

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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“THE punishments, therefore, which are inflicted with justice on the wicked, it is proper to refer to the order which leads everything in a becoming manner. Such things, however, as happen to the good without justice, as punishments, or poverty, or disease, may be said to take place through offences committed in a former life. For these things are woven together, and are pre-signified, so that they also are produced according to reason.”

— PLOTINUS: *A Discussion of Doubts relative to the Soul*. Trans. by Thomas Taylor

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SCIENCE AND IMMORTALITY

H. TRAVERS, M. A.

ONCE more it is our welcome task to chronicle the effects which the tide of Theosophical thought is producing on public opinion as reflected in the utterances of its most advanced exponents. Every day shows fuller recognition of the fact that knowledge is one, and that religion and science are but two aspects of it. Though these two may regard the universe from different viewpoints, they cannot contradict each other; and any antithesis resulting from this difference of viewpoint must be reconcilable in terms of a wider and more inclusive view. A solid body presents to the eye different shapes when seen from different points of view; but these appearances are not contradictory, they are supplementary; and the truth is attained

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by combining them. It is the imperfect conceptions, both of religion and science, that keep them apart. Or, as H. P. Blavatsky says:

“Religion and science can be reconciled on the condition that both shall cleanse their houses.”

“By combining science with religion the existence of God and the immortality of man’s spirit may be demonstrated like a problem of Euclid.”

It is on this last topic, the immortality of the soul, that we find some interesting views expressed by the well-known astronomer, Dr. Henry Norris Russell, of Princeton, in an interview in the *New York Times* of February 17th. Dr. Russell’s conclusion, as stated by the interviewer, is that —

“Science supports and does not controvert religion; the immortality of the soul is a belief that fits in well with scientific knowledge.”

He believes that the day has come when scientific inquiry into the evolution of man and the world will go hand in hand with enlightened religious teaching; and many are now saying the same thing. In marked contrast we still sometimes find notable voices striving to defend a narrow conception of religion by valiantly denying scientific truths along with scientific errors; or people who conceive themselves to be representative exponents of science scoffing at religious truths on flimsy grounds.

Dr. Russell compares the life of man with the flame of a candle: when the candle is blown out, the flame disappears and combustion ceases; but the energy that manifested itself has gone out, we know, into space forever. As might be expected, his analogies are chiefly drawn from the noble science which he represents. A Nova in the constellation Aquila, which flared up visibly in 1918, really sent forth that blaze a thousand years ago; the actual event was over when the battle of Hastings was fought. That which disappears passes into the invisible, to appear again in other ages.

Science, says Dr. Russell, can affirm that, when a man dies, the soul is no longer here; but can give no proof that it has perished. But —

“Just as the heated matter in the flame or the star sets something going which we call light, which goes on, away from its source, into the ether, so that marvelously complex system, the human body, may originate something — the soul — which belongs to another realm (which, to give it a name, we may call spiritual), and persists there after the body has disintegrated. In this realm the souls of all the men who ever lived may still exist. The fact that we cannot see them or communicate with them is no more proof that they do not exist than the fact that we cannot see the light of the candle, once it has left us.”

As to the possibility of communicating with such souls, he admits that no means seem available at present; but sees no reason for denying that a means will ever be found.

Dr. Russell was asked whether he considered that the soul would be conscious after death; and naturally enough we find him arguing that,

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if not conscious, it could not be said to exist at all. For surely the soul, if anything, is the conscious part of man.

"I should define it roughly as a something which is the man himself, the inner man. It is his ego, what we term his personality, his intelligence, his honor --- all the characters that go to the making of his character."

He does not believe that the freed soul will be static, but that it will follow the universal law of growth and evolution.

In support of his belief in a future existence for the soul elsewhere than on earth, Dr. Russell cites the authority of Jesus Christ, whose teachings, however we may regard him, cannot be ignored. But why, we ask, confine oneself to Jesus, when we have the recorded teachings of Gautama the Buddha, Plato, the Neo-Platonists, Zoroaster, the ancient Egyptians, etc., etc.? It seems quite inadequate to cite the authority of a single Teacher out of so many, or of a single body of teachings out of so great a number. Christ was but one of many Teachers of a Wisdom that has never been wholly absent from the world. He was an expounder of the Secret Doctrine of the ages.

Valuable as are the views we have quoted, they also show how much more there is still to be said when the light of Theosophy is shed on the subject. Especially is this the case with regard to Reincarnation, which Dr. Russell rejects, and that upon grounds which we cannot but regard as altogether insufficient. He says:

"There is no ground for such a belief, either in religion or science. It is not comprehensible, but runs counter to all our knowledge of life. Therefore we must turn to a future existence for the soul outside our earthly world, to accept immortality."

Here we may surely quote Dr. Russell's own remark, when discussing immortality, that the verdict of science can, at worst, be no more than an open one: if it cannot prove Reincarnation, neither can it deny it. Nevertheless it would be possible to find in science many facts which give strong support to the idea of Reincarnation; especially those which illustrate periodicity and the recurrence of cycles. One of the arguments for Reincarnation is the universality of this law of recurrent cycles, as exemplified in the alternations of day and night, summer and winter; and in the continual renewal of nature after intervals of dormancy. The removal of the soul, after what must be considered an infinitesimal period of earth-life, to spheres whence it will never return, violates this universal principle; the more so when we bear in mind that we must logically presuppose the existence of a similar infinity extending previously to earth-life. Under this view, the meaning of earth-life seems to vanish altogether; and we may well ask, as we often do in the case of theological views, what Divine reason or purpose can be discovered in allotting to man such a single brief period of earth-life at all?

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But a still stronger argument for Reincarnation is that the experiences which are necessary for the growth of a human soul are to a very large extent such as can be had only on earth. Granted that man has aspirations which cannot be satisfied on earth, and that these are satisfied in the state of Devachan, into which the liberated soul passes between incarnations; still there remains a great bulk of unsatisfied desires, unfulfilled purposes, unfinished tasks, which were begun on earth, and can be completed nowhere else. The great argument for Reincarnation is that it does away with that apparent injustice which has always been such a stumbling-block to those who wish to believe in the wisdom and justice of God. Yet Dr. Russell appeals to this very argument in support of his own view.

“The inequalities of this world are proverbial. If we believe in a just God, we must suppose that He has a new world in reserve to redress the balance of the old.”

It seems clear that the inequalities of life can be adjusted only by a return to another cycle of the same kind of experience. It is only on earth that we can correct the mistakes which on earth we have made; only here that we can accomplish tasks begun but unfinished. For millions of years the organism of man and his mind have been evolving and preparing on earth, as generation after generation passes away and is renewed. Can this life then be but a flimsy film of space through which man passes like a flash on his way from eternity to eternity, while the teeming population is continually renewed by so many millions who likewise have never been here before and never will be here again? Such a view may be juster than some views, but it is possible to take an even brighter view of Divine justice, an even worthier view of Divine intelligence.

Again, whatever may be the designs of Divine Wisdom, it remains a fact that man quits the earthly scene with a host of unsatisfied desires which can only be satisfied where they were engendered. And these desires will inevitably draw him back to earth.

As so often happens, Dr. Russell looks forward without looking back; but it is necessary to relate our present existence to what preceded it. We may find a means of adjusting inequalities by future redress; but we have still to explain how those inequalities arose. And this Reincarnation does by its teaching that we are reaping what we sowed.

The statement that Reincarnation is not comprehensible and runs counter to our knowledge of life must be considered in the light of the fact that Reincarnation can rightly claim to be, and to have always been, the favorite belief of mankind. Its disappearance from a portion of the world during a portion of time is a temporary anomaly. But this is not the place for an extended presentation of the arguments in favor of Reincarnation.

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They have been very adequately treated in various Theosophical publications. We think we may affirm with confidence that Dr. Russell has not had the opportunity for a real acquaintance with the doctrine; and it may be that he has encountered some popular misrepresentation of it, of the kind which justly repels the reasonable mind and may serve to postpone further inquiry into the subject.

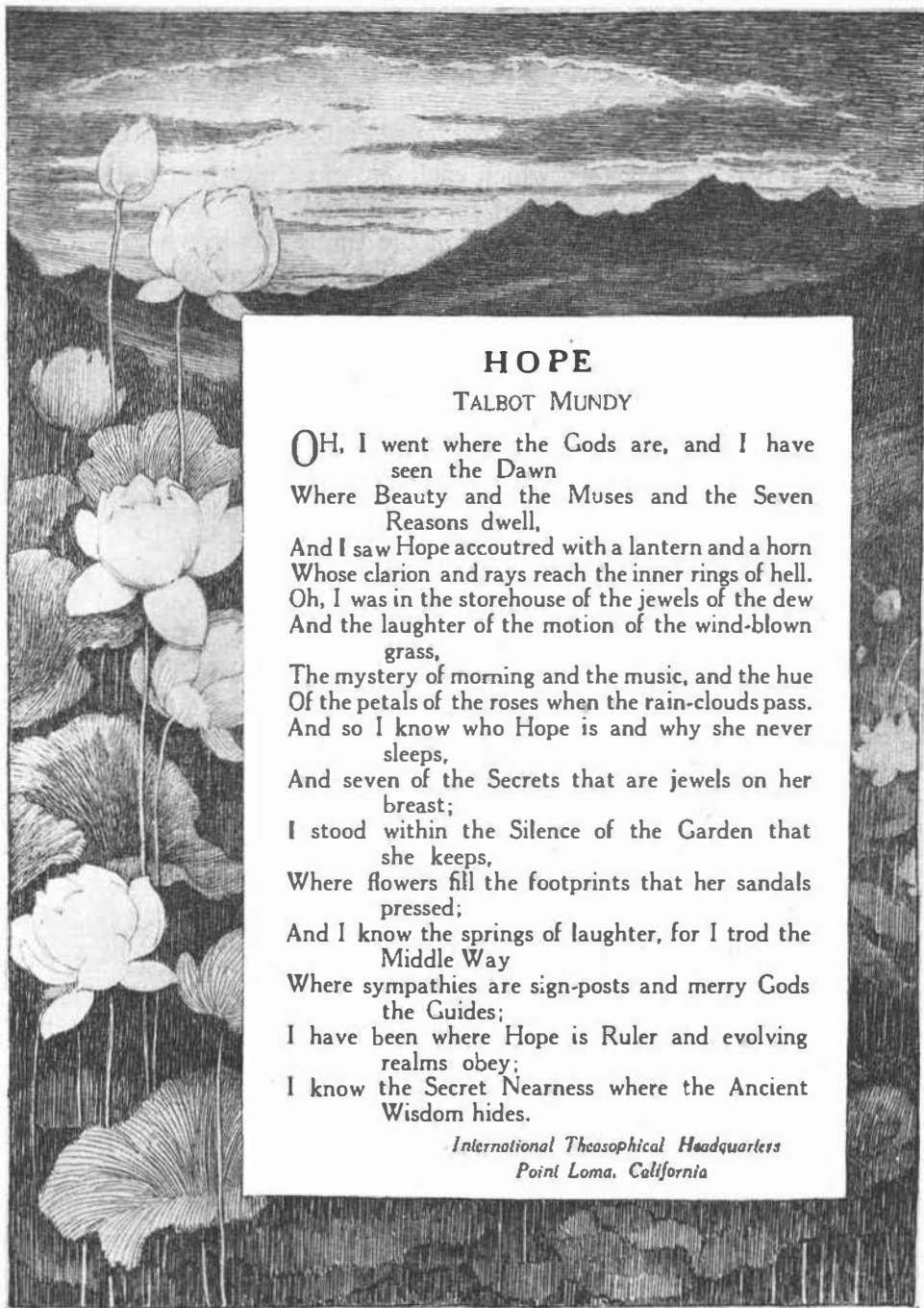
Much more might be said to show how other phases of the subject are illuminated by Theosophy, but space only allows of brief allusion. For one thing, to regard man as a mere duality, of body and soul, is a form of thought scarcely adequate to our purposes and by no means commensurate with the amplex and complexity with which science is familiar in its study of the universe. The Theosophical teachings as to the *seven* principles of man are worthy of study; and, connected with this, there is the septenate in its numerous other manifestations. The scheme of evolution, both in cosmogenesis and anthropogenesis, presented by Theosophy, is so vast and sublime, that the student may find therein the key to any mystery which he seeks to unlock. It is true that man must rely on his own intelligence to verify any doctrines; but it is equally certain that a vast amount of time and waste labor is saved by availing ourselves of the researches and experience of countless ages of greater thinkers and seers.



MARK TWAIN ON WAR

O LORD our God, help us to tear their soldiers to bloody shreds with our shells! help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless, with their little children to wander unfriended through wastes of the desolated lands in rags and hunger and thirst, sport of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it — for our sakes, who adore Thee Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of love and who is the everfaithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory now and ever. Amen.

Editor's Note — Mark Twain said of this prayer: "I have told the whole truth in that and only dead men can tell the whole truth in this world. It can be published after I am dead." And it was.— *The San Diego Union*, March 23, 1924



HOPE

TALBOT MUNDY

OH, I went where the Gods are, and I have
seen the Dawn
Where Beauty and the Muses and the Seven
Reasons dwell,

And I saw Hope accoutred with a lantern and a horn
Whose clarion and rays reach the inner rings of hell.
Oh, I was in the storehouse of the jewels of the dew
And the laughter of the motion of the wind-blown
grass,

The mystery of morning and the music, and the hue
Of the petals of the roses when the rain-clouds pass.
And so I know who Hope is and why she never
sleeps,

And seven of the Secrets that are jewels on her
breast;

I stood within the Silence of the Garden that
she keeps,

Where flowers fill the footprints that her sandals
pressed;

And I know the springs of laughter, for I trod the
Middle Way

Where sympathies are sign-posts and merry Gods
the Guides;

I have been where Hope is Ruler and evolving
realms obey;

I know the Secret Nearness where the Ancient
Wisdom hides.

*International Theosophical Headquarters
Point Loma, California*

THE MYSTERY OF LOVE

RALPH LANESDALE

LOVE is a mystery which each one must interpret in his or her own particular fashion, for its manifestations are innumerable, and its modes as various as are the hearts in which it has its origin, the minds unbalanced by its delusive spell, the emotions inflamed by its seductive grace, or the ideals that it calls to birth.

At times love seems like a consuming fire; then it will be a passion for possession; then a beatitude, a selfish craving, or a yearning for the bliss of mere self-sacrifice: self-sacrifice may be as selfish as any form of self-indulgence, while aping altruism.

The lower nature with its ape-like qualities is a most wonderful mimic that delights in parodying the highest virtues, cloaking its ugliness and masking its deformity with a disguise of pure unselfishness.

It is this kind of elemental mimicry that has evoked the scorn and bitter railing of some short-sighted satirists, who have denounced the love of human beings as a fantastic form of selfishness. For it was well said of old: "The truth is hid by that which is not true." So the false love has made men doubt the existence of the true. This kind of pessimism is often reinforced by the subtil hypocrisy of the lower nature which, knowing itself incapable of pure love, declares that there is no such thing.

In this, as in all other human problems, we must use the key of the duality of mind: then we shall see that every kind of love is possible to human beings. That is one step on the path of understanding: the next will be to look within. For in ourselves lies latent all the evil as well as all the good that we may find elsewhere. There we shall find the love of self in all its pride and cruelty, and there the elemental passion of the animal; and there "the love of god that passeth understanding." And if we dig deep enough beneath the accumulated selfishness of ages we may perceive the flame of love inshrined in a mystic vase that sheds around the golden glow of BROTHERHOOD.

From such a contemplation we may learn to know and to distinguish the qualities that characterize the higher and the lower love.

The first and most noticeable characteristic of the higher love is generosity, or a desire to give: while in the lower we encounter first and last and all the time unmitigated selfishness and the desire to get. Yet both of these are personal. Beyond, there shines the mystic flame, which, like the sun distributing to every corner of his universe the light by which it lives, "gives life to all but takes from none." So from the supreme Self

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of all flows out the Love Divine, the radiance of Universal Brotherhood.

And as the sun-light differs from the cold glimmer of the moon, so does the love of the supreme Self differ from the selfish personal passion of the slave of appetite. Yet as in man there is a model of the entire universe, so too in man we may discover all the divers kinds of love, from the divine down to the lowest parody of it, that seems indeed its very opposite. How often with a misused word we blind ourselves to the reality, and hide an ugly vice from our own sight by giving it an honored title!

Love is an honorable name, and should be used respectfully. And yet we talk about the 'love of money,' instead of frankly calling it the 'greed of gold,' or simply 'avarice.' But if we were to call things by their proper names we might be often guilty of indelicacy, because in actual practise we have degraded our ideals, while still honoring their memory.

It is probable that all human motives are so mixed, by reason of the duality in human nature, that love is seldom pure, nor utterly corrupt. Thus it may happen that a gross and selfish passion will show in its brighter moments some faint reflexion of the sunlight of pure love. If so, it may be asked: Why is it not redeemed thereby? Why is the lower able to drag down the higher?

Simply because we live so much upon the lower plane, where all the lower forces are 'at home': and because so many people are not aware of the duality in their own mind, and have not the habit of examining their motives, or of studying their moods and their emotions. Self-study rightly conducted brings revelations; but it must be self-study, not merely self-justification.

If we would have the higher nature dominant we must identify our will with it, we must accustom the lower nature to submit to its control. It is not enough to call upon our god; we must evoke the divinity, and not merely invoke it. This may be done in many ways; religious ceremonies have this end in view: but the religions of the world seem to have lost their magic power; and the church-rituals are mostly meaningless today even to their own devotees.

To the majority of church-goers the Love of God is but the stirring of a vague sentimentality, which finds expression in hymns of adoration or ceremonial worship with sacrifice of words. The bare idea that man can by any means evoke the deity would probably be looked upon as blasphemy in church-circles, though paradoxically enough such devotees insist upon the need of prayer. But prayer is supplication, or the begging for benefits of some kind: such devotion is obviously selfish and arises in the lower nature. The adoration of a personal god inevitably implies belief that man and god are separate. And such a god is *ipso facto* limited;

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not the Supreme or Universal Deity, from whom love flows like sunlight from the 'orb of day,' awakening in human beings divine compassion, which is the soul of BROTHERHOOD.

Those who still cling to a personal god do so they say because they cannot love a mere abstraction. There is no need to try, for God is in every thing that lives; and it is more than probable that what the lover loves is not the face and form of the beloved, but in reality is an abstract ideal in the mind of the lover, who is in most cases spellbound by the delusive magic of the sex-impulse.

This was the lesson Shakespeare tried to teach in *A Midsummer Night's Dream*. And this is the lesson that experience teaches, and that man so constantly declines to learn. What Shakespeare could not teach was the duality in the mind of man, the presence in the human heart of both the angel and the demon. He could picture its results and satirize its victims; but in his day it would have been in vain to try to liberate the people from the obsession of a personal devil living in a hell of his own and making war upon a personal god, who reigned alone in Heaven, for the right to torture and torment mankind.

But the times change, so that some teachings that could at most be hinted at in allegory when Shakespeare was alive, can now be promulgated openly: and much that seems mysterious today will, in a little while, be looked upon as popular science.

The teachings of Theosophy — during the dark ages known but to a few who guarded them as sacred mysteries — have not changed nor are they new: but having been so long forgotten or neglected they may seem strange although so eminently reasonable. Yet reasonable as these teachings are they do not kill the sense of wonder nor of reverence before the mysteries of life. The veil of matter may be lifted for a moment, but it has well been said: "Veil after veil will lift but there must be veil upon veil behind."

Indeed, a wise man has more reverence for Nature's mysteries than has the fool. And a Theosophist if worthy of the name is very tolerant of honest ignorance, knowing a little of the possibilities behind the veil.

A careful study of Theosophy lets in a flood of light upon the mysteries that meet us here at every turn; and of these mysteries perhaps the greatest is the most familiar. Love is so universal, that we are apt to think that we know all about it; whereas it is not only the most subtil and elusive, but also the most complex of our emotions.

Even sex-love, which seems so simple, defies analysis, escaping from the scientific formula as easily as from the many philosophic aphorisms invented to define its operation. Theosophy alone can throw some light upon the mystery of sex, because it has the key to the complexity of

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human nature, the meaning and the origin of sex. It can explain the great variety of human characters and consequently of their emotions, the most complex of which is love.

It is a common thing to speak of mother-love as if all mothers loved their children in the same way. Assuredly all mother-love has in it some taint of selfishness; but even so how vastly different the feeling of a woman for her child, who looks upon it as a sacred charge intrusted to her care to rear and educate, from that of a woman who regards motherhood as a misfortune, and her child as an infliction forced upon her by a cruel destiny, or as a punishment for sin.

Again how different the love of the light-hearted mother whose children are her toys given to her for her amusement, and the affection of the one who sees a great soul look out at her from her child's wondering eyes. How can we talk of mother-love as if it were all standardized and of one quality?

And so it is with all sex-love: the different varieties are as wide apart as the two poles, ranging from the most degraded selfishness and sensuality to selfless adoration and saint-like purity, and yet . . .

"Poor children of earth," cried the wandering spirit,
Dearly ye pay for your primal fall:
Some flowerets of Eden ye still inherit;
But the trail of the serpent is over them all."

If love is a floweret of Eden then the trail of the serpent is the delusion of sex which blinds its victims and leads them to destruction. And why so? Why this delusion? What is it that suffers such destruction? The cause of the delusion is ignorance of the duality of mind. As has been said that "the mind is like a mirror": but the surface of that mirror is unstable as the surface of a lake that is disturbed by every passing breeze.

The breath of passion is a wind that ruffles and disturbs the mind, distorting every image it reflects. If love were pure, no breath of passion would disturb the mirror of the mind; there would be no delusion, no fantom-fires of lust would hover above the deadly swamp of sensuality, in which deluded souls are drowned. The tranquil mind would truthfully reflect the light of day, in which true images are seen and the true path reveals itself to the soul's gaze. To know the truth, tranquillity of mind must first be won: no storms of anger or of lust must stir the mirror. Pure love is peace, and power, and light. It is compassion absolute.

And what if the lower nature protests according to its natural impulse? What if it endeavors to persuade the soul that there is no such thing as pure love undefiled by lust? For the lower nature, that is true; but for the higher it is false: when a man understands this dual nature he is not disturbed by the unwelcome promptings of his lower nature, nor dis-

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tressed to find unworthy thoughts occasionally come sweeping over the surface of his mind; for he will know that the breeze cannot disturb the depths; nor can the sun of truth be long obscured even by the darkest clouds. He will soon learn that though his mind is like a mirror, his soul can look below the surface of the lake and find the sunlight gathered there. Such is the mystery of mind. He who would understand the meaning of true love must master first the fluctuations of the mind, and learn to recognise the magical illusion which the lower nature practices upon the untrained mind in its attempts to snare the soul with false appearances.

Philosophers have posted danger-signals all along the path of life: beware of men; beware of woman; beware of love; beware of beauty. But all in vain. The danger is not on the path, but in the mind; therefore the signs should read: "Beware of vanity and egoism"; and "Keep the Light burning in your heart"; "The light of life is Love." "Live in the sunlight as its ray in thee, so shalt thou reach the goal!"

THEOSOPHY IS PRACTICAL

H. T. EDGE, M. A.

"Theosophy leads to action -- enforced action, instead of mere talk."— *H. P. Blavatsky*



THE corollary to the above proposition is that that which leads to mere talk, whatever it may call itself, is *not* Theosophy. So here we have a touchstone to distinguish the genuine from the spurious.

Nothing can be clearer, from an examination of the writings of H. P. Blavatsky, than that the purpose of Theosophy was from the first practical, and practical only. She repeatedly declares that her object in promulgating those teachings was *not* to form a cult of curious learning or to confer superior powers upon a select few, *but* to help the world at a difficult crisis in its evolution. To save mankind from great sorrows and dangers arising from an unchecked course of materialism and selfishness was the declared aim. To combat that materialism by indicating the time-honored path of true wisdom is seen, from the frequent statements of the Foundress, to have been her purpose.

Real knowledge, it is true, cannot be won on any other terms than that the motive for its acquisition shall be unselfish and practical. But it is possible by selfish motives, to gain a considerable amount of knowledge which can be abused to the detriment both of the individual and of society. Of this indeed we have a conspicuous example in the engines

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of cruel and wholesale destruction now being devised without any beneficent influence competent to restrain their pernicious use. The same applies to certain psychic forces, such as hypnotism, which might be used harmfully either by a selfish or by an ignorant person.

Besides this danger, there is the risk of teachings becoming a merely intellectual or academic pursuit, fraught with no real advantage to the student and with no benefit at all to society.

We must act, in any case; we cannot refrain from all action. Hence, if our actions are not directed by our professed faith, they will be directed by something else, and we shall be hypocritical. Thus Theosophy is a new way of life, affecting all our actions. It is in fact religion in the best sense of the word religion. Religion in this sense is not the mere creed which a man professes and celebrates by a weekly attendance at church. It is the faith and spirit which guides his life. The religion of many professed Christians is one of worldliness, since this is what really guides their life. Theosophy steps in and takes the place of this materialism, giving to every interest and occupation a true motive.

Ordinary beliefs do not satisfy either the cravings of the human heart or the promptings of the human intuition. The articles of formal religious faith do not give this life its true value, but regard it as merely the prelude to an everlasting life elsewhere. And, as very few can act out such an idea, the great majority banish the matter from their thoughts and live in a kind of agnosticism. But there is an ever increasing number of people who are unable to stifle the voice of inquiry and who are anxious to gain some real understanding of the meaning of life.

Theosophy has reintroduced to common knowledge certain ancient teachings that have been suffered to drop out of religion and are not touched by science. These teachings, taken together, form a consistent whole, which gives to human life a new meaning and affords a rational solution to many riddles. The teachings as to the seven principles of man show that man is an immortal Soul within an animal body; and that, though the latter has affinity with the lower kingdoms of nature, the former is from a Divine source. Hence the immortal Soul does not perish with the body. But neither does it pass eternally to some other sphere, never to return to earth-life.

The doctrine of Reincarnation shows how our life is but a small section of the whole career and destiny of the Soul; and thus we are enabled to understand how our present experiences are related to our experiences in last lives, and how they are related to our destiny in future lives. The doctrine of Karma explains how our experiences are the result of our conduct, and how we are at once reaping and sowing destiny. To be able to discern the links which connect present experience with past

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conduct may often be outside the power of our present understanding; but it is logical to suppose that, as we can trace such connexions in many cases, a deeper study would enable us to trace them in other cases. In fact, the teachings which we have are sufficient to show us the principle and to start us on the inquiry; so that, if we accept some things on faith, that faith is but the assurance of future knowledge accessible to further study and experience.

Theosophy declares that altruism is the true attitude for man, because thereby he expresses his higher nature, as distinguished from his lower and selfish nature; and thus follows the line of his evolution. Herein we find the true basis of ethics.

It is in the application to daily life of such principles as these that Theosophy evinces its practical character. And it is evident from the nature of the principles that they cannot be demonstrated except by practical experiment. Otherwise they would remain barren theories. It is a common experience with Theosophists, and one that is often a subject of comment, that beliefs which have been held for many years suddenly acquire a new and far more vivid meaning as the result of some experience. "I never really understood till this moment what such and such a teaching really means."


There is far too much talk nowadays; we live in a welter of opinions. A good idea or resolve can easily be talked to fritters.

In *The Key to Theosophy*, chapter xii, whence the quotation at the head of this article is drawn, H. P. Blavatsky also says:

"No Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truth: 'The end of man is an *action* and not a *thought*, though it were the noblest,' and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly will it always remind one of the Dead Sea fruit."

VIEWS IN THE PLAIN OF LÈLÈS, JAVA

C. J. RYAN

HE plains of Lèlès are said to be the most beautiful part of Java, and to present the perfection of tropical scenery. The climate is ideal, being about seventy degrees by day and a little cooler by night, all the year round. The district lies at altitudes varying from two to four thousand feet above sea-level, and so is well removed from the enervating heat of the lowlands. A regular

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daily shower freshens the tea- and coffee-plantations and preserves the eternal luxuriance of the marvelous vegetation of this favored region. The only thing the most severe critic could suggest as wanting in the endless pictures of wonder and beauty is the contrast of some great snow-peak, rising white and glittering above the rich and varied greens of the rice-fields and woodlands, but the snow-line in the latitude of Java is above the ten or twelve thousand feet of the loftiest ranges in the island.

The plains of Lèlès are diversified by mountains of moderate elevation. Mount Kaledong, shown in one of our illustrations, 3000 feet above the surrounding country, which itself is about 2000 feet above the sea, is terraced to its summit with innumerable rice-fields, the narrow lines of verdure marking the curved parapets which retain the saturated soil. One traveler calls the mountain "a colossal symbol of abundance and altar of agriculture." Adjoining the highroad there is a rich jungle-growth of trees with bananas in plenty, concealing the fanciful basket-like village-cottages of the prosperous farmers. Ages of toil have been required to construct the apparently endless steps of the rice-terraces, which at last have reached the summit of the mountain.

The Preanger regencies, in which the Lèlès plains lie, are still under the nominal control of a native regent sultan who supports his shadowy authority and picturesque splendor under the eye of the Dutch resident.

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TALBOT MUNDY



THE aspects of Theosophy are infinite, but Hope is foremost at our present stage of evolution. For without Hope there would be no aim in living, and that poet who wrote "Hope springs eternal" was an accurate observer of eternal truth. The difficulty is, that hope, as it is commonly accepted, is a chancey, vain, imaginary creature of the lower senses, based on appetite and doomed inevitably to be disappointed for the reason that although its objects may appear to be attained, they are illusory. The yearnings of the lower hope are selfish; they are rooted in doubt, which is ignorance, and in personality, which is a fraud; they presuppose that there can be effect without its cause or an effect not justly and exactly consequent upon its cause. But true Hope knows there is a Higher Law which guides the Universe, and that as surely as the sun shines there is a Higher Purpose, which includes all individuals within its scope and works in-

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fallibly, through evolution, toward an outcome too glorious for human brains to comprehend. The Higher Hope is an expression of the knowledge of the Soul.

It appears to be a rule that every aspect of the Higher Nature must be counterfeited on the lower plane, and though that is ultimately only an illusion, it is none the less a practical condition now with which we must cope. We have accepted a physical world, and human birth that subjects us to physical circumstances; and it is with those that we must deal, although there is a popular philosophy which claims that, everything being illusion in this world, and illusion having no existence, all we have to do is to assert the truth of being and be prosperous.

HERE WE ARE. WHAT ARE WE GOING TO DO ABOUT IT?

But that popular philosophy overlooks this all-important detail: those very senses with which we are invited to assert the truth of being are themselves illusory; those senses do not know the truth of being, are incapable of knowing it, and no amount of technical phrasing or mass-psychology can give them power to change the effect of cause or to avoid the results of ignorance. It is very easy to admit that physical conditions must be unreal, when discomfort forces us to yearn for comfort; it is not so easy to admit that, however, when fortune appears to favor us; and the admission becomes impossible, except as a mere obstinate reiteration of a formula, when we find ourselves obliged to take action of any kind. Action presupposes the reality of that on which we act and react. We find ourselves, to all practical intents and purposes, in the midst of conditions in which it is impossible to foresee, or even to guess the immediate, to say nothing of the ultimate outcome; and although, as for instance in war, we can sometimes force an issue, not the ablest human brain can calculate what the real effect of that force will be, to ourselves or to others.

Recognition of this fact has led to fatalism. Rebellion against it leads to mediumship, fortune-telling, and innumerable doctrines that aim at establishing control of unseen forces by means of which the individual is supposed to be able to rise above necessity and justify his own immediate desires. A glimpse of the world through the pages of the daily newspapers is proof enough that very few of us are satisfied with circumstances as they are, and that very many of us are applying opposed and often violent remedies, the only outcome of which must be chaos. And yet, Hope springs eternal. The sun rises. The stars keep their appointed places in the sky. And here are we. What is this Hope that so inspires us, even in the face of superficial fatalism and continuous calamity? What is the Higher Impulse that impels us constantly?

HOPE

HOPE KNOWS

We see in crudest form the lower hope and its absurdities when a man hopes for rain, and his wife for fine weather; or when some individuals hope that prices of commodities will rise, while others hope with equal fervor that the same prices will fall. Criminals hope for a successful outcome of their crime. It used to be a practice in many coast settlements to hope, and even to pray to God, for a good shipwreck to enrich the community; and it is no rare thing in modern life to hope for the downfall of another nation or a rival mercantile concern, on the supposition that the disaster may benefit others. We have all heard the expression "I hope he may choke," and most of us have shared the sentiment at some time or another, even if we have not voiced it. Gamblers hope that someone else may lose in order that they may win. There are innumerable forms, some not so crude as others, in which this counterfeit of Hope has grown familiar to all of us; and, since its essence is that somebody must be disappointed in order that somebody else may profit, there are few who will deny that at its very best it is no more than an emotion, based on ignorance of what is really going to happen. The lower hope is speculative, at its best, not moral, and never in the long run satisfying. But the Higher Hope is born of knowledge of the Higher Law. It is the breath of that knowledge, its divine and satisfying presence. It is eternal, all-embracing, and it knows.

The surest way to become hopeless is to hope for material reward for spiritual effort; that brings swift and dire dissatisfaction. A material goal precludes all knowledge of what spiritual values are, although the false hope may persuade us that we are striving spiritually, and the ultimate effect is consequently doubly disappointing. To seek spiritual knowledge in order to apply it to material ends is the rankest sacrilege and is more inevitably dangerous than to linger a while longer in frank materialism; because to be a self-confessed materialist infers sincerity, which is a virtue, whereas hypocrisy is the meanest, most cowardly and fatal shape that the lower hope assumes. There is no hypocrisy in the Higher Hope, no doubt, no self-deception.

FAITH, HOPE, AND LOVE, ARE ONE

Optimism, in the ordinary meaning of the word, is hardly an advance on pessimism, being only the reverse of it; the one 'hopes for the best' without justification, the other 'looks for the worst' and very often fails to find it. The last degree of optimism is the hope that the observance of some stipulated forms of worship will pilot the faithful ritualist into heaven, where all traces of sin will vanish instantly and there will be no

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awkward consequences from the misdeeds of the past; and the last degree of pessimism is the mad belief in hell, where no good deeds can ever be rewarded and eternity is one long torture. Hope — true Hope, that is — knows neither of these lawless lower-plane inventions, but exists, triumphant, knowing that Justice, though tempered with mercy, is unfailing and is utterly inseparable from existence.

Faith, Hope, and Love, that divine Triad so often named, so seldom understood, are One, and cannot be understood if the attempt is made to separate them or to limit them within the confines of materiality. They are spiritual — that is infinite and universal. Even momentary apprehension of them brings us into harmony with all the unseen, spiritual forces of the Universe, asserting in our consciousness the true divinity of man.

Hope is the voice of the Soul that assures us all is well, and that experience, of any kind whatever, is a means by which we may learn how to live in our Higher Nature instead of yielding to the ignorant solicitations of the lower. Faith is conviction of the Higher Universal Purpose that includes all life in one grand scheme of evolution. Love is recognition of the Universal Brotherhood that would not, even if it could, exclude one individual from its all-comprehensive school of experience.

THE EXPRESSION OF HOPE IS DEEDS

We know, and mock the fecklessness of Charles Dickens's Micawber, who was always expecting "something to turn up"; and even on the mere material plane of day to day affairs, in which no law is recognised except the hour's necessity, we act on the assumption that we must do something before we can get anything. The lowest criminal and the vilest sensualist alike know that the satisfaction they seek can only be attained by action in some form or other; and their acts are the expression of the hope they entertain; the viler their desires, the worse the acts that they commit. Not hearing that Hope which is the Soul's voice singing of the Universal Purpose, they are deceived by the counterfeit voice that echoes in the empty caverns of the lower self, where envy and suspicion and all Truth's opposites hold sway, in darkness.

All deeds — even the Micawber-like indignity of doing almost nothing — are expressions of some form of hope; and the effect of acts committed is related intimately to the hope that governs them. The lower hope is blind; it calculates in minutes, hours — at most in terms of one short lifetime limited by death, whose hour is unpredictable. The Higher Hope, triumphant in the knowledge of the Universal Law, assured that every deed produces justly and exactly measured consequences, inspires deeds that not only can do no harm, but that must contribute to the universal

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benefit. It finds its expression now, in deeds that are utterly unselfish, and it leaves their consequences to the Higher Law. Hope exists in beneficial action.

THE EXPRESSION OF FAITH IS DEEDS

Faith is the strength and the substance of Hope. It is the knowledge that the Higher Law exists and deals unerring justice. Faith is the begetter of sincerity, that staunchest of virtues, which, if a man has it, will redeem — inevitably must redeem — him, howsoever gross his sins. Few words are more abused than Faith in their everyday interpretation; like the lower hope, the lower faith is nothing but a counterfeit. It varies from a so-called faith in luck to a belief in a vicarious 'salvation' based on the acceptance of a stipulated doctrine. Men speak of keeping faith with one another, who have not the remotest notion of what real Faith is, and who have no intention of preserving even the appearance of honesty toward any but their own immediate acquaintances. Such faith is either a belief based on ignorance, a loosely applied synonym for policy, or unadulterated fraud. It is a label which hypocrisy too easily applies to selfish plans, and, like personal honor, it depends for its interpretation on the personal caprice of those who walk in ignorance or in defiance of the Higher Law.

True Faith is more impregnable than iron. It is divine. Its strength increases in emergency. It governs deeds, ignoring the emotions of the moment and the threats of temporary storm. It knows no compromise. It is the consciousness of true divinity, the will to hope, the confident acceptance of the Higher Law, the essence of all right action. There is no fear in Faith, for fear cannot exist in contact with it. Faith and Hope together are the very spirit of the trees and flowers, of the stars and the clouds and the rolling rivers that bear the dust of mountains to the sea to make new earth for unborn continents.

Faith, discerning 'now' to be the presence of eternity, postpones no proper duty to a more convenient time. As the sun makes its presence felt by light and heat, Faith finds its being in deeds. Its very breath is action. It knows neither haste nor weariness, but everlastingly supplies the energy of Hope and Love.

THE EXPRESSION OF LOVE IS DEEDS

Not even Faith is commonly more misinterpreted than Love. The whole dark fiber of sensuality, double-dyed with sentiment, is woven into a shroud with which to hide the glory of divine Love. The rankest, most destructive forms of selfishness are used to screen Love's rays. There is not one foul crime that has not been committed in Love's name. Men

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speak of Love, and store up deadly gas with which to poison men of other nations; they preach concerning Love, and hang convicted boys, whose crimes were mainly due to other men's neglect or other men's example. The doctrine "Love ye one another" is regarded as extremely good advice to other men to love us and our peculiarities, but is not allowed to influence us much in our initiative toward them.

Yet Love is recognition of the fact of Universal Brotherhood and is inseparable from Faith and Hope. It is the opposite of selfishness. Its action is obedience to the Law that no good can be gained except by benefiting all, and injury to one is injury to all, the injurer included. Being totally unselfish in its motive, the first impulse of divine Love stirring in the consciousness is toward self-regeneration in order that the self may not harm or impede others; and the instant companions of that impulse are the voice of Hope, that foretells progress, and the thrill of Faith assuring us of what the Bible calls "the everlasting arms" — the Forces that support and guide the constellations, Mother Nature, and ourselves.

Neither Hope nor Faith nor Love are in any way conditioned by the senses, which they purify and change until the lower nature yields under the invincible influence of the Higher and we see the grandest of all triumphs — one step upward in man's evolution. Hope, then, has a wider view, and understanding dawns that evolution is eternal and the spiritual progress of the individual is linked inseparably with the life of every living thing.

HOPE, FAITH, LOVE, RESPONSIBILITY

Thereafter, Hope becomes a challenge. No retrogression then, no overwhelming flood of circumstance can drown the consciousness of individual responsibility. We know, for Hope has told us and the inspiration cannot die, that we direct our destiny and reap exactly as we sow. The Law, that as we do to others shall be done to us, becomes intelligible and so blended in our thought that every action is intuitively governed by it. Not a circumstance arises but we recognise the challenge to maintain our spiritual vision and to reject the suggestions of our lower nature in order that the Higher may prevail and benefit mankind.

Illimitable fields lie fallow in the view of Hope, awaiting husbandry. No three-score years and ten outline the vision. Temporary barriers that name themselves impossible, and temporary needs that trumpet their importance, sink to insignificance in the perspective when the Higher Hope reveals the spiritual truth of rebirth and the endless scope of action. When it dawns on understanding that a deed done now *must* have its corresponding consequence and that, in after-lives forever, we *must* feel in our environment the unspent sum of every effort we have

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made unselfishly for others; when we realize that out of deeds done now power to do greater deeds is born, the least, unnoticed effort becomes glorious, and every waking minute then presents itself as golden opportunity.

THE SANCTUARY OF THE SOUL

Time loses its hypnotic spell when Hope outcharms it. We become aware of a new reckoning of time, in spiritual terms, recording spiritual progress. Within the sanctuary of the Soul, where no material sense-clouds can dim or tumult penetrate, the secret knowledge of the Higher Law broods permanently and inspires to wise, unselfish action that contributes to the universal need instead of flattering the temporary mood of passing hours. So Hope engenders wisdom, of which ignorance knows nothing, and the ignorant attempts of those who lend themselves to malice fail because they cannot even see the goal or comprehend the purpose. In the Sanctuary of the Soul — “the Secret Place of the Most High,” the Psalmist calls it — he who recognises the inspiring challenge of the Higher Hope is safe.

Hope, inseparably joined to Faith and Love, is no weak suppliant, no pleading seeker to escape responsibility. Hope urges no remission of the sins of selfishness but challenges experience to bring forth opportunity, so that the consequences of wrong action may be met and lessons mastered. Responsibility is Hope's proud Gonfalon. No blame of others, no attempt to justify wrong-doing by the plea that others did the same, or worse, no self-pity and no self-righteousness can live within Hope's realm, where all the consequences of the past are bravely met and, moment after moment, thought on thought and deed on deed, the foundations of the future are deliberately laid.

SPIRITUAL EVOLUTION

Vain regrets and vain desires all vanish in the light of Hope. Mere personal ambitions, sloth, inertia, and jealousy all cease. The grander vision of the spirally ascending march of spiritual evolution so absorbs the thought that every word and deed assume new values and are governed by a higher motive. Health responds. The Law of Karma may impose conditions that may not be avoided, but Hope gives royal courage and supplies the strength with which to meet them — strength, and the assurance that a Universal Brotherhood will be the better for one Soul's experience well met and triumphed over.

The only selfishness permitted in the realm of Hope is self-watchfulness, self-discipline, self-control, with one unselfish end in view: that we may not harm others or neglect one opportunity to serve the whole world

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wisely. Pride of achievement becomes as offensive in ourselves as false humility, or as a loathsome habit, as soon as Hope reveals to us the limitless eternity of spiritual evolution; for true achievement, though it satisfies, impels to further effort; though it thrills with proof of power and responsibility, it lays bare need for self-regeneration never previously dreamed of.

HOPE SPRINGS ETERNAL

Old-age, illness, and adversity are transient and not discouraging incidents when the Higher Law is recognised and Hope reveals how limitless and universal are our opportunities, how grand our destiny, and how each spiritual conquest of the self contributes to the evolution of the Universal Brotherhood. No thought is lost; no effort made to lessen the anguish of one individual is made in vain; each spiritual thought admitted into consciousness is added to the common store and helps in the regeneration of the world.

The lower, sensual, blind hope is never satisfied and never can be, for it seeks contentment in a rearrangement of the evils that provide its impulse; it is ever looking to find happiness in some conclusion and to reach a state of 'thus far and no further' in which the lower nature may indulge itself unchallenged by the Soul. It presupposes a beginning and an end; it assumes that justice is not inevitable; it supposes that material comfort and material success are the purpose of life and the goal, not only of all energy, but of religion. When it accepts, to save itself from tiresome creed and ritual observance, the less restricting view of evolution, it excites itself with what it thinks is new-found freedom, casts all self-discipline aside, and gives rein to the self-indulgence that convention hitherto had held in check. There is no wisdom and no safety in the lower hope, nor any peace.

But to the Higher Hope each new discovery of Universal Law is spiritual healing and a trumpet-call to rise to higher vision yet, uncluttered by the rubbish of the lower senses. Knowing there is no beginning and no end, discerning the ascending, ever-satisfying, ever-challenging, and infinitely various delight of self-directed evolution, true Hope springs eternal, brave and buoyant, Truth her watchword, Brotherhood her breath, the Ancient Wisdom her aspiring wings.



"If we could look behind the scenes, there would be much that would inspire us, because of the promise of the hour, and the Light that Theosophy is giving to the world." -- *Katherine Tingley*

THE FUTURE OF EUROPE

COUNT HARRY KESSLER

STENOGRAPHIC REPORT OF ADDRESS DELIVERED AT KATHERINE TINGLEY'S
ISIS THEATER, SAN DIEGO, CALIFORNIA, SUNDAY MORNING, MARCH 9, 1924

[NOTE: Count Harry Kessler, former German Minister to Poland, noted German pacifist and republican, who is now conducting an institution for the relief of the suffering children of Berlin, was introduced to Katherine Tingley by friends in Washington. The Count arrived in San Diego, California, on Saturday, March 8th, not intending to speak in San Diego. Katherine Tingley immediately offered him the use of her beautiful Isis Theater for a lecture to take the place of the regular services of the Universal Brotherhood and Theosophical Society. At the same time Katherine Tingley invited the Count to speak at the Sunday evening services of the Universal Brotherhood and Theosophical Society at Jinnistan Grotto Building, 1500 South Figueroa St., Los Angeles, on the evening of the same day, to which invitation the Count also responded. Collections were taken up at both meetings for the benefit of the suffering children. Katherine Tingley also furnished a musical program consisting of songs by the Young Ladies' Chorus of the Râja-Yoga Academy for the Count's meeting in San Diego, and selections by Isis Conservatory students for his Los Angeles address. The stenographic report of Count Kessler's able and instructive address in San Diego, delivered in faultless English, will be of general interest.]

LADIES AND GENTLEMEN: I should like to begin my address by saying how deeply moved I am by the courtesy and grace with which Madame Katherine Tingley has made it possible for me to speak to you this morning. I had not expected to speak in San Diego, and the reception in this beautiful theater, embowered with flowers, has made a deep impression on me.

I shall try to lay before you something of the situation in Europe and some few facts as I view them.

In entering the theater this morning I was handed a charming nosegay and printed card, bearing the motto: "Each of us can relatively reach the sun of truth on this earth and assimilate its warmth and direct rays." After all the beauty I saw yesterday at Point Loma, it is difficult even for me to realize how deeply clouded the sky can be and is, and how these clouds that are covering the sky over in Europe make it not only difficult but almost impossible to reach that Sun of Truth. It is difficult for anybody who has not seen the situation in Europe, to realize how vitally

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is a policy which promises to heal and to cure these evils. I say we have to look at the situation squarely, and then look into the means and ways by which the leading statesmen of Europe are trying to heal these disastrous conditions.

What then is that situation today? First of all the currencies. You can see every day in your papers how these currencies are dropping in value. The pound sterling, which before the war was the standard currency, has depreciated by ten per cent. The French franc, which is the currency of the richest country in Europe, is sinking every day. I think I saw yesterday that it has sunk to something like three and a half dollars for one hundred francs, when the real value of the franc should be nineteen cents. The Belgian currency has depreciated still more, and the German mark, as you all know, has depreciated to almost nothing. When some months ago the mark was stabilized at a value of four trillion paper marks to one dollar, the German people heaved a sigh of relief because the danger was that it would go still further down and conditions would get, if possible, still worse. All the other currencies are depreciating also, the Italian and the Dutch, for even the currencies of the neutral countries have gone on the way of depreciation.

That is not even the worst. The worst evil of the financial situation is not only the depreciation but the constant change in value of the currencies. The economic life of every country is built on the foundation of its money and its credit; and ever since 1914, and still more since the end of the war, all these European currencies have been tumbling and crashing in an everlasting earthquake, and the whole superstructure of European economy has been rocking on that unstable foundation.

The consequences, of course, are disastrous. The prime consequence is the absolute loss of purchasing power, of all the European peoples. Naturally since the war the needs of the people have been very great. We could have bought, if we had been able to buy what we needed, the stocks of the whole world! But what do we see? We have no money, we cannot buy; and so, although there is famine in Europe, suffering not only from under-nourishment, but from lack of all other necessities of life, we have had to restrict our purchasing power far beyond what it was before the war. I would like to quote a few figures: Germany's cotton purchases in America in 1913 amounted to seventeen pounds per head a year, and now they have gone down in the last year to only six pounds. Although we see the children without shirts; although the people in Germany have not enough clothing for warmth and decency, they cannot buy what they need because they have no purchasing power; and the same is the case with the food.

In 1922 Germany was able to purchase two and a half million bushels

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of wheat in America, of course much less than before the war, but in the last year, 1923, after the crowning disaster of the Ruhr invasion, Germany could only purchase one million bushels of wheat, not even half of what it purchased in 1922; although the people are starving and would be grateful to have the wheat.

The results of this decreasing purchasing power are shown in America. I have been in the Middle West, through a great part of it, and everywhere I have heard the farmers and bankers complaining. The farmers cannot sell the wheat they have grown; they cannot get rid of it. I have been told that the farmers, in order to pay their way, have to sell the whole of their crop. But this year they have not been able to sell more than eighty-five per cent. of it, and the fifteen per cent., which they should sell in order not to go bankrupt, and which should have been sold to Europe, Europe has not been able to buy; and the consequence is great distress, the farmers going bankrupt, and the banks tumbling down.

In Europe itself the loss of purchasing power is visible in widespread unemployment. The people cannot buy, the factories cannot purchase and sell, and have to close down and send their workmen into the streets. Great Britain, which Mr. Lloyd George prophesied was to become the land for heroes to live in, has had to turn a great number of its working-men, some of them presumably these heroes, into the streets. Ever since 1919, ever since the armistice, England has had at least between one and two million unemployed; of course a great many more, because all the unemployed are not registered. In Germany there are four million unemployed,—four times as many as England has; and England as you know is menaced by a dangerous political, economic, and social crisis by the masses of its unemployed. The neutral countries likewise, Italy, Holland, Spain, Switzerland, have their unemployed, and their factories closing as the consequence of the loss of purchasing power of the European peoples.

What does this result in? Physical disease and destitution such as Europe has not known since the Middle Ages! I have spoken to a great many Englishmen, prominent men in England, men who know something about the situation, and I have been told that the destitution in the north of England and in Scotland, particularly in Glasgow, is terrible. I do not doubt the truth of these reports, though I have not been there.

But the worst situation of all is in Germany, even more terrible than in Russia. I met a Russian lady who was in Petrograd during the Bolshevik revolution, and had fled to England. Later she went to Germany to see some relations. She was deploring the heartrending state of affairs there, and I said to her: "But I suppose all these terrible conditions are not so new to you, you have seen worse things in Russia." "What I have

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seen in Germany," she replied, "was much worse than anything I have seen in Russia."

I have here a report made out by Dr. Haven Emerson, who was sent to Germany last December by Gen. Allen's committee for the relief of German children, to investigate conditions there; and he brought back a report of his investigations. I have not seen this report published, but I have a copy of it here and would like to quote some of it. It is a long report and makes very sad and depressing reading. To quote one or two things that Dr. Emerson says, to give you an idea of what an impartial and scientific investigator found in Germany two or three months ago:

"It is not uncommon to find fifteen or even twenty-five per cent. of the children under two years of age with lung tuberculosis, and the rapid development of this disease during the past two or three months has been an unheard-of experience in the hospitals visited. Tuberculosis is prevalent everywhere among the children. In most places no child over two years of age gets any fresh cow's milk except as a rare treat. In the schools the undernourished state of the children causes faintness, dizziness, headache, inability to study, and over twenty per cent. of those who apply for entrance into the schools at six years of age have to be sent home as unfit to attend." Twenty per cent.!

I myself am very closely connected with an organization for child-relief in Berlin, which has been working for the past four years. I was in America last summer and when I went back to Germany in November or December, the head physician of this Institution came to report to me. He visits regularly a number of hospitals. He said he was afraid this would be one of his last reports to me, he didn't think he could go on any longer, his nerves were breaking down under the sights and the atmosphere which he contacted daily in the course of his work. He told me that at the present time fifty per cent. of the children whom he visits, not only in the hospitals but the ordinary school-children, are now tuberculous. Dr. Haven Emerson states that the very milk is drying up in the mothers' breasts as a consequence of permanent underfeeding. He also states that he found few mothers able to give their children sufficient nourishment.

That is the situation you see in Europe, with its crazy currencies, its want of purchasing power, its unemployment and destitution, physical disease, tuberculosis ravaging the whole continent. That is the picture, and in the midst of it you see one power building up huge armaments, and in addition to that, lending money to those new eastern nations, nations which hardly know how to pay their way,—encouraging them in running into debt, lending them money in order that they may build up their armies. And the picture would not be complete if I did not mention

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the great quarrel which is going on for reparation, for restitution, for political and economic balance in Europe. This is the picture as we see it, as it has developed; and as a result of this quarrel for reparations we see one great fact, a fact of immeasurable importance, of incalculable consequence, that is, the suppression of the richest industrial area in Europe, and its virtual incorporation into France. To all intents and purposes, France has during the last few months taken the Rhine-land and the Ruhr away from Germany. The bonds which tie it to France are being strengthened.

You may think I am exaggerating, that I am saying something that I cannot prove. But I will put the facts before you, and you will see whether I am right or wrong. A customs' barrier has been established between occupied and unoccupied Germany, separating the Ruhr and the Rhine-land from Germany. The French have introduced passport 'visa-ing.' If a German citizen wants to go from Berlin to the Ruhr or the Rhine-land, he has to get the permission of the French Consul in Berlin, just exactly as if he were going to a foreign country — only a little more difficult. It is easier to get a passport to go over to France than over to Berlin from the Ruhr. The German administration has been expelled. The highest officials in the Ruhr and the Rhine-land have been sent out of the country, and have been replaced by men who are certainly not liable to the suspicion of having too great loyalty to the central German government. The railways have been taken in the Ruhr and the Rhine-land. As you perhaps know, the railways were a part of the state railway system. They belonged to the German government. They have been taken and are now administered entirely independently by the Franco-Belgium *régie* which runs them under French control. Not content with that the French have introduced a new currency, the so-called *régie-franc*. If you wish to buy a railway ticket, or send some goods by freight, you have to get French currency, this French *régie-franc*; you cannot use paper currency nor the new currency which the Germans have established.

Thus the French are trying to negotiate to found a special currency-bank under French control which will separate these provinces entirely from the rest of Germany. They have forced upon the industrialists and mine-owners of the Ruhr and the Rhine-land conditions which have put them entirely in the hands of the political agents of France. The industrialists were forced to sign agreements — they would have had to close down if they had not signed them, and their working-men would have been thrown out of work — and so they signed the agreements which put them entirely under the political agents of France. No industrialists can move a ton of steel without a special license from the French political agents. These agents are behind all the industrial affairs of the district.

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If a man does not get his license he goes bankrupt and is cast into the street.

Behind this passport system, these régie agreements with the industrialists, you have the French military occupation. M. Poincaré has declared it is a part of the policy of the French government that the French occupancy shall go on as stipulated in the Treaty of Versailles, for a certain length of time, but that the dates for this time have not yet begun to run, and so the French troops are stopping there indefinitely.

The occupation of the Ruhr was never contemplated by the Treaty of Versailles. It is entirely illegal in the opinion of the British government, and of most people who have gone into the question; except the French government. The Ruhr occupation is to last, as M. Poincaré has stated, until the whole reparations are paid, which will not be for the next fifty or sixty years in the least. I do not think you will find my statement exaggerated. German sovereignty today is merely a word. These facts are of tremendous importance, the transfer of the richest region in Europe, without any treaty, from one country to another.

I do not want to go into the ethical side of the question, whether France or any country has a right to incorporate into her dominions a neighbor's country without any title to it. But I do want to point out the consequence of this fact over the situation in Europe. When you have twelve millions of Germans dominated by French military and political agents, I am sorry to say but it is quite natural that that must lead to very serious and grave trouble in Europe. If that domination lasts, if the French continue in their policy and will not give that up which they have no title or right to, those people will create an irredenta, they will have an outcry, for freedom and liberty. You will have twelve millions of people, the most important industrial people of Europe, crying out against foreign tyranny and domination, and they will cry out until they are free. Europe will never be quiet again, Europe will never be at peace as long as that domination lasts. It will break out into revolution and bloodshed and war. Just as when the Austrians tried to occupy a much smaller area with a much smaller population in Italy, the Italians fought until they gained their liberty. Just as the Balkan people would not stand Turkish domination, so will the Germans not tolerate the French control. It will lead most certainly to a new war in Europe.

The Ruhr occupation has not only led to most serious trouble between France and Germany but between Great Britain and France. It is quite impossible for any British government to tolerate permanently the annexation of this immense industrial area by France. France is now at work building up the largest of all the great economic forces of Europe under her political control. She has all the coal of Europe under her political control, except a few minor deposits in Sweden and Spain. She

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dominates the German dye industry which of course is an industry of extreme importance for military purposes also. She is building up a colossal economic Frankenstein trust in Europe, and I am as certain as I am of anything, that the British people will not tolerate that. And if they cannot bring the French government to give up that policy; if France persists in it; it will lead to war between Great Britain and France. The annexation of the Ruhr and the Rhine-land by France has created dangers so great as have never menaced Europe before.

One must ask on the other hand -- has France got what it wanted? Economically the occupation of the Ruhr has been an absolute failure. I don't want to get into figures now because my time is limited, but the French have not got reparations by the occupation of the Ruhr; indeed, they are getting much less today than when they first went into the Ruhr, and just because they went into the Ruhr.

Politically they have not got security. It has been the policy of all the leaders of France for over three centuries to get the Rhine-land; it was the policy of Richelieu, Louis the Fourteenth, Napoleon, and now of M. Poincaré. He has succeeded, he has got it, and the reason he gave to the French people and the French government for taking it, the reason put forward at the Treaty of Versailles, and before and during the peace-negotiations, and ever since, was that it would give security to France. I put it to you whether France has got security -- when by this occupation she has raised against herself this German irridenta, and also the antagonism of Great Britain, which will never cease as long as that policy continues. I put it to you whether that has brought France security, as France claimed it would.

Now this is the situation in Europe and the general lines of policy which are dominating it, because France is the most powerful nation in Europe today. We must ask ourselves, is this policy leading Europe to peace? I told you that it has not led France to security, and I think you will see that it is not leading Europe to peace.

France was discontented with the situation created by the so-called Peace-Treaty of Versailles. This Treaty had not given Europe peace and France felt that, and wanted to apply the remedy, but she applied the remedy of force to cure Europe. Now force is no remedy for the ills of Europe and every power that tries force as a remedy is bound to fail as France has failed.

But there is another alternative --- co-operation, but co-operation only on a basis of permanent, organized political and economic co-ordination between the nations of Europe. Only on that basis is it possible to come to any sort of agreement which will have the right to be called peace in Europe. I say we have got to bring about a permanent organized

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co-operation between the nations of Europe -- a United States of Europe! Nothing else will help us.

I am sorry to say that I am not certain by any means whether this sick and dying continent will take the only medicine which will cure it. We have heard of people who are dying and who refuse to take the medicine that will cure them. But if Europe does not take this medicine it will sink down and disappear from among the leading nations of the earth, and cease to be a living factor in the spiritual life of the world. I say it is possible that Europe will refuse that remedy.

If you ask me on what lines it is possible to apply the remedy, what are the steps that could lead to it, I will say that with the help of some of the most distinguished citizens of this country, we are taking the first steps on that road to recovery, which diverges entirely from the road which France has been pursuing. By these first steps I mean the work of the committee presided over by General Dawes. I believe General Dawes is doing a great work and we have to be very thankful to the United States and to these men, General Dawes and Mr. Robinson and Mr. Young, for helping us on our way, to take up the crutches, and to get us out of our misery. They are letting in the light of truth upon conditions in Europe and I hope their report will be published so that people will know the facts.

Whether this road will be followed by Europe, I do not know, but I think we ought to stand by the Dawes committee. Many of its recommendations will be very hard upon the German government, but I hope the German people will accept them and will try to carry them out in good feeling as far as it is humanly possible. I doubt whether France will accept all the recommendations.

Behind this Dawes committee there should be the whole mass of public opinion in America and in the world, to get the propositions of these business-men carried through; and then the second step will be to have a conference of the governing statesmen of Europe, in order to fix the other difficulties, and I hope America will come to this conference.

I should like to state that France has a perfect legal right to reparations. I have stood up for this in Germany for years, wherever I have spoken -- that we have to pay reparations; it is the legal right of France to get these reparations. I don't go into the question of ethics. But I say we signed the armistice, and in that armistice, reparations were provided for. They were part of the fourteen points of Mr. Wilson and we have got to stick to them and pay them. It will be no excuse to the German people that the Allies have broken the conditions of the armistice. They have broken them, but if other people break their word it does not justify us to break our word. France has a legal right to reparations;

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France has a moral right to security, as has every other nation in Europe.

This security I think will probably be brought about on the basis of the League of Nations. Personally I don't think the League of Nations is a perfect instrument, but I do believe it is the only basis on which we can hope to build up the safety of the different European peoples. And then when they feel that they are safe, they will insist upon disarmament, then and only then. It is hopeless to get people to disarm as long as they are not sure of their own safety. Nobody is going to give up his revolver while he thinks he is being threatened in the back.

After that I hope we will see the spiritual disarmament which is the most important of all. There can be no permanent material disarmament without spiritual disarmament. We must get rid of the spirit of hate in Europe; we must get down to the root and origin of it. We must get hold of that spirit of peace which in America is building up your splendid continent, and which will make of Europe a sister continent to America in peace and brotherhood.


I do not know whether that road to peace will be followed. It all depends on the spirit of France,— on a change of spirit in France. Not that I think that the French people are particularly wicked. I know they are people like other people. But France happens to be the leading nation and what the spirit of France is, will be the spirit of Europe.

Are there any signs that a spiritual change will occur in France? I do not want to bring forward the idea held by some people that the fall of the franc will bring the French people to their senses. That may be one of the factors, but no spiritual change will be brought about by financial inspiration. I am looking further and deeper, and I am trying to see whether there is any sign in France of a deeper spiritual change. I have been in France lately, I have many friends there, and I am speaking from personal knowledge.

I would not like to finish my lecture this morning without speaking of one factor in this direction which I hope may be symbolic and symptomatic of a change, and which would show that there is something going on in France leading to the renewal of the spirit of brotherhood and friendliness to other people. In the last few months a number of French women have made an appeal for the starving German children, and this appeal has been listened to. A number of French families have offered for the time being to take care of at least one starving German child, and I do hope and think that this is the sign of a change of spirit in France. At any rate I should not like to sit down without paying tribute to those courageous French women who are showing the way of light to their countrymen.

DISCIPLINE

T. HENRY, M. A.

 HIS word is derived from *disco* to learn, and from *discipulus* a learner, and its principal meaning in Latin is learning, instruction, teaching, training. Its sense has however altered; or at any rate one aspect of the meaning has been stressed; for it now usually implies drilling to obedience, and is sometimes used as equivalent to punishment.

Few things are more needed today than discipline; and attention to the original meaning, as set forth above, may serve to render the idea less unpalatable than it is in some minds.

Nothing can be done without rules. In establishing rules and observing them we copy the universal laws of nature, as indeed we must. People seem to think sometimes that rules, such as those governing debate, are made to prevent people from quarreling; and that people who do not quarrel can dispense with them. The result is always disastrous; one can no more do without rules of procedure than one can cook a dinner without rules of cooking or play a piano without rules of music.

There is a false notion that the ability to obey implies servitude and loss of liberty; a notion which is contradicted by the very people who declare it, whenever they find it necessary voluntarily to subject themselves to the direction of a leader. It is as true as ever it was that the power to command implies the power to obey.

The discipline observed in an army, though applied to a regrettable purpose, may well be considered as a model for conduct in worthier matters. It is never found there that the power to obey destroys initiative and the power to command, but quite the contrary.

It is no paradox to state that discipline increases freedom. It frees a man from his worst tyrants -- his own unruly caprices and weaknesses.

The key to discipline is self-discipline. This quality alone can render a person fit to be a leader without being a tyrant. People will follow him because in so doing they are following principles, for which he stands, and of which he is an exemplar. The function of such a leader is impersonal, because it is not his personal will or opinion that he asserts, but principles recognised alike by him and his followers.

Discipline is simply order, such as prevails in nature. A truly healthy and well balanced physical constitution may be described as one in which discipline prevails; the opposite being one which is languid and under the influence of fluctuating moods. There is at present a general recogni-

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tion that discipline is what is needed, and that the world can only be rescued from its plight by firm adherence to principles. But the people need guidance and a center round which to collect their aspirations and endeavors.

The Universal Brotherhood and Theosophical Society, with its principles and organization, is fitted to supply this want; for it is evident that, under its influence, life has become purposeful and ordered for the residents at Headquarters and in the Râja-Yoga College and Academy. The Theosophical teachings and the Leader render this possible.

It is open to everybody to follow the path of self-discipline, which confers the power to become an influence for good in the world. Self-discipline means that our various functions, physical, mental, emotional, shall be kept in order and subordinated to some central governing principle. Theosophy has directed our attention to the Higher Self in man, which is that central governing principle. There are various cults abroad which seek to show us how to evoke superior powers in our own nature for the attainment of power, health, and other desired objects. But if the motive actuating us in such pursuits is for personal acquisition of any kind, we shall certainly evoke not the Higher Self but some subconscious element of our lower and selfish nature; and the result will eventually conduce to our affliction instead of to our advance along the true path of self-knowledge and discipline.

To achieve the true goal, we must seek within us for that which is above the personal and selfish; for selfish desire is a tyrant which grows ever stronger by indulgence and can never be satiated. Discipline being the predominance of the central power over the minor forces, it is this central power that we must cultivate; which can only be done by unselfish work for worthy ideals. Reverting to the etymology, discipline may be taken as meaning discipleship — the self-training undergone by one who aspires to real knowledge. His teacher is the light within; and in obedience to its behests he learns the secret of self-mastery.



“RIGHT here in ourselves is the battle we have to fight.
Those who fight this battle are the friends of all mankind;
The victors of this struggle are the builders of the race,
The Pioneers of a Nation of Nations, with PEACE in its heart.”

— *Theosophical Teachings*

“THE KINGDOM OF FIFE”

WALTER FORBES



THE Kingdom of Fife,” its ancient title and the affectionate name by which it is known to those born within its borders, stretches between the Firths of Forth and Tay, washed on its eastern side by the North Sea. What a past this small corner or ‘neuk’ in the East of Scotland calls up! In recent times the word ‘atmosphere’ has been used extensively to denote something not well understood but which arouses latent feelings in one contacting it. Fife has an atmosphere all its own built up from a mighty past, and intensified today by the lovers of ancient history whose thoughts continuously turn to this small bit of Scottish territory where many of the elusive historic events from Pictish days have been enacted — an atmosphere which even the modern scenes of vast coal-fields and other great commercial enterprises cannot break down.

Journeying through the South of Fife and wending eastwards, castles of historic fame are met with in great numbers; likewise many villages having all the ancient privileges of royal burghs — the kingly events enacted within their confines gave them this status. In fact, nowhere else throughout Scotland have so many intensive historical doings occurred, from very early times, within so small an area.

Thinking of a few out of so many interesting places one would pass, Dunfermline might well claim first attention. This ancient burgh teems with kingly memories, for even in the ballad of Sir Patrick Spens we have it:

“The king sits in Dunfermline town,
Drinking the blude-red wine.”

It became the seat of government in the time of Malcolm Canmore (Malcolm III), 1057, who succeeded his father Duncan, basely murdered by Macbeth, Thane of Cawdor. Macbeth then seized the Scottish crown and held it for a time but was defeated and slain at Dunsinnan in Perthshire. These incidents gave Shakespeare the foundation for his immortal tragedy *Macbeth*. The ruins of the Tower of Malcolm Canmore are still to be seen. It was from his high tower that he saw Princess Margaret, sister of Edgar Atheling, landing on the coast after the wreck of the vessel in the Firth of Forth in which she was fleeing from England to her mother’s people in Bohemia. They were married, and Scotland blesses her for the richness of her life and reign — it was she who won the hearts of the people by her gentle womanhood and generosity and placed the kingdom

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on a sure foundation. Three of her sons became kings of Scotland, in turn — Edgar, Alexander I, and David I. Here likewise was born her daughter 'the good Queen Maude,' wife of Henry I of England. Banquo's prophecy on the fatal night of Duncan's murder was royally fulfilled. The palace, now in ruins, was a building of great magnificence and the favorite residence of all the Scottish kings from Robert Bruce onward. David II, James I, and Charles I, were born here. The abbey, founded by Malcolm Canmore at the suggestion of the queen, succeeded Iona as the royal burial-place. Malcolm and his queen lie here and many of their descendants down to the time of Robert III. Great interest was aroused throughout Scotland when the grave of Robert Bruce was discovered here in 1819, the body being wrapped in sheet-lead and covered with a cloth of gold — the body minus the heart, which found a resting-place, after many vicissitudes and much travel, in Melrose Abbey. In modern times the burgh has become world-famous for its fine linen, also as having the largest factory in the world for the production of linoleum.

Kinghorn, where Alexander III was thrown from his horse and killed, bringing disastrous years to Scotland; Kirkcaldy, known familiarly as the 'lang toon,' figuring largely in ancient times, but better known today through its giving birth to Adam Smith and his epoch-making *Wealth of Nations*, and because Carlyle and Edward Irving taught school here; Balwearie, birth-place of Sir Michael Scott, the famous wizard, whose name goes down to posterity in the *Lay of the Last Minstrel*; Wemyss Castle, in ruins, where the ill-fated first meeting of Queen Mary and Darnley took place, and where James IV had his wonderful adventure with robbers in what is now known as the 'King's Cave'; Macduff's Castle, a ruin, built by Macduff, created Thane of Fife in 1057 by Malcolm Canmore for services rendered Scotland as the principal agent in overthrowing the usurper Macbeth; Largo, birthplace of Alexander Selkirk, immortalized in Defoe's *Robinson Crusoe*; Falkland, a royal burgh, holding memories of olden days busy with the bustle of royalty, and the remains of the palace, although only a fragment now stands, justify the statement so often made that all the Scottish royal residences exhibit wonderful architectural beauties — these are only a few of the many places in this small corner which claim close attention and study, and now we name the greatest of them all:

"St. Andrews by the Northern Sea.
A haunted town it is to me;
A little city, worn and gray.
The gray North Ocean girds it round."

This ancient royal burgh, alive with memories of vast antiquity, is still clean and wholesome. Carlyle truly sums this up in very appropriate

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words as “the essence of all the antiquity of Scotland in good clean condition.” It has been royally and ecclesiastically important from the earliest historic times. Here it was that the Pictish kings in all their generations came a-hunting. In those days it went under the name of Muckross (*Muic*, a boar; and *ross*, a promontory), thus giving a hint not only of the sport the Pictish kings enjoyed, but at the same time giving its location — it stands on a wind-swept though healthy promontory against which the North Sea ceaselessly beats.

“And o'er the rocks, and up the bay,
The long sea-rollers surge and sound
And still the thin and biting spray
Drives down the melancholy street.
And still endure, and still decay,
Towers that the salt winds vainly beat.
Ghost-like and shadowy they stand
Dim mirrored in the wet sea-sand.”

At the union of the crowns of the Scots and Picts the name was changed to St. Andrews and later made a royal burgh by David I, in 1140. In naming it thus it may be that the legend of St. Regulus having been wisely guided to this place with the bones of St. Andrew, was believed in. That St. Regulus was shipwrecked here in the fourth century is the common tradition. The ruins of a chapel which bears his name is, without doubt, one of the oldest relics of ecclesiastical architecture in the kingdom. Adjoining the ruin is the tower of St. Regulus — a pre-Norman piece of architecture. It was this tower that caused Dr. Johnson to become enraged at Boswell because he had missed seeing it. How it was possible to miss it surpasses belief, because it dominates the town — a square prism 108 feet in height, the sides of the base being 24 feet. The stone of this tower is of such excellent texture that although it has been exposed to the weather for so many centuries, it still remains entire and unimpaired.

The town has many memories of Queen Mary who had a house here. No doubt she enjoyed the quiet of the place after her terrible times in Edinburgh — in fact she is reported to have said when living here that she would rather be “a bourgeois wife” than Queen of Scots. The old Market Cross marks the spot where Chastelard perished because he loved the Queen not wisely but too well.

The ruins of the Castle, standing on a sea-girt promontory on the north-east side of the town, call up many historic deeds enacted within its structure, and in its curious bottle-dungeon. It was built in the twelfth century by Bishop Roger, and James III was born within its walls. St. Andrews being the ecclesiastical capital of Scotland and this the Bishop's Castle, little wonder that when the torch of the Reformation

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burst forth here many epoch-making and gruesome scenes were witnessed. It was here that John Knox was captured by the French Fleet when defending the town as a reformer. He was sent to the galleys for a year, and on his return preached his famous sermon against idolatry which caused his hearers to go forth and wreck the fine Cathedral. The Cathedral had seen much history, having been founded in 1159. Here the marriage of James V and Mary of Guise took place. It was a magnificent edifice of great extent, the length being 350 feet, breadth 65 feet, and the transept 180 feet, and yet in a single day the work of several ages was destroyed by the infuriated mob. Now only three towers remain which caused Dr. Johnson, when looking at one of them, which seemed likely to fall, to say that he hoped it would "fall on some of the posterity of John Knox; and no great matter!"

The famous university of St. Andrews was founded in 1411, being the first in the country. Today it holds its place with any of the other Scottish Universities. It is unique amongst universities because its limited size permits of a closer relationship between professors and students than exists in any other university. In fact, it may be said truthfully that they form one large family — the harmony and enthusiasm that prevails there would make all lovers of true education rejoice. In recent years world-wide interest in this ancient university has been greatly stirred by the addresses of the Lord Rectors, especially that of Sir James Barrie.


We cannot leave St. Andrews without casting a glance at the world-famous golf-links. It is the home and mecca of golf. To play once round these links is the ambition of golf-players the world over. That the game holds a unique place in the lives of the people cannot be denied. Perhaps the following best illustrates the point. A Scotch minister was playing golf and playing rather badly, expressing himself meanwhile in language unsuitable to one of his standing. After more expressive language used because his ball was badly bunkered, he exclaimed: "Ah maun gie it up! ah maun gie it up!" — "What!" cried his alarmed companion, "gie up gowf?" "Naw, naw," returned the minister, "gie up the meenistry!"



"WE insist that Universal Brotherhood is a fact in nature. Our denying it does not disprove it. It simply puts off the day of reward and keeps us miserable, poor and selfish. Why, just think of it! If all would act as Jesus has said, as Buddha has said, as Confucius said, as all the great ethical teachers of the world have said, 'Do unto others as you would have them do to you,' would there be any necessity for legal measures and policemen? All the troubles of the world would disappear in a moment if men would only do one-quarter of what they could and what they ought."— *William Q. Judge*

LIGHT FROM THE EAST

KATE HANSON

S the temples of antiquity usually face the East, so that the rising sun lights their high altars or shines upon their chief entrances; as faithful worshipers bow upon their prayer-mats in adoration before the resplendent boat of Ra, so does the mind of man instinctively turn to the East for inward illumination and understanding. The keys to ancient wisdom, lost or destroyed by the hand of fanatics in our own ancient land, have there been preserved, and by their help we may unlock many hitherto hidden doors into the secret realms of Nature.

In all philosophy, there is perhaps no more useful analogy than that of man and the universe. "Man is the microcosm of the Macrocosm. Without the small human key it will be well-nigh impossible to penetrate to the mysteries that lie behind objective life. As man's physical body is composed of various organs, all supplied with blood from one heart, all sharing in that supply and throwing off into it both nourishing and effete elements; and as any organ dies that is cut off from a proper supply of the life-giving fluid, so in the larger body of HUMANITY the same interdependence exists, the same law of give-and-take holds good. Life and vitality depend upon sharing in the life-stream that feeds and nourishes all. The same laws govern the physical, the mental, and moral worlds.

What nation of today is so well regulated in its distribution of industries and products, so richly favored with natural resources, that the entire demands of its inhabitants can be met from internal products alone? Without commerce, of how many luxuries, necessities, and advantages should we be deprived? Of the requirements of organized life, trade is of basic importance, the interchange of commodities indicating the wealth and enterprise of nations. Necessity has compelled the establishment of lines of communication: caravans, pack-horses, canals, shipping-lines, railways, and aeroplanes. These pertain to the body, the world of matter. As above, so below. The material bonds that link us in our physical needs and interests, are paralleled on other planes by the closer tie of our common origin, destiny, and evolution. The introduction of silk and spices; the precious loads of sandalwood, gums, and ivory; prelude the more vital interchange of thoughts and ideas. The caravans that toiled through the parching deserts, the little ships that were buffeted by the storms of strange waters in the Chinese Sea, simply laid the tracks for the inpouring of knowledge, sometimes, perhaps,

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of wisdom. The realms of spirit unfolded wider and more rapidly than conquest and navigation could push back the horizon of the Sea of Darkness. Science and discovery may bring the world to our doorsteps; philosophy and the needs of our compound human nature make the whole world kin.

In this growth, each nation has its share and its responsibility. If there is a famine in China, the wheat-fields of the West are harvested to feed the hungry mouths of our alien brothers. When the Occident has waxed mighty in material wealth and industrial competence, and mysticism has run dry to turn the wheels of intellectual achievements and inventions, the needs of the higher thinking Personality are met by turning to the bursting storehouses of the Orient.

In my school-days, there was one statement in the history-book that impressed me deeply. It was to this effect: after the Gothic conquest of Spain; after the Teutons and Cimbri sacked Rome; and Alexander fired the columns of Persepolis, the agony and ravage of conquest was succeeded by a new growth, a quickening and stimulating influx revived learning and the arts. It was not utter loss, for though the Mysteries and Mysticism were obscured in accordance with the stern law of cycles, and the night of the Dark Ages fell heavily on Europe, the turn of the wheel was to perfect a finer physical civilization, and then illuminate it by the return of the Light, as an artist shapes a costly lamp with toil and tears perhaps, then fills it with scented oil, and the High Priest lights it in the temple. As physical blood is said to be thinned by prolonged in-breeding, as the rotten civilization of Rome was invigorated by the admixture of the fresh barbarian strain, so accepted and worn-out modes of thought become stereotyped and arbitrary, and must be broken down and deposed by vitalizing currents from new sources. When Chosroes placed the Persian yoke on the defeated army of Heraclius, he also signaled the triumph of southern philosophy over northern superstition, and set in motion the tide that led to the glorious ages of the Caliphs.

The study, translation, and interpretation of Eastern philosophy and metaphysics stimulates and nourishes in the west the higher aspects of man's nature, which our prosperous material advancement has blinded us to, or made us forget. It requires not alone the reading of books, the collecting and annotating of rare manuscripts, an acquaintance with new sects, but the assimilation into the very fiber of our inmost being of higher concepts and ideals, a deeper comprehension of the workings of the forces that produce our tangible world.

Which means another analogy: as man is more than his body, but is Mind and Soul, so Nature --- if we hold to our maxim that the same laws govern both --- must also be sentient, be possessed of, and governed by,

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an all-pervading Intelligence. This principle, so firmly laid down in the East, has been recognised from necessity, and somewhat tentatively expressed in our accustomed methods of deduction; (though we cannot help reflecting what loss of time and missteps might have been avoided by listening with some attention to the words of wisdom from the lips of the Orient). Because its postulates are often couched in allegorical terms, expressed by "symbols that hide from the ignorant, while they reveal to the wise," the West has often treated them as fables, pretty fancies, licentious tales, or preposterous speculations. This attitude brings its own punishment, and many an Orientalist has met only the froth and scum of exoteric beliefs, accepting which, he points the finger of scorn; not at the truth, for he never had it, but at its disguises, which he cannot recognise or penetrate. Hence, let us emphasize the difference between *translation* and *interpretation*.

As to the consciousness of Nature, recognised in pagan times, says Mallet:

"The early Scandinavians supposed that from the supreme divinity emanated an infinity of inferior deities and spirits, of whom every visible part of the universe was the residence and the temple; which intelligences not only dwell in them, but also direct their operations."

This, of course, was the belief from pole to pole.

On this point, C. Staniland Wake says:

"The changes which organisms undergo, whether sudden or gradual, and whatever their exciting cause, take place in pursuance of the evolution of organic nature, and there can be no doubt that this proceeds under the guidance of law."

J. J. Murphy holds:

"No solutions of the questions of the origin of organization and the origin of organic species can be adequate which does not recognise an organizing intelligence over and beyond the common laws of matter."

More positively still, Mr. Wallace thinks that

"a superior intelligence has guided the development of man in a definite direction and for a special purpose, just as man guides the development of many animal and vegetable forms. [This is identical with the teachings of the Hermetic philosophy]. The whole universe is not merely dependent on, but actually is the Will of *higher intelligences*, or of one supreme Intelligence."

Of course, in the East, the one Supreme Intelligence evolves the hierarchies of higher intelligences, each of which has charge and governance of different departments of organic nature. All of antiquity was permeated with the recognition of the consciousness and intelligence of evolutionary processes. They also taught Man was subject to these until by initiation and purification of his whole being he won the knowledge and the right to control, and consciously work with them.

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“Nature as a whole is organic, and man is the necessary result of its evolution; man must be viewed as the real object of the evolution of nature viewed as a living organism. Without him nature itself would be imperfect, and all the lower animal forms must therefore be considered as subsidiary to the human organism, and as so many stages only towards its attainment.”

Now, is the guiding Intelligence within or without Nature? Is a man's mind outside of his brain? Is not Nature the veil of God? If the Absolute, in all its manifestations, fills space, where is there room for an extracosmic Intelligence?

This question throws great light on the problem of the origin of man. The Darwinian theory, which its originator, with the modesty of a truly great man, expected further study and research to modify, explains only half the situation. In archaic teachings only do we find the full explanation. In substance it is this: these various hierarchies of Intelligences are the creators that mold, fashion, and modify the frame-work of physical organisms. Changes in these, ‘whether sudden or gradual’ are the result of the work of these unseen artisans. In trying to create a material body for the Divine Spark to dwell in and manifest through, their first efforts resulted in failure, and long ages were required to develop the human temple from the lowly invertebrate. The tabernacle of the Gods never evolved from simian stock. The ape is a degraded offshoot of primitive man. This is distinctly taught even in traces of ancient American mythology, and many prominent scientists recognise its truth, though they followed another path to arrive at the same conclusion.

Mythology, such as the Greek stories of every tree and stream even having its informing spirit, was the popular-science edition of days when books were few or non-existent. India teemed with gods and goddesses, spirits, beings, and genii of every grade and description, some born of popular fancy, some the exoteric guise of esoteric wisdom. As to the genuine teachings about hierarchies, their offices and dwelling-places, let me quote from H. P. Blavatsky, our authority:

“The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyānis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated ‘crocodile.’ The word itself is occultly interpreted in various ways, as will be shown farther on. In Egypt the defunct man — whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man — was shown emblematically transformed into a crocodile: Sebakh or Sevekh ‘or seventh,’ as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the ‘Dragon of Wisdom,’ or Manas, the ‘Human Soul,’ Mind, the Intelligent principle, called in our esoteric philosophy, the ‘Fifth’ principle.” — *The Secret Doctrine*, I, 219

The universality of the dragon-glyph can now be somewhat understood. It is taught in the books of Hermes that the faculty of mind was mysteriously granted to man from the *fifth* principle, the ether. The

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importance of this group can hardly be overestimated, as it was the bestowal of conscious mind of man that forever separates him from lower kingdoms. As to their dwelling in Capricornus, the following coincidences suggest themselves: at the Christmas season, Capricornus is the ruling constellation. World-saviors, say legends, have come at that time. At Christmas, or winter, the earth is nearest the sun. We may reject the theory that at that time mankind is closer to the influence of divine guardians, but we are certain of the fact that physical life is reawakened at the spring-season. Light is the origin of life, is full of curative and stimulating properties. Being closer to it at that time, naturally growth follows on the earth.

The researches into Oriental mysticism and the amazing discoveries in science, during the last fifty years, offer a striking parallel. The latter at least reveal the tremendous forces that play around and on us. Electricity, for example, is somewhat known and somewhat harnessed. It has always been active, however. Doubtless some god we accuse the ancients of worshiping was but a glyph, a scientific symbol, for that force. There is no more pathetic passage in sacred literature than the utterance of Hermes, that Egypt would be accused of worshiping hell-monsters, that "the emblems of science will be mistaken for gods." Radium has been bombarding the earth with its rays these countless ages. Some have worked out a comparison between the properties of these rays and the Hindû Trinity, Brahmâ, Vishnu, and Śiva — Creator, Preserver, and Destroyer. The cycle of the emission of radium-rays to their return to the parent body — hence the indestructibility and self-regenerating power of the sun and the minerals that imprison this mysterious force — offers a strong parallel to the evolution of the cosmos and its return to the bosom of the Infinite that projected it. What we call the forces of nature, were personified, in the poetical language of antiquity, as Intelligences, their effects as acts. Merely a different mode of expression, one being vital and living, the other didactic and mechanical.

Knowing as we do that many elements found in the earth are also found in the stars, with new ones we do not yet understand, it is not too far-fetched, I think, to believe that the tremendous and vital energies radiating from the flaming suns so distant from our little globe, and sweeping like vast tidal waves through the ocean of space, should have some effect upon us, physical and otherwise. Perhaps it was an understanding of this that entered into the ancient science of astrology. We know that the Zodiac was an object of profound study and importance to the ancients. Our own studies have pointed out the effect of sun-spots on the earth and on the electrical currents that pass through it. Phenomena such as the aurora borealis, the entrance of comets into our

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atmosphere, the cutting off of the vital forces of the sun during a total eclipse, in electrical storms, all have some effect on our earth. The occultations and conjunctions of planets, changes in the forces of gravitation which constantly beat upon us from immeasurably larger bodies, may have something to do with changes in the earth's axis, which in its turn causes the rising and sinking of continents, floods, ice-ages, and periods of fertility and barrenness, as well as the lunar pull on the tides. These circulate through the ocean, there are currents in the air, and well-defined magnetic currents through the earth, probably marking the beatings of the universal heart.

All this, added to the gases and chemical properties in the air, the refraction, condensation, and expansion caused by the sun's rays among them, makes one feel how marvelous a being man is, to live at all under such pressure. These were perhaps among the mysteries taught in the various temples, for knowledge was held to entail responsibility, and men were not intrusted with these secrets until initiation and purification had made them worthy to use them wisely, not for the exploitation of a credulous public. This is often done nowadays by unscrupulous persons, *gurus*, fakirs (fakers!), etc., who degrade and caricature the ancient teachings for an easy living. Every country has produced some creatures of this kind, just as it has produced noble thinkers, and one must not throw mud at the East because certain of its unworthy sons have been guilty of these desecrations. This is the parallel of disease-germs generated by a sick organ, and thrown off into the blood. The supply taints, to some degree, all parts that it reaches.

Another slur cast at Eastern teachings has been the accusation of 'transmigration.' It is a gross mistake. They taught the highly scientific doctrine that the atoms of which bodies are composed are constantly changing. They enter and leave our organisms in great numbers. Knowing something of chemical affinity, even a skeptical westerner can surely grant that atoms will be attracted to bodies of like density. A habitual meat-eater, a glutton, a murderer, will surely stamp those tiny particles with something of his own nature - they will be coarsened by even a moment's sojourn in his body. On leaving it, they will naturally seek another resting-place, as low, or lower, than the one just left, "even the body of a dog or a pig." A man of high mind and morals will similarly refine the atoms that lodge with him, and are influenced by the pure currents of his mind and body. But there is no passage, from a human into an animal body, of the human Soul. It is travesty and superstition of the lower orders, not the belief of the enlightened Orientals.

A question, that of the Virgin-Birth, which is so vexing the modern Christian world, may also receive light from the East. It must be borne

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in mind that Christianity, proved by every student of comparative religion, was a grand borrowing of rite, symbol, ceremony, and legend, from pagan days — altered from their original form as time went on, to suit the growing political needs of the new church. Eternal hell-fires is one of its few original contributions, and that a sinner could escape the effects of his ill-doing by throwing his crimes on the shoulders of a much-overburdened Christ. The Virgin-Birth is a universal mythos.

Now, one of the strongest tendencies of the human mind is to objectivize and anthropomorphize abstract ideas. The etymology of Mary — Mâyâ, the Sea, the Sea of Space, primordial nature, the Cosmic Virgin — shows of what this myth is a crystallized dogma. Impregnated with the essence of the Universal Father, the pure waters of space evolved all manifested life — a Virgin-Birth. Through the Virgin the Father is again manifested as the son,— the Christos-Spirit, the Savior of Man. And so the first Trinity was established. These are allegories of cosmogenesis, not tales of physical generation. Never let us forget “that we are the temples of God, and that the Spirit of God dwelleth within us.” “No man can know the Father but through the Son,” the Son being the essence of the Father that links us to “Him,” and enables us to comprehend “Him,” a little. As H. P. Blavatsky says: “Man’s spirit proves God’s spirit, as the drop of water proves the source from which it came.”

Finite mortal mind can never, while incarnated in a mortal body, expect to comprehend the Infinite. But, the “thus far no farther” line is imposed by man’s own evolution, not by an arbitrary dictum. The compass of the human intellect has never been drawn, because as it passes beyond the human stage, it approaches assimilation with “knowledge of the divine order,” which lifts man to equality with the so-called Gods.



“THE reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body. Because if

‘Life, like a dome of many-colored glass,
Stains the white radiance of Eternity’—

yet it is itself part and parcel of that Eternity; for life alone can understand life.” H. P. BLAVATSKY, *The Secret Doctrine*, Vol. I, p. 238

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XVII

THE TRIAL BEFORE DOMITIAN

TO put it bluntly, Domitian was a brute. If Apollonius, like a human catalyst, had precipitated all the family good qualities in Vespasian and Titus, all the dregs had manifested in Domitian. His "luxury of delight was derived from the misfortunes of his fellow-creatures and whatever gave them pain." He was physically of a very robust constitution, florid of countenance, with overhanging brows and a manner calculated to inspire terror, sedulously cultivated.

Now Apollonius had never shown fear, but he did not approve rashness; if his duty called him to rebuke oppression he did it; if his duty was not in that direction, he did not go out of the way to make trouble for himself or others. He showed himself absolutely fearless towards Nero and even encouraged Vindex, who rebelled against Nero, and helped to overthrow him by his attitude.

There was not a man in the Roman Empire who feared Domitian less than Apollonius; it might be said that Apollonius was the only one who did not fear him, for even the brave Demetrius had his apprehensions. Yet the tone of all that Apollonius said or did was not against Domitian as a man so much as against a tyrant, and a system of tyranny. In the larger cycle of life, Apollonius was the 'angel' of the Roman Empire and Domitian the 'evil demon.' The greater had to submit to the less, the Higher to the Lower, to raise it and to conquer.

There were three friends of Apollonius: Nerva, Orfitus, and Rufus. Apollonius was closely connected with them during the reign of Vespasian and that of Titus, publicly corresponding with them on the subject of morality. But though he had, on account of their good characters, attached them to the interests of Vespasian and Titus, he alienated them from Domitian on account of his tyranny and pride, and encouraged them to stand forth in defense of the common liberty.

Naturally these three were accused of being traitors. Nerva was ordered not to leave Tarentum, and Orfitus and Rufus were banished to the islands. All three were thought of as possible Emperors in place of Domitian, for their worthiness, and that made them more dangerous still.

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Nerva's horoscope indicated to Domitian something of the sort, but an astrologer friendly to the former saved him from being put to death by saying that he had only a short time to live in the course of nature. Which was true, but it did not make the horoscope less true.

Apollonius knew quite well that Nerva was to be Emperor, and when, in spite of all the amazing precautions everyone took to avoid the slightest indiscretion in word or letter in those days, he heard that Orfitus and Rufus were banished, he discoursed publicly on fate and necessity at Smyrna in the grove on the banks of the Meles. He wrote nothing and said nothing that he was not perfectly prepared to answer for, since it was a time when slaves, friends, and wives were all spies, and there was not a house but had its secrets betrayed; one might almost suspect the bricks in the walls of having ears and tongues. In spite of this, no informer ever reported that Apollonius had plainly indicated Nerva as the next emperor, but Euphrates was able to report that he had spoken publicly as if to a statue of the Emperor, saying: "Thou fool, how little thou understandest the decrees of Fate and Necessity [*Karma* in the technical language of the Indian philosophy]. For he whom they appoint to reign will reign; though he should be put to death by you, he will again come to life to fulfil their laws" [reincarnation]. However, it was understood that the words referred to one of the three.

Domitian took appropriate action. He decided to put all three to death. But even he thought it best to do so under color of reason and justice. So, possibly prompted by the informer, he cited Apollonius to appear before him to give an account of his plotting with them.

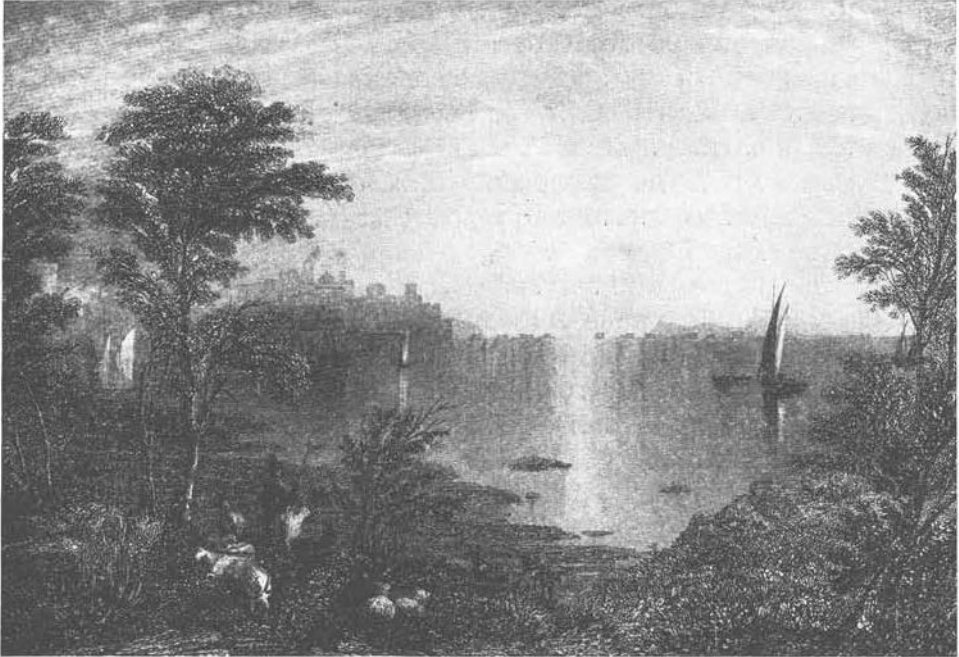
The reasoning was plain. In the unthinkable event of Apollonius putting his head in the lion's mouth and appearing, he was to be found guilty and then they could all be executed with a fine show of having had a fair trial and proof of guilt. On the other hand, if that troublesome old fellow fled, which, being a pretty clever man, he would certainly do and so relieve them of his constant reproaches, it would be a clear proof of the guilt of his friends Nerva, Orfitus, and Rufus. The dilemma was perfectly contrived. Really Apollonius was a great trouble, for within the limits of his mission he went all over the Empire creating a spirit of courage to withstand oppression. A dangerous old orator, indeed!

The proconsul of Asia was instructed to have him arrested. By his power of foresight, Apollonius knew this at once and did not hesitate a moment. He told his friends he was going to make a singular journey, and they had some idea he might at last have come to their view of discretion and be going to emigrate to Russia or Britain or the nebulous regions beyond India where there might be a chance of being free from fear of the terrible tyrant at Rome. He did not say to Damis where he

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was going, but just packed his bag and went off to Achaia, thence to Corinth, and then to Sicily and Italy. Damis followed — he had learnt that — but his amazement knew no bounds when he found they were going into the very midst of the burning fiery furnace, as a younger man might go on a holiday-jault to the games.

At Futeoli, three days' journey from Rome, they found the brave Demetrius, who judged it wise to rusticate there at that time. Apollonius



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PUTEOLI, AN ANCIENT GREEK CITY AND A SEAPORT OF ROME,
SITUATED NEAR NAPLES

embraced him and in the most good-humored way in the world chaffed him for his love of ease in such a lovely country residence, comparable to that which made even Ulysses in the company of Calypso forget the blue smoke that rises from the homes of Ithaca in the rose-tinted skies of a Grecian sunset.

Demetrius was too heavy hearted to be otherwise than serious.

“What an injury it would be to philosophy, if a man like this should suffer,” he said as he embraced the old friend of God, *now over ninety and perhaps nearer ninety-five years of age!*

“What danger do you mean?” asked Apollonius, as if it were the last thing in the world to occur to him.

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“None but what you are ready for, that I am sure!” said Demetrius. “For if I do not know you, I do not know myself.” Then recollecting that even the stones of the ground seemed to have ears, and the birds of the air to have voices to report the least indiscreet word to the fearsome monster that sat on the Imperial throne at Rome, Demetrius added: “But let us not talk here; let us go where we shall be more private. Let Damis not be excluded, for I look on him, by Hercules, as the Iolau of your labors.” Always they compared Apollonius to Hercules.

(To be continued)

KEYS TO HAPPINESS

LARS EEK

*Speech prepared for the William Quan Judge Theosophical Club
Meeting of March 8, 1924*

“He who goes not forward, goes backward.”—*Goethe*



ODAY, when the whole world is in a turmoil of wars and revolutions along almost every line of human civilization the time is particularly opportune to turn one's eyes on the causes, the root, the origin of all this suffering, all this despair.

The world's children are starving. They are starving physically, mentally and, indeed, spiritually. Man has overlooked some of the age-old keys to happiness; the mystic word has been lost, and instead of living like brothers, in harmony with the whole of the sentient universe, men today hurl themselves with the fury of ignorance and fanaticism upon each other. Nations crush nations, the same way as individuals rob and murder other individuals. And let us repeat it: ignorance rules supreme among the peoples as well as in the private lives of the multitudes and the majority of individual men. Why should it be so? Why should we hate instead of love, why take instead of give, why covet instead of renounce?

If we open the books of the ancients, if we study the precepts for living that were handed down to us from unknown ages, if we lift the veil that hides the history of the past from our eyes, one great immortal truth will shine forth with its superb beauty and radiance: Man is his own maker or unmaker; even when he performs the simplest duties of his daily life, when he thinks, or speaks, or acts in a manner unknown to the world, or known; even when that most secret thought passes like a flitting shadow across his soul, even then he is weaving the des-

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tiny of his life, and the lives of the race, the planet, the Universe!

Like a wondrous echo from the morning of time, like the soft rustle of the leaves of a Druid oak, like the murmur of the great sea, or the whisper of the wind, the ancient glorious truth touches our minds and our hearts, teaching us the wherefores and the whys.

The joy of effort is the song of life. Man is divine, immortal. Man is a thought of God. Filled with an undying enthusiasm for the sake of all, filled with a love that takes in all, with a hope that hopes for all, man works and strives, aspires, and lifts the universe with him in that grand, eternal effort that has been called the life of man. — Such is the sweet message of the ancients.

But the world has learnt to hear without listening, to see without perceiving, and to know without realizing.

In this age every man who loves humanity more than himself, who loves the giving more than the taking, is in truth a pioneer. A gigantic, far-reaching revolution is taking place right before our eyes in the hearts and the minds of the youth and the old people all over the civilized world. Men are beginning to awaken to the fact that it is not enough to exist,— that is, to eat and drink and sleep and unwillingly do the work at hand; something else is wanted. The Soul of the race is stirring. It demands action, real action. It demands thought, real thought. It points forwards and inwards, never backwards, and if we remain standing still while the whole world is moving on, we are, truly, going backwards. If we don't make the firm effort now, we shall fall behind and be drowned in the wake; we shall retrograde. We shall disappoint our souls. The opportunity will be lost.

Somewhere in the sacred books there is a reference to something called indifference. It appears that there is nothing that is so universally abhorred in all the kingdoms of nature and of God as just this quality of indifference. And why is this so? The answer probably is that those who are indifferent are like so much dead weight, and they impede the progress and the evolution of the whole race. They stand still while everything else is moving. They are in reality heading downwards, they are useless in the divine economy except as a warning to the rest of mankind, like an abandoned ship that drifts along aimlessly, a peril blocking the seas for those daring souls who eagerly push onward with hearts and minds aglow with the spirit of optimism and sublime trust and faith in the divine laws that is needed to conquer the heavens by storm.

So many of man's troubles come from a lack of thoughtful analysis of the problems at hand. Seeming obstacles will frequently prove to be blessings, sufferings will prove to be joys in disguise. That which seems impossible will prove to be easily surmounted if one applies one's energy

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in the right manner. One of the greatest tragedies possible to imagine is when a young man or a young woman loses his or her way merely on account of lack of effort to understand and conquer where knowledge and victory perhaps were waiting just behind the corner, so to speak.

There is so much joy in life; the whole of nature seems to be breathing out a song of life and happiness, and if we wish to use the eyes that we have, not indifferently but with expectancy and a quality of childlike trust that belongs to man, every moment will seem fraught with a divine significance, every breath we take will bring us closer in touch with those unseen forces that are ever protecting the universe and keeping it alive.

Happiness is not a thing that comes from circumstances. It is verily a child of the soul. Right in your room, in your garden, in your study and daily work, the spirit that lives within you is ever ready to reveal to you the mysteries and the glory of life.

But man has a way of being careless about the moments. If one desires to go forward this will not do. For it is in the moments that we live. It is a philosophical fact of tremendous importance that there is no past except what you have created in the moment, and there is no future except what you find in the moment, and the Eternal Present in which you are living contains both time and eternity. It then becomes evident that there is nothing so precious as these moments, and that explains why our Teacher constantly emphasizes this fact in our Râja-Yoga School- and College-life, and in fact in the lives of all who will listen to the teachings of Theosophy.

There is a happiness that surpasses all that we can possibly dream of, a happiness born from our daily efforts along lines of self-conquest and service. The very thought of being privileged as we are as human beings to strive and conquer and serve throughout the eternities, is something that makes the blood and one's very being thrill with a superb joy and enthusiasm.

The other picture is too awful even to contemplate that of the one who refuses to fight his lower nature, the one who shuts his doors to the light of the soul, but opens them to all the lower forces. The one who willfully works against his own best interests and the interests of his fellow-men, and joins hands with the indifferent element in nature; shuts himself up in selfish admiration of his own little selfhood! The very forces of life dry up in such a person, and finally he is abandoned by the Real Man, and he drifts on in the mists and the darkness on the great seas, a wreck along the path, the testimony of a great tragedy. . . .

But the vistas ahead of man are too great for him to content himself with stooping and groveling in the dust. He was born a pilgrim, a child of light and joy and effort, and his soul cries out for him to remain so.