he was talking with no less a man than the renowned Apollonius. He fore-

THE WISDOM OF APOLLONIUS

bore to ask his name, in case the latter wished to keep it secret. But his next question was based on knowing his quality.

“What do you pray for when you approach the altars?”

“That justice may prevail; that the laws may not be broken; that wise men may be poor, and the rest of mankind rich, but not by fraud.”

“What! do you think you will obtain such great things by asking?” said Telesinus.

“Yes, I do. For when I approach the altars, I include every request in my one prayer, “Grant O ye Gods, all that is convenient for me!” If the gods consider me good, I hope to obtain more than I ask, but if they number me with the wicked, I know the contrary of what I ask will be given, and I will not blame the gods for judging me undeserving of their favors through my demerits.”

This philosophy astonished Telesinus. He desired to show Apollonius all respect, and said: “Be it lawful for you to enter all the temples. I will write to the priests to receive you and submit to your superior orders.”

“Would they not receive me without your written commands?” asked Apollonius.

“No,” said Telesinus. “The permission depends on my position as Pontifex Maximus.

“I am glad so illustrious a man fills the office,” said Apollonius. “At the same time I would have you know that I would prefer to dwell in temples not so vigilantly guarded. None of the gods reject me, and all give me the protection of their roof. This is all the permission I ask, and it is not denied me even by the barbarians.”

“If that is so,” replied Telesinus, “the barbarians are beforehand with us in such a praiseworthy attention, and I wish it were said of ourselves.”

After this Apollonius dwelt in the temples and he dwelt in none without making some reformation. In this way he passed from temple to temple, and there was some gossip which he settled by declaring that as the gods do not always dwell in the heavens but visit Aethiopia and Olympus by turns, and sometimes Mount Athos, so it was proper for men to visit all the gods. A valuable lesson in toleration.

While he instructed people in the temples they were more than usually crowded with attentive worshipers; also the publicity of his teachings prevented any being misreported. He visited no man, nor ever paid his court to the great and powerful. He received all with civility and what he said to them he said to all the world.

(To be continued)

THE MAGIC MIRROR

R. MACHELL

(Continued from the November issue)

THE portrait-painter was fascinated with this strange personality, and soon was made to feel at home with his cosmopolitan hostess, chatting a little in French about his life in Paris, and about art and music in Europe generally, occasionally dropping almost unconsciously into Italian, and reverting to English as the language of the majority of those present.

Accustomed to look at people as subjects for his art, the portrait-painter noticed the beautiful hands and the extraordinary eyes of this strangely attractive but entirely 'unpaintable' person. The idea of painting her portrait rather shocked him when it occurred as a possible eventuality; for he felt that it would require a man of genius to express the living force and commanding intelligence that showed through the sallow face disfigured by sickness and storms of all kinds, but that yet had a calm of its own and a smile of extraordinary frankness that rather enhanced the penetrating keenness of the eyes.

She caught his thought and asked him seriously if he would not like to paint her as Psyche, with a bearded Russian who sat silent near by, as Cupid. The Russian did not smile, but Eisdale felt that his own mind was an open book to those far-seeing eyes; but he also felt that the seer was one who could understand what was seen, and he knew the truth of the saying: *tout comprendre c'est tout pardonner*. So he could smile and feel no embarrassment in her presence. She asked how he came to hear of Theosophy, and if he was a disciple of Mr. Saunders, who, she said openly, was too argumentative to be able to learn anything new. "But," she added irrelevantly, "he wears beautiful shoes: look at them!"

Everybody looked at Saunders' patent-leather shoes and laughed. Saunders himself broke off the dissertation he was giving to some ladies, who seemed to admire him and to be worshiping at his shrine. He was annoyed, and could not quite conceal the fact. His vanity was hurt, and his eloquence dried up. Eisdale took notice. He had been half impressed with the assumption of superior wisdom that Mr. Saunders generally found so effective; and the artist wondered if this little incident was intended as a warning to him not to be so easily deceived in future. He felt that the apparent levity of the conversation only served as a veil to hide the purpose at work beneath the surface, and he recalled a saying that had puzzled him when he first heard it, to the effect that "nothing is great, nothing is small, in the divine economy."

Eisdale and Saunders left the house together, and the lawyer alluded to the little incident of the reference to his shoes as one of those unfortunate lapses of a great mind into littleness and even vulgarity, that are so deplorable. He spoke of the eccentricities of genius apologetically. But the artist had

THE MAGIC MIRROR

read the incident differently; and had drawn conclusions that were hardly flattering to the lawyer.

Reflecting further on all that had passed, he remembered that his allusion to the Baroness de Balon was received by Madame Blavatsky in silence, and that Lady Loseby's name called up only a rather pitiful smile of gentle tolerance. In fact, it seemed to him that several unasked questions that were in the back of his mind had been answered in some mysterious way, and that he had been warned of dangers in the path without any direct reference to such a subject. As to the incident that Saunders thought so deplorable, it appeared to Eisdale as a rather rough and ready but effective way of cautioning those who might need the hint not to put Mr. Saunders on a pedestal, where he would certainly be out of place.

The lawyer himself felt that the evening was a failure. There had been no opportunity for him to engage in a metaphysical tournament or to display his knowledge of philosophy. The remark about the shoes rankled; but he was not easily abashed, and looked forward for a chance to set himself right in the eyes of his admirers in some future discussion.

But the founder of the Theosophical Society had no intention of allowing it to be used as a debating club, nor as a platform for the display of any member's vanity, nor as a recruiting station for sectarians of any kind; not while she lived.

Eisdale had seen enough to understand that her position was no sinecure; a conviction that grew upon him as he saw more of the curious variety of strange characters attracted to this new center of spiritual energy. And as he came to understand more fully the marvelous complexity of human nature, his admiration for the courage of the founder of such a movement deepened; and his wonder grew at her faith in the divinity of the human soul, which to his pessimistic vision seemed utterly divorced from the divine, if indeed the two were not eternally divided and distinct in the majority of men and women of the world. Unlike the ordinary materialist, he did not doubt the reality of the human soul; he merely thought it was entirely vile. The beauty that he found in life seemed to have no more kinship with the world than has the sunlight, that we see reflected in a filthy puddle, with the mud that serves it as a mirror.

Having set himself right in his own eyes, Saunders recovered his good humor and persuaded the artist to accompany him to a French restaurant in Soho, a neighborhood where all the riff-raff of cosmopolitan London used to congregate, before a great thoroughfare was driven through that center of corruption to let the daylight in where it was least welcome. These foreign restaurants were meeting-places for all sorts of queer characters, as well as criminals; and Saunders could generally count on meeting one or two of those eccentric types that have no contact with the criminal element, and no place in respectable society, but who are irredeemable bohemians,— financial failures all, accomplished borrowers, intellectual vagrants, or perhaps literary hacks, whose genius had been drugged to death: while here and there ap-

THE THEOSOPHICAL PATH

peared a man who was a mystery to all, neither a drunkard nor a criminal, nor yet a 'sponge'; a man of wide reading, perhaps, and strange learning, whose business was unknown but who would be generally considered a literary man; probably a frequenter of the reading-room in the British Museum.

One such, a Corsican, who claimed connexion by marriage with the British aristocracy and boasted of his brief tenure of some office during the reign of the Commune in Paris, was a particular friend of the lawyer, who gave him legal advice gratis, and would occasionally correct his literary effusions for him in return for stories of his life; most of which were probably adopted and adapted from the lives of other men.

From the voluminous documents that were submitted to him from time to time for his correction, he gathered first that the man was a lunatic, then that he fancied himself deprived of his rights to some share in the property of his wife, who had left him, probably with good reason; also, that this former communist was considered out of date by other similar types.

The crazy Corsican was very secretive, but he was no match for Saunders, who was gradually probing his fevered brain in search of information as to the mysterious head or heads of a certain revolutionary society. He soon came to the conclusion that Romanetti himself was some sort of outside agent or perhaps merely a pensioner of the society, who might serve him as a go-between, if it should seem worth his while to look into the secret activities of the order. Meanwhile, the lawyer found him an amusing companion for an occasional evening, a romantic figure full of wild dreams and utterly impracticable ideals, instinctively generous and affectionate, but also treacherous and revengeful, nursing fierce hate against imaginary tyrants; eloquent as he was illiterate. The plaything of his passions, he still believed himself a creature of a higher order than the ruck of ordinary humanity. This belief gave him a certain dignity, and enabled him to accept a loan from any one without loss of self-respect, as also without sense of obligation as to its repayment; which indeed would have appeared to him an act of sheer vulgarity if it had ever presented itself to his mind at all.

The restaurant selected by Saunders was one of Romanetti's haunts, and there they found him seated at a table, writing as usual, smoking occasional cigarettes and drinking coffee. He looked up pleasantly at Saunders' greeting and turned to look at the friend who was with the lawyer. To Saunders' surprise the old man did not hold out his hand but merely ejaculated: "Tiens! c'est toi?" To which unceremonious greeting his friend replied in the same tone, but with a certain lack of cordiality that made Saunders feel uncomfortable. It was evident that the two were well acquainted, and that the acquaintance was not altogether a source of pride or pleasure to the artist. But Romanetti was always superb, and did the honors of the house in his most agreeable manner; with the perfect assurance that his guests would not dream of allowing him to pay the bill, even if it should occur to him to make such a degrading proposal.

Saunders had tact enough to show no surprise at the evident intimacy of

THE MAGIC MIRROR

these two men, but he wondered what the relationship might be. Eisdale allowed Romanetti to do the talking, after offering him a cigar, which the latter accepted in the 'grand manner.'

To Saunders the ex-communist was an interesting study, but to the artist he was distinctly a 'thorn in the flesh,' a thorn that not only rankled in the flesh, but that 'bled' his victim systematically. The artist called him uncle, and believed himself indebted to him for his early education, and for the apology for a home that the adventurous Romanetti had given him. But latterly he had found reason to suspect that the Corsican was actually his father; and that his mother was an English lady of good family who had deserted her husband for love of the romantic revolutionist, leaving in the hands of her lover her personal property and also their infant son. Romanetti denied the story, claiming that the fortune bequeathed to him by his deceased wife, who was sister to the mother of the artist, had been withheld from him by his wife's relatives, and the supposed uncle spent much time and energy in attempts to raise money on an estate in Corsica to which he laid claim.

Eisdale had pity on him, and had supported him almost entirely for many years, during which time he had come to know the man well and to distrust him altogether; and yet he had a sort of love for the old rascal, as well as a sense of gratitude for the generous intentions of his self-appointed guardian, who had been kind to him as a child, and as he grew up had not allowed him to associate with his own unprincipled acquaintances.

As a further protection to the boy the adventurer endowed him with a name of his own and Hubert Eisdale grew up in the belief that his father was a colonel in the British army, who had repudiated the child of his absconding wife. So he had learned to stand on his own feet from the start, and had evolved his own code of honor, which was no doubt fashioned upon what he had read of English romance and history, but which seemed to him to be based on his own perception of the inherent fitness of things. Religion he had none, in the ordinary sense; but he was naturally and intuitively religious in the true interpretation of the word.

Oddly enough his uncle had encouraged him to study Plato, as a protection against the wiles of the priesthood, whom he loathed, and whose subtil machinations he detected everywhere, maintaining that the evils of the world were all attributable to the church, which he declared to be the inheritor of all the abominable principles of preceding religious hierarchies. Saunders loved to torment the old fanatic by defending the church, not altogether hypocritically either; for he had more than a leaning in that direction himself. He looked upon it as the last custodian of the secret sciences, and hoped to be the founder of a new order to be called the Christo-Theosophical Society, which was to embody all that was worth while in both. In this scheme he was encouraged by a certain acquaintance, who hoped to use this new society as a decoy to draw off members of the Theosophical Society into the church. This man knew more about Theosophy than most of the members of the Theosophical Society, and feared it as an enemy of his order; for he

THE THEOSOPHICAL PATH

knew that its real head was in possession of power that his own order claimed, but could not exercise. His hope was to set up a substitute that would mislead the searchers for the truth and turn them into a path that would eventually lead churchward.

Saunders let fall a word or two about his friends the Rosicrucians, and the old man fired up at once; he launched into a scathing denunciation of the whole order, calling it a Jesuit trap for Theosophic mice, baited with promises of magic power and secret knowledge, which was not theirs to give. His earnestness astonished the lawyer, who took the speech as a personal rebuke, but Eisdale guessed that the warning was for him. He had not seen his uncle since he became interested in Theosophy; and he had no thought that the old politician could know anything at all about the subject. Certainly, he was familiar from infancy with his guardian's diatribes, but he was not prepared to find him acquainted with the existence of Theosophy. Still he recalled more than one occasion, when his uncle's bitter cynicism, and ribald mockery of religious institutions, had suddenly been suspended, to reveal the presence of a soul endowed with some strange insight into the heart of things, warning the inexperienced youth perhaps against a hidden danger. These flashes of sanity were rare; but they never failed to touch the heart of the young man with gratitude.

This earnest and impressive manner was quite new to Saunders, and was not in the program of the entertainment he had planned; so he discovered that the hour was late, and rose to go. Eisdale went with him, after paying the bill and saying good-bye to their entertainer; who said something in Italian to the artist as if in explanation of what had gone before. To explain this intimacy to his friend as they strolled down the street, Eisdale said:

"He knew me when I was a boy and he was in more flourishing circumstances, poor old fellow. He was almost a genius then; but he has aged a good deal lately."

So they parted with a conviction that their paths lay not together. Saunders felt vaguely that he had been again discredited; and Eisdale as if he had been warned of a danger to be avoided. But the old Corsican brooded on the past, and wondered at the ways of destiny that had robbed him of the fame and fortune to which he thought himself entitled, and had made him a pensioner living on charity.

Hubert Eisdale expected no gratitude for contributing so generously to the support of one who, in fact, had robbed him of the fortune that should have been his: but he declined to be compromised by open recognition of his disreputable relative, and had stipulated that Romanetti should not claim acquaintance with him nor visit him at his studio. The old man had a bedroom in Soho, the rent of which the artist paid and which served as a permanent address to which remittances could safely be sent, and it was rare that the two met. In reality the old man's life had always been a mystery to his supposed nephew, but enough of it was known to make the young man willing to ignore the rest. Now it seemed almost as if his uncle knew of his

THE MAGIC MIRROR

visit to the founder of the Theosophical Movement, unless indeed the old man were endowed with more intuition than his nephew was prepared to give him credit for.

Hubert more than once had questioned Romanetti as to his mother, whom he understood to have been the widow of a Colonel Macintyre, who had ill treated and repudiated her because of jealousy. He charged Romanetti with being her lover, and the result was a duel, in which the husband was killed. Then the innocent and magnanimous Corsican took the injured widow and her son into his own house, his wife being her sister, and reared his nephew as a son. Such was the story of his birth, as far as he could gather it from his uncle: but of late years discrepancies had begun to appear in the narrative; at times the old man spoke of his wife as Anne and then at other times called her Jeannette. The place and time of her death also varied. Finally, the young man had come into possession of two miniatures, one of which was said to be a portrait of his mother and the other of her sister. When questioned, Romanetti failed to distinguish them, and flew into a fit of anger at some supposed insinuation. It was impossible to rely on anything he said. At times his nephew disbelieved the entire story. The duel he had discarded as merely one of many such romantic incidents with which the Corsican loved to adorn his past. But the miniatures were genuine; and the artist had them in his studio, though the originals might have been persons entirely unknown to Romanetti.

Eisdale's curiosity as to his true parentage always woke up after a meeting with his only known if also doubtful relative. On his return he took a look at the miniatures, and thought they seemed more familiar than before; as if there were some likeness in them to some one seen lately. The one purporting to represent his aunt Jeannette was loose in the case, and when he took it out he found at the back a name faintly written 'Jeannette Sinclair,' and an illegible date. Then he knew who it was that the painting resembled, and asked himself, could it be that Mary Sinclair was daughter to his aunt? He could not question her without some explanation: that would certainly involve a reference to his disreputable relative. Then he remembered that it was at Lady Loseby's house that he had met this possible cousin, and he also bethought him that he owed her ladyship a call, which he determined to pay as soon as possible. She must know something sure about Miss Sinclair's family and could be safely questioned, being somewhat of a gossip.

Next day at tea-time he found himself in Lady Loseby's little drawing-room answering her questions as to his experience of a first visit to the house in Lansdowne Road. In the middle of his story another visitor arrived, Miss Sinclair herself; and Eisdale saw his chance of questioning his hostess vanish. He looked at the object of his visit with new interest, realizing with a thrill of pleasure that she might be related to him, linked too by a similar fate, which drew them both towards the same path though nurtured in such different surroundings.

Mary seemed glad to meet him. She had noticed his keen and intelligent

THE THEOSOPHICAL PATH

interest in Theosophy, and was anxious to hear of his visit to Madame Blavatsky; but their hostess was full of a new thought-reader or psychometrist, whom she had unearthed. This was a certain George Chesney, whom Saunders named "Oleagenous George," and the nickname fitted the character.

He was expected to call that afternoon to arrange for a display of his occult powers. She suggested that it would be a good chance to test his clairvoyance, if they could arrange some plan that would be satisfactory as a test. But before anything could be settled the thought-reader was announced. His entrance was carefully designed to convey an impression of modesty and mystery. He stepped softly, smiled inscrutably, and spoke in subdued tones. He accepted a cup of tea as a concession to social usage, and did not refuse a large slice of very rich cake, followed by another cup of tea. Being superior to the appetites of the body he could bend to custom without damage to his spiritual dignity.

While apparently listening with interest to his hostess, he was studying the other two out of the 'tail of his eye'; and Mary felt sure that he had taken her measure without having turned once in her direction. When he had to speak to her later he adopted a tone of charming frankness and simplicity, which would have disarmed an ordinary observer. He made light of his powers, but confessed that his guesses generally proved correct. But Mary was not particularly interested in his powers, and felt an instinctive desire to open the window and sit near it while he was in the room.

Lady Loseby, however, whose easy charity blinded her to anything she did not wish to see, was begging her visitor to give them an example of his skill in psychometry. Chesney was willing to make a trial, and offered to experiment upon an unopened letter, or package, or anything securely closed of which he would endeavor to describe the contents. Eisdale bethought him of the miniatures which were in his pocket. He put his hand upon the package, and asked what was in there.

The answer came promptly: "Pictures: probably portraits, miniatures."

Eisdale was interested, and asked: "Can you tell me who is the original, and who the painter?"

Chesney hesitated, and then said: "I see two pictures, and they are very much alike. May I hold the package in my hand? You may blindfold me if you like."

They all agreed that as the package was closed there was no need to blindfold the experimenter. So Eisdale put the little package in his hand, and the psychometrist raised it to his forehead, closing his eyes, then opening them suddenly, and facing Mary Sinclair said laughingly to her:

"I see you have prepared a trap for me. Well, I will venture in. The two miniatures are of the same person, and that person is your mother, and you were the painter."

Eisdale repented of his folly; and was annoyed at his own stupidity. He was not prepared to say where he got the pictures, nor who they were supposed to represent. But Mary was quite unmoved as she answered:

THE MAGIC MIRROR

"No. I have never seen a portrait of my mother, who died before I was old enough to remember her; and certainly they were not painted by me. I never tried to paint a miniature."

Chesney seemed puzzled more than disappointed; and asked if he might see the contents of the package. Eisdale carelessly replied:

"Oh never mind that! You were quite right in guessing two miniatures, and not far off in thinking they were of one person, because the two ladies were sisters, I believe."

So saying he held out his hand for the package; but Lady Loseby interrupted, begging him to let her look at them; and he could think of no reasonable excuse for an objection. So the paper was unfolded and the box opened. Chesney looked at the pictures and then at Miss Sinclair, then back at the portraits and put his finger on one of them, saying:

"If I was mistaken, I think that the likeness is enough to deceive anyone."

Lady Loseby said nothing, but looked to Eisdale for an explanation. Seeing his embarrassment, Miss Sinclair herself examined the portraits, at first casually, then attentively, and finally with a look of bewilderment. Turning to Hubert Eisdale, she asked earnestly:

"Who is it? This one is not unlike my aunt, Mrs. Fairfax, my foster-mother. But who are they?"

He shrugged his shoulders as he answered: "How can I tell you? I got them from a man whose word is altogether unreliable, and he said that one of them was his wife and the other her sister; but, as he did not seem to know one from the other, I concluded he was lying. He gave them to me as compensation for a loan unpaid."

Taking the pictures he replaced them in the box, and put them in his pocket, complimenting the psychometrist on his success; and Chesney took the compliment at its face-value, but also with a strong suspicion that he had happened on a mystery, perhaps a scandal, that might be useful in some unforeseen manner. In his profession no kind of information was valueless, and mysteries were always possible gold-mines. He was sure that he had touched the truth somewhere, and felt sure that fate would reward him in due course. Soon Eisdale rose to go, and Mary followed his example.

(To be continued)



"THERE is a very important thing you should not overlook. Every time you harshly and unmercifully criticize the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you, and endeavor to find in you a similar state or spot or fault to that which they have left in the other person. It is as if they left him to serve you at higher wages."— W. Q. JUDGE