

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"THEOSOPHY leads to . . . *action* — enforced action, instead of mere intention and talk. . . . But no Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism, '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 it will always remind one of the Dead Sea fruit. *Can't* is the most loathsome of all vices. . . ."

— H. P. BLAVATSKY, in *The Key to Theosophy*

THEOSOPHY AND MODERN SCIENCE

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

(Stenographic report of the seventeenth of a series of Lectures on the above subject. These were delivered at the request of Katherine Tingley, the Theosophical Leader and Teacher, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following was delivered on October 16, 1927, and broadcast, by remote control, through station KFSD San Diego — 499.7-600)



ON LAST Sunday we dealt at some length with the nature of the universe, and with the nature of the Divine which can be said to ensoul that universe; and we pointed out certain of the relations which the Divine bears to the universe that it ensouls, and necessarily therefore to the human tribe, the human race, children of the Divine and of the universe also, as we may truly say.

But we spoke in general terms only, laying the foundation for future noble thoughts which the Theosophical philosophy sets forth so

beautifully. This afternoon, therefore, I am going to talk to you more specifically, and in particular on the Building of the Worlds and therefore of necessity on the Making of Man.

Now all of you, doubtless, have some general ideas as to the teachings of modern science as regards these two subjects, the building of the worlds and the making of man. But unfortunately, or rather perhaps fortunately, the advances that have been made in scientific thinking during the last five or ten years have been so great that it would require a very expert speaker, a

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technician in all branches of science, to lay before you just what the scientists today themselves think regarding these two subjects.

Science itself is in a state of transition, and therefore the ideas of scientific investigators are in a state more or less chaotic, not merely as regards causals but as regards effectuals. This is a very good thing in itself, and the Theosophist is the last person in the world to object to the passing from old and outworn theories, many of them completely disproved, into the brighter light arising out of a larger knowledge of the universe. What makes the confusion worse confounded, however, is the fact that so many scientists themselves today are at loggerheads among themselves as to what is and what is not a proper explanation of the vast number of scientific facts.

Generally speaking, I suppose we may say that they teach that the universe is composed of atoms, and that these atoms, themselves composite bodies, both indisintegration and in integration produce by their varied phenomenal relations the universe around us with its multiform appearances manifold and multitudinous as they are, and to this general statement of the fundamental scientific conception of world-building, each branch of science — such as astronomy or physics or chemistry and others — would add each its own quota, its own contribution, to the general theory of the building of the worlds.

On last Sunday we pointed out that according to Theosophy the universe is a vast organism and also is a living entity; or it may be described otherwise as a quasi-infinity of worlds which together form the cosmic atoms or the cosmic molecules, if you will, of some vast entity surpassing human imagination, much as the atoms which form the body of man are ensouled by him; and yet each one of these atoms or infinitesimals is a living entity, possessing in the minute all that man possesses in what is to them the great. Thus, we men possess in the minute, that is to say microcosmically, what the vast spaces of the universe macrocosmically have and are. As a child of that universe he, man, has everything in him that it has, forces, energies, matters, substances, and likewise the same origin and destiny.

As I have remarked in other lectures, Nature repeats itself constantly; and because man is a child of Nature, that is to say, of the vast organism which the universe is, he therefore must of necessity possess in the small all that his immense parent has in the great.

But this universe, being an organism, being held together by the irrefragable bonds of destiny, by unbreakable links of life, not merely functions as a single thing, as a unity, but likewise is infilled with all the potencies and capacities of the Divine behind it, back of it, forming its background and source,

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and likewise its destiny; and all these potencies and capacities are not necessarily manifest, and are of necessity unmanifest in their higher and larger reaches; for the finite never can comprehend nor express the infinite; and as regards the universe everything that it contains is finite and therefore is incapable of fully expressing all that the infinite is, yet containing everything in germ that is inherent in the infinite itself. But relative parts, so to say, appropriate forces and energies flowing from the heart of Being, infill every smaller or inferior entity or being, and drive it on by inward urge, give it birth, and will direct it and lead it on to the ultimate destiny which lies before each such smaller or inferior being or entity.

There is an old Hermetic axiom, ages old, which says that, "As is the Above, so is the Below; as is the Below, thus is the Above." And an old and very wise axiom of the Qabbâlâh, the Theosophy of the Jews, says: "Student, open wide thine eyes upon the visible, for in it thou shalt see the invisible." Yes, we should indeed so see the invisible had we only developed the inner eyes enabling us to see it, and this we can do. This faculty of seeing, this power of vision, comes from within, from a union of the inner part of the human constitution with its Root, the Divinity lying at the heart of things, as well as permeating all, and which indeed is that heart of things, which heart

is that All if reduced to principles by rigorous analysis.

I pointed out last week that according to Theosophy every normal man and woman is a pathway leading to the Divine, the only pathway that there is for each incarnate spirit to follow, its only pathway to utter truth. What we receive from others may be helpful or indeed unhelpful, depending upon the way in which we take it and our understanding of what we take; but if we desire truth and truth alone, if we seek reality and reality alone, if we wish to know ourselves and the wondrous mysteries within us rather than the phenomena only which surround us in the outward world, then we must follow that Still Small Path of which the Hindû Upanishads speak, which leadeth inward and onward and upward forever.

Whence then come the worlds which bestrew the spaces of heaven? From within. They come forth from the invisible outwards into the visible, expressing the forces which they embody, and which send them forth on their various and respective works and destinies.

Our modern physical sciences know nothing of these inner and causal relations, but somewhat only of the physical phenomena of the universe surrounding us; and in view of the circumstances that exist what else can they know, or should we expect them to know? What other pathway to truth have they than that of experimentation and

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patient research and waiting? These are good things in their way, very good; but our scientists have lost two extremely important keys which the old wisdom always taught to its students.

These two keys are: Look within, disciple, if thou wilt know the truth, for thou art the only pathway to that truth. They know nothing of the wonders within man, nor of the mysteries behind the veil of the outer seeming of the phenomenal universe. This is the first key that they have lost.

The second key is equally important and its application follows upon the use of this first key. It is the consciousness and therefore the recognition that the universe is not merely an ensouled organism, but that this world of the outer seeming is the garment of reality and that all things have their origin in invisible space and proceed from that invisible space, in individual cyclic journeyings for self-development, outwards into the visible, finally to return into the worlds within, but as grander and nobler entities than they were before. This is the course of evolution as the Theosophical teaching sets it forth.

Yes, I repeat, how can our scientists know anything but that which they study; in other words, matter and matters and the phenomena of these matters produced by the various so-called forces working in matter and in these matters, and these only in their physical

stages of phenomenal expression?

According to Theosophy, therefore, the outward world is but the manifestation or vehicle or carrier of all that is behind and within; and all that is behind and within is, so to say, everything except the garment that the physical eye sees — the visible, the tangible.

Whence then came the worlds? Whence came Man? What governs the coming forth into visibility of these worlds and of man; what governs their retreat or withdrawal again into the darkness when their courses have been run — darkness to us, but the light to them? This retreat or withdrawal in the case of our human encasements, men call death. What governs these various processes, I say? Chance? Fortuity? Helter-skelter action? Where do we see anywhere these latter at work? Nowhere.

The idea is truly an insane one, because all that we know, all that we see, all that we can study, proclaims what the philosopher and the scientist and the religionist respectively call Law, Order, Progression. Therefore whatever is, we must conclude, is produced by Law, by Order, by Progression. Whatever is, must be produced by something else, generally speaking, or by itself. Yes, by itself first of all, for only self produces self.

These worlds, and man as well, are brought forth through the working of the Self in its various vehicles on the various planes or in the various spheres of the invisible

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universe. The Self manifests in all these planes or spheres, passing, during the cycle of its progress, from the highest of our hierarchy to the inferior stages or steps or degrees, then to the more inferior or lower, then to the most inferior or lowest, and in each along its own particular cycle. Then, when the depth of progression into matter has been reached, we foolish men of the Occident, knowing no better, call the effects that we sense and cognise the full splendor of material activity. Thus are we blinded by the *mâyâ* or illusion of things.

But when the cycle has run its course, when any cycle of any living entity during its evolutionary progress reaches its lowest point, then there is the ascent which begins, a retrogression of the steps, but along another pathway: not a retrogression in the sense of turning aback and retracing the old foot-marks with new steps. Nay: the other path is inwards and back to the source whence we and the worlds, our mothers, originally came, but both they and we improved, grown, learned, evolved.

When we finally reach the ultimate destiny for that particular cycle of manifestation, which is our return to the source spoken of, then the worlds and we both rest, each according to the effects produced during that cycle of evolution. When we have rested, slept if you like, then we begin anew another cycle of manifestation, we repeat what we did before, but on

higher and nobler pathways, because we ourselves, and the worlds in which we live and of which we are the children, are then higher and nobler and more evolved than before.

Any cycle of human life, the Theosophist calls Reincarnation, the rebirth of the soul again into a body after its rest in the heaven-realms; and in the case of worlds, a beautiful old mystical saying says that the 'Sparks of Eternity,' the worlds, are scattered anew with lavish hand by the Universal Mother on the fields of space in order to run another course; but, as I have just said, on higher and nobler pathways than were the preceding.

The worlds and we sprang from the Heart of Being in our origin; and we, in the inmost of the Inmost of our nature, in the deepest depths of our natures, are that Heart of the Universe. In it are all things, all mysteries and the solutions of all mysteries, wisdom ineffable, knowledge unspeakable, because it is the eternal Universal Life, endless, boundless, unlimited, inexpressible, unknowable truly, because the more we know the more we know there is yet to know. An ultimate we may never reach. Always are there veils to pass behind into the greater splendors. "Out of the Heart of the Universe come the Sparks of Eternity"; and out of these Sparks of Eternity come men.

Friends, the Theosophical doctrines which are printed in our public books are true, but they

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contain not the whole truth, not all the truth, because, as we have pointed out before with the permission of our beloved Teacher, Katherine Tingley, there are deeper mysteries behind those which are exposed in our public literatures, and of these deeper mysteries we may not speak in public except by allusion. On last Sunday, and on the Sunday before it, we pointed out certain reasons why this reticence was incumbent upon us to keep; but likewise on last Sunday and today, with the same permission, the permission from the Head of our Esoteric School, Katherine Tingley, we are going to pass a little way behind the veil. We did this on last Sunday, and we shall go a little farther today.

All things work together towards a common end. There is no real separation or disjunction between thing and thing, or between consciousness and consciousness; therefore none between world and world and man and man. The farther we go from the heart of things, the farther we advance outwards from the splendor within, the more are our eyes blinded by the illusion of phenomenal things, because we lose the faculty of discrimination and of judgment and of intuitive power, for our conscious life is then centered in the multitude of things around us and beneath us, in the so-called cells and atoms which enshroud and surround us. Our consciousness is, so, to say, become diffused and spread over multitudes,

instead of being concentrated, as it always is at the heart of our being, in supernal light.

Yet such is the pathway of progress, and it is in this manner that we learn the nature of the universe surrounding us; and such course upwards from the invisible on each new cycle is each time a course of progress on a higher plane, and this applies to worlds as well as to men.

Worlds as well as men are built on inferiors, of inferior things, yet each one of these inferiors, inferior things or rather entities, is not absolutely so but relatively so. I mean that each one of these entities or things out of which we are builded is in itself a learning entity, forming a part of the vehicle in which we manifest and which is in process of building -- for what? For becoming a fitter and nobler vehicle for self-expression, I mean the expression of the spiritual self in the inmost of our nature.

It is the higher, working with and in the inferior, who stimulate the inferior, help them always, give them light, awaken them, lead them on. And as it is in these cosmic spaces, so is it in man. Among men, these superior beings we have a name for in our Theosophical philosophy. We call them the Fine Flowers of the human race, the noblest fruitage that the human race has produced; and for them we often use the Sanskrit word 'Mahâtman,' meaning 'great soul,' more accurately, perhaps, 'great Self.'

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Such great souls are well known in the world. Nothing is so common to us as some knowledge of them. The Buddha was one; Jesus called the Christ was one; Sankarâchârya of India was one; Pythagoras was one; Empedocles of Sicily was one. They were and are relatively numerous — although not all of the same degree or grade, for they vary among themselves, do these great souls or masters of life, even as average men vary among themselves. There are the greatest; the less great; the great; then good and noble men; then average men; then inferior men. It is a scale, a hierarchy of intellect and mind and of what is popularly called heart, which hierarchy is these men.

They are men, because they have developed to its highest point of self-expression the human soul, so that it has become a perfect transmitter or a perfect vehicle for the inner god.

Do you know that among the ancients the worlds were called 'animals'? What did they mean by calling the worlds 'animals'? Did they mean things of flesh and blood that run about the spaces below us and above us and around us? Were they idiots? I fear it is rather we, with our modern egotism and conceit that we are the greatest race the world has yet produced, who are slightly insane in thinking that some of the greatest minds that humanity has produced, could talk flapdoodle and believe absurdities as religious and philo-

sophic and scientific truths. They meant in fact that everything is alive or has an 'anima,' as it is in the Latin tongue — a 'vital soul,' expressing what it can express, according to its degree of development, of the inner and inspiring spirit. We are at once the children of this earth, our planet Terra, which is an 'animal' or living being in that ancient sense, and likewise are we offsprings of the Divine. Is this a contradiction? In what sense, pray?

Have we not just said that all things work together; that all things in fact are interlinked and interlocked; that there is no separation or disjunction anywhere, and cannot be? Show me something separate from everything else. You cannot. None can. Such separation does not exist.

The universe is one vast organism, every part expressing faculties which are latent or active, as the case may be, in every other part; for what one part has, the All has; and what the All has, every part has. It may be latent; it may be more or less expressed in each or every case; but it is there.

Out of the invisible into the visible come the lives. What are these lives? Worlds and all that on them is, among them men.

A few years ago only it was quite a common question asked in all sincerity: "Are the other worlds inhabited?" And if you answered "Why not?" then another question

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came. "Why should they be inhabited? Prove it." To which the proper reply was, "Will you not prove that it is not so, since you deny the fact?" And the answer to this would have been, from the objector, "But we do not know any other world except our own." And our reply always was, "Yea, verily, we know no other world except our own, and the world we do know is inhabited and produces conscious, thinking creatures. Whence came they? Is this world the only world in the vast reaches of the infinite spaces that is so favored? In other words is it the only globe that produces conscious, thinking, intelligent, and sensitive creatures? If so, why; what is the cause of such an astounding difference from all other worlds in the infinite spaces?"

This is logically a fallacy of the most obvious kind. On what possible grounds of logic can such a stupendous fallacy be placed? On what grounds of knowledge can the only truth in these respects that we know be denied an existence elsewhere? The supposition to me seems to be a sheer absurdity, for the only world that we do know is inhabited, and to argue from ignorance without other grounds than a confession of ignorance can hardly stand for a moment against the reasonable assumption that since the only world we do know is a bearer of intelligent creatures, others equally must or must not, as the case may be, each according to its state of evolution, likewise

bear creatures of a greater or less degree of intelligence.

Every world that comes into being is a living thing according to the ancient philosophies, and equally according to our own Theosophical teachings. It is also a parent of many things, because itself is composite, and being a composite thing has roots of differentiation which this composition merely manifests, and these roots of differentiation of necessity follow out in various things and entities the inherent urge for self-expression.

A man is a child of Nature, and is himself composed of many things, and I speak here more particularly of his physical body; this body is a composite form, built up of various subordinate entities which are all living, each one an individuality of its own kind, all having a common origin, each having its present particular state of being, and its individual future.

Each one of these inferior things or entities is a learning thing, a learning unit, a learning entity. If not, what is it? Something that neither advances nor retrogrades, that stands still throughout eternity? Hardly. Did it 'just happen,' produced by nothing, helter-skelter coming into existence? Following no course of growth or evolution, and having no destiny ahead of it, no future?

Such ideas, to the reflective mind, would seem like the kaleidoscopic phantasmagoria of a nightmare. Nobody believes such fan-

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tastic things today; not even the average man in the street, who perhaps is too busy to think much about such things, and trusts to others to think for him.

The beginning of the understanding of some of the finer forces of Nature, which the wonderful discoveries of our modern scientists have brought to our attention, has given us new insights as well as new out-sights; and this newer knowledge has penetrated the consciousness even of the man in the street, as I have said; and despite himself, he is becoming intuitive, at least in some small degree, of an inner life, and therefore of the invisible side of things. It is an intuition, I grant, rather than any kind of classified knowledge; nevertheless it is an intuition, and an experience of its own kind, inevitably leading to a deeper and nobler curiosity regarding Nature and man and their origin and destiny.

Now, what is this invisible side of Nature? As we pointed out on last Sunday, it is a vast congeries or collection or aggregate of hierarchies, in their turn composed of steps, or degrees, or scales, or stages, of beings and things, interlocking and interconnecting, without disjunction, without separation, irrefragably bound together, indivisible, inseparable. How could it be otherwise? How otherwise could they exist and hang together and compose the universe which we have at least some knowledge of in its various physical aspects?

Is any man insane enough to suppose that something can be separate from the All, from the Infinite, and find a spot somewhere outside of infinity, outside of everything, where pure 'nothing' is? If there be such a thing -- which we positively deny -- it means that nothing is there, and that nothing itself can exist, which in that case would be something existing. Of course not. Such an array of contradictory thoughts is brought to your attention, friends, merely as showing the line that our minds inevitably take when we seriously ponder over the wonders of the cosmos.

These hierarchies are not merely infilled with living entities, but are themselves composed of these living entities. Without these living entities they would not be; because these living entities are they.

As the physical body of the universe is the united manifestation and effect of these hierarchies as we sense them in their work, so in its turn man's body is representative of such a hierarchy, composed of the multitudes of little lives, which form that body. Subtract those little lives from that body, and what remains? There is no body. It is those little lives which are the body, which manifest the man; and he is the over-soul of these hosts of infinitesimals which form his vehicles or bodies outer and inner. He in his higher self, is also their divine inspiritor, invigorator, and vitalizer. This rule of unity is universal.

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But in view of what I have just said, do not imagine for a moment that there is any separation between any one of these infinitesimals and the Boundless, for all is one universal life, manifesting in infinite hosts, incomputable in number, of what we call Monads, *jīvas* is our own Sanskrit term, cosmic life-centers, life-consciousness-centers; the highest high of each of which is the Divine, and the lowest low of each of which is the vehicle, or body, or carrier, in which it works, built from its own substance and expressing itself.

The whole course of evolution consists in one procedure fundamentally; and that is, the building of ever better, ever fitter vehicles of self-expression, fitter and ever more fit to manifest the inner light. As it is expressed in the beautiful poem of Oliver Wendell Holmes, which I have already quoted before: "Build thee more stately mansions, O my soul, as the swift seasons roll." That process of self-origination and self-building of fitter vehicles is the process which we call evolution.

There is an old Kabbalistic axiom which is often quoted in our Theosophical works — and please remember that the Qabbâlâh is the Theosophy of the Jews, and that I quote this saying because it is probably more familiar to western hearers than are the recondite and difficult religious philosophies of the Oriental peoples. The Kabbalistic saying to which I allude runs as

follows: "The stone becomes a plant; the plant a beast; the beast a man; and the man a god." To which we may say, verily, so is it!

But we do not mean here that the literal form of these words shall be taken in the sense in which they inevitably will be taken by those who are not instructed to understand them. The saying does not mean that these words shall be construed in the way in which our modern scientists would construe them, as expressing a perfect Darwinism; not at all.

First, the allusion is to the Monad expressing itself through its lowest vehicle, not living in it, but overruling it, working through it, sending a ray down into the pit, as it were, of its lowest body, in this case the stone. The Monad provides the invigorating life-force, giving to it, the stone, which is composed of other hosts of infinitesimals, its vital ray; and when it is said that the stone becomes a plant, it means that the infinitesimal entities forming and composing the stone have been evolved to express that invigorating ray on a higher plane as a plant; but the inner life and illumination of the Monad directing the whole procedure as a unity never abandon their own high plane.

When the saying continues that the plant becomes a beast, the process here is a repetition of the thing which I have just explained as occurring in the cases of the stone and plant; the plant becomes

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a beast because the vehicle expressing the invigorating ray from the Monad has become fit for that still higher work — or to put it in the fashion in which I have just put it above, the infinitesimal entities forming the plant have become still more evolved or more expressive of the vital ray, and when this occurs they compose and form the beast-body, having passed beyond the stage of expressing the stone.

When the beast becomes a man, as the saying runs on, we do not mean that man sprang from the beasts, whether from apes or monkeys, as the case may be, or beneath these from the lower mammals, according to the now more or less outworn theory of Darwinism, which certain great men of modern science are nevertheless attempting to resuscitate. No. We mean two things which the saying comprises as running from the mineral to the god: First, that the inner sun, the inspiring and invigorating Monad, abiding always in its own sphere, but sending its ray, its luminousness, down into matter, thereby gives matter kinetic life and the upward urge, and in this way builds for itself ever fitter vehicles through which to express itself.

And second that each such fitter vehicle was built up --- how? By and through the infinitesimal lives which at one period of their existence had lived previously in the beast-body, which they composed;

and before this in the plant which they composed; and before this in the stone which they composed; and lower than the stone, as we Theosophists say, these infinitesimal lives manifested the Monad in the three Worlds of the Elementals.

Try to seize the idea of this progressive development from within outwards; it is really easy to understand in its first principles. First, free your minds of the thought that we Theosophists teach that a stone literally metamorphoses itself or changes itself into a plant and then into a beast at some specified time. No! Or from a beast to a man. Again no. Or from a man into a god. No again.

The physical body, which is a congeries of living infinitesimals, as I have said before, itself never becomes a god, which such a literal construction would make it become, because it is a transitory and temporal aggregate of these infinitesimals — in reality a form and a name and nothing more. But these infinitesimals which compose the body, being growing and learning and advancing lives, grow fitter and ever more fit to express the nobler faculties of the genius overruling and illuminating them, and thus pass by what the ancients called metempsychosis into the composition of the bodies of the respective higher stages. That genius, in the case of the infinitesimals composing man's body, is man's spiritual nature, for genius and monad are virtually equivalent in

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the meaning which I am using here.

You who are interested in following farther the noble lines of thought that we have attempted to simplify this afternoon for those who know nothing of Theosophy or who know very little of it, may read our literature with immense profit. But please remember that behind the published literature there is a more secret truth, which is the real explanation of the religion and of the philosophy and of the science that our public literature so finely and beautifully sets forth as far as it goes.

Yet the secret of understanding lies in you yourselves; because you are the understander, you are your own helpers, your own saviors. One might lecture to a radio-audience for a long, long time, and there would be no intelligent answer and no intellectual response if such a radio-audience had no understanding, no inner faculties, that is, with which to understand. My meaning is that you yourselves are your own pathway; you must tread your own path of comprehension and advancement.

The aid that a lecturer, or that a noble book, or that a teacher, can give to you may be very, very useful indeed as a help and an inner stimulant; but this aid surely would be worthless if it were a mere stuffing of ideas into your minds, much as unfortunate geese

are stuffed with food in certain parts of the world in order to produce fatty degeneration of the liver, which is then prepared and sold as *pâté de foie gras*, paste of diseased fat liver, which certain epicures of curious taste fancy so much. No, friends, no student can learn merely by being stuffed with ideas originating in another man's mind.

You cannot learn merely by having ideas thrust upon your attention. Think for yourselves, which is the key to learning and understanding, and hold fast to any noble idea; take it to yourselves; cherish it. It may be a key opening doors to you and leading you you know not at present whither. Try this process of searching for truth within your own self. All great teachers have taught it, because it forms the very basis of all true religion as it does likewise of philosophy and science.

We who have been in this Theosophical work for ten, twenty, thirty, or forty years perhaps, know whereof we speak, and we know that the witness that we give to you is a true witness. It is a true testimony. All the secrets of life lie within you yourselves; all understanding lies within you yourselves; therefore search out your own pathway, and as a help to it, take those things which your conscience tells you are helpful and good and true, and abide in them.



“Spiritual Man is eternal. There are no dead!”— *Katherine Tingley*

WANG PIAO PRAISES A CERTAIN LADY'S GARDEN

KENNETH MORRIS

ON what swift feet comes wizard Spring
To light your garden-beds with bloom,
Whilst elsewhere all 's still winter gloom,
And no bud breaks, and no birds sing!

The happy earth glows as you pass;
Heaven worships here with rain and dew;
The hibiscus bends red blooms to you,
And bloom-stars smile up from the grass.

Peach-tree and plum shed rose and snow —
Peonies blow — where your way lies;
Slow-winged, deep gem-blue butterflies
Light on your dark silks as you go.

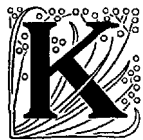
As to some rich, mysterious light,
To you large moths come fluttering,
And nightingales awake and sing
When you walk forth at brink of night.

Has not my spirit sought its star?
There is no place but darkness lowers,
Except the lily-bed that flowers
Whereso you are — whereso you are!

*International Theosophical Headquarters,
Point Loma, California*

THE RELIGIOUS AND CULTURAL LIFE OF THOMAS JEFFERSON

BY V. MINOT



ATHERINE TINGLEY, Leader of the Universal Brotherhood and Theosophical Society, has often spoken, in her lectures, with much praise of the group of leading public citizens of this country at the end of the eighteenth century. In her book, *The Wine of Life*, she says that the early settlers of the United States gradually "developed an inner knowledge, an inner life. As those early settlers moved on in

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their effort to enlarge the vision of the people and become benefactors to humanity, . . . they developed a tremendous love of liberty. I never look at the Constitution or the Declaration of Independence that I do not feel teeming through the very words of those great pioneers something of the spirit of which I speak. They looked towards the future with divine trust; they mirrored their best and highest thoughts into our history."

They were determined "to make our country truly a land of liberty."

Jefferson, as we know, is called the author of the Declaration of Independence; and though he did not have a seat in the Constitutional Convention which drafted the Constitution, being absent in France for five years as the United States representative there, he was a close friend of Washington and Madison, two of the drafters of the Constitution.

Also he had previously done much to prepare his countrymen's minds for these two national documents by rigorously pushing through the Virginia legislature reform measures which did away with most of the class privileges existing in the state, and thereby brought about in Virginia a much more democratic and brotherly unification of the different classes of society.

Furthermore, his pamphlet *A Summary View of the Rights of British America*, circulated in this country and in England two years before the appearance of the Declaration of Independence, contained practically every idea to be found in the latter instrument. It was Edmund Burke, the well-known

friend of the American colonies, who had voluntarily taken upon himself the task of circulating this *Summary View* pamphlet in England.

Katherine Tingley has always considered Thomas Paine a great and enlightened worker for humanity, so expressing herself in speech and writing. Among the leading Americans of that trying time of revolution against the Old World ideas, Jefferson probably did more than any other actually to befriend Paine, thus helping very much to spread the latter's emancipating ideas in this country. Both Paine and Jefferson were courageous and vigorous writers on the rights of man; both sought eagerly to find the essentials of Christianity and religion and to discard the non-essentials; both were strong adherents to the powerful French ideas on liberty of that period.

Many years after the Revolution, at a time when the new United States was beginning to feel confident in its independence, Paine was still being severely criticized by the masses of Anglo-Saxons for the boldness of his religious ideas. Notwithstanding this, Jefferson, then President, received Paine as a bosom friend at the White House, and arm in arm the two took a number of walks through the streets of Washington — a fact which showed how closely united the two were in thought and feeling.

It was Jefferson, who, when called upon, had allowed Paine to

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travel safely back to the United States in an American sloop-of-war at a time when traveling privately the latter would probably have been seized by the British Government which harbored many grudges against their former citizen.

Also Jefferson welcomed Paine as his guest at Monticello at this same time when many people here, especially those belonging to the Episcopal Church, were unwilling to extend cordial hospitality to the latter. Against the remonstrances of one of his married daughters, Jefferson answered: "Mr. Paine is not, I believe, a favorite among the ladies — but he is too well entitled to the hospitality of every American not to cheerfully receive mine."

What was Jefferson's religion, it may be asked? Like Paine, he was a Deist, agreeing more with the Unitarians than any other Christian sect; but he always maintained that every one should have complete toleration for the religious beliefs of his neighbor, since the final arbiter in such matters was each man's own conscience. "He supposed there were different roads to the same end,"— in harmony, in this regard, with the Hindû book the *Bhagavad-Gîtâ*. Further, he took much interest in the work of Dr. Channing, the New England Unitarian leader.

He declared that we could never have a perfectly pure Christianity until we "have knocked down the artificial scaffolding reared to mask

from view the simple structure of Jesus," and further:

"No one sees with greater pleasure than myself the progress of reason in its advances toward rational Christianity . . . when, in short, we shall have unlearned every thing taught since his [Jesus'] day, and got back to the pure and simple doctrines he inculcated,— we shall then be truly and worthily his disciples; and my opinion is, that, if nothing had ever been added to what flowed purely from his lips, the whole world would at this day have been Christian. . . . Had there never been a commentator, there never would have been an infidel."

After his retirement from the Presidency he was so fond of moral and religious reflexion that, as he said, he never went to bed "without an hour, or half an hour's previous reading of something moral, whereon to ruminate in the intervals of sleep." The book he chose the most for this half hour's reading was his collection of extracts from the Bible, which he thought represented "the most genuine sayings of Jesus."

The excellence of Jefferson's practice above mentioned is attested by Katherine Tingley who says in *Theosophy: the Path of the Mystic*:

"We should take the last half hour before retiring for spiritual rest, constructive thought, quiet, silent reflexion on spiritual things."

Jefferson's writings abound in strong pithy sayings against what he called the religious superstitions of his times; many sentences from his hand sound as if they had been written by Paine himself. Having been a United States representative to France for five years, he im-

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bibed, like Paine, a considerable amount of the protestant spirit of Rousseau, Voltaire, and Volney.

During Jefferson's second Presidential term, Paine wrote him in a spirit characteristic of their confidential relations saying he had just heard some Baptists — ministers and others — discussing Jefferson's known deistic opinions; one of them had said:

“They cry out against Mr. Jefferson because he is a Deist. Well, a Deist may be a good man, and if he think it right, it is right to him. For my own part, I had rather vote for a Deist than for a . . . Presbyterian.”

As chief founder of the State University of Virginia, against much religious pressure from all sides, Jefferson was unwilling that instruction in the beliefs of any Christian sect should be given as part of the university curriculum; and while morning prayers were held daily, and a sermon was preached every Sunday, attendance at such services, always of an undenominational character, was not obligatory upon the students.

Jefferson heartily welcomed to this country the well-known English chemist and free-thinker Priestley, after his persecution in England, and was fond of Lord Bolingbroke for his honest opinions on religion.

Among the sayings and discourses imputed to Jesus by his biographers, Jefferson said he found

“many passages of fine imagination, correct morality, and of the most lovely benevolence; and others, again, of so much ignorance, of so much absurdity, so much untruth and

imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being.”

Therefore one should learn, he said, to separate the gold from the dross for himself; also he thought the “misconstructions, interpolations and theorizations of the fathers of the early, and fanatics of the latter ages” were enough to make a reader think Jesus was an impostor.

Jefferson made a noble fight in behalf of religious freedom for his own state, Virginia, and his lifelong friend Madison assisted him greatly in this task. In his *Notes on Virginia*, the former says:

“The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty gods or no God. . . . Constraint may make him worse by making him a hypocrite, but it will never make him a truer man.”

This great love of toleration in religious matters Jefferson possessed all his life, always being careful within his own family circle never to press his opinions in these matters, but urging those nearest to him to make their own judgments and rely on their own inner natures. He said religious opinions must be judged by the fruits they produced; if they produced good men, they must be good opinions.

When Jefferson became President, he was urged by certain ecclesiastics to recommend a day of fasting and praying; but he insisted that the Constitution of the United States interdicted the gov-

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ernment "from meddling with religious institutions, their doctrines, discipline or exercises." He considered that civil powers alone had been given to the President.

After Paine and Washington had been so instrumental in making this country independent politically, under its new broadly democratic Constitution, Jefferson certainly did as much as any other man to make the new federal and local state governments thus set up actually run along the lines intended by that instrument, and to change the former largely monarchical social order of life here, of colonial days, into the new democratic essentially American social order.

In corroboration of the above statement, John Lord in his well-known *Beacon Lights of History*, says of Jefferson's place in United States' history:

"It is universally admitted that Jefferson had a broad, original, and powerful intellect, that he stamped his mind on the institutions of his country, that to no one except Washington is the country more indebted. . . .

"With the accession of Jefferson to the power, a new policy was inaugurated, which from his day has been the policy of the government. . . . He has left a great name for giving shape to the institutions of his country. . . ."

In order to bring about a new democratic order of society, Jefferson saw clearly that he must do all in his power to educate the masses of men, for only thus would self-government among the people be possible. Even as a young man,

as member of the Virginia legislature, he had striven to establish in his own state the New England ideas "as to the intellectual improvement of the people," and thus bring the poor white to a position of political equity with the other classes of whites.

Also he strove very hard to abolish slavery from the country; in 1784 his plan to organize the then Western territories into free states failed because it provided for free states *both north and south* of the Ohio River, but later when President he succeeded in getting Congress to abolish slave importation into the United States.

By founding the State University of Virginia, after his retirement from a second term as President, he hoped to advance the intelligence of the populace in his state. Remembrances of the then recent wars with Great Britain did not prevent him from securing his first professors for the new university mostly from England and her possessions, considering them the best the world had to offer.

How much Jefferson's heart was wrapped up in his university is shown by the fact that on his tombstone he wished to have recorded only the three of his great public acts most dear to him, to wit that he was "Author of the Declaration of Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia."

Jefferson was able to induce the

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Legislature of Virginia to endow this new state university liberally, and also he gave freely to this institution from his private property. He designed the main college buildings and superintended their construction. To quote from the *New International Encyclopaedia*:

“The group of college buildings, planned by Jefferson and erected under his personal supervision, together with the recent additions made to harmonize with and complete his designs, constitute one of the most characteristic and artistic pieces of academic architecture in America. The quadrangle is about one thousand feet long and three hundred feet wide. The dominant structure is the Rotunda, set centrally at the northern end, and modeled from the Roman Pantheon.”

Jefferson also, as above mentioned, selected the professors, outlined the general courses of study to be pursued, and was chairman of the Board of Trustees.

His aim was to liberalize the minds of the students rather than to cram them with Latin and Greek grammar. “He gave a practical direction to the studies of the young men, allowing them to select such branches as were congenial to them and would fit them for a useful life.”

In college discipline he pointed towards at least some of the principles of Râja-Yoga education in that he tried to appeal to the higher gentlemanly side of the students,—to their highest motives, and would allow no espionage; also he tried to establish among them as much self-government as possible. College degrees could not be obtained except as the reward of earnest work and real scholastic merit.

John Lord says of the college when he visited it before the Civil War:

“Few colleges in this country have been more successful or more ably conducted, and the excellence of instruction drew students from every quarter of the South. Before the war there were nearly seven hundred students, and I never saw a more enthusiastic set of young men, or a set who desired knowledge for the sake of knowledge more enthusiastically than did those in the University of Virginia.”

Both architecturally and in many other ways this University set a fine example to all other universities growing up later in this country.

Jefferson's personal relations with the professors and students of the University were of the utmost cordiality. He wrote to a friend about

“five professors procured from England. A finer selection could not have been made. Besides their being of a grade of science which has left little superior behind, the correctness of their moral character, their accommodating dispositions, and zeal for the prosperity of the institution, leave us nothing to wish.”

The professors of the University were invited to Monticello three times a week, and oftener if they wished. A strong international touch was given to the University by these professors from abroad. Also Jefferson at least once a week invited a number of students to a social gathering at his home.

Jefferson had equipped himself culturally from boyhood to be a leader in popular education. A graduate of William and Mary College, he had been a very dili-

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gent student with great aptitude for mathematics and for the Greek and Roman classics. The classics he valued for the strengthening of one's conscience or moral sense, for he recommended to a favorite nephew the reading of Epictetus, Plato's Socratic Dialogues, Cicero's Philosophies, Antoninus, and Seneca.

As a young man the example of the conduct of his elders, whether actually living or as portrayed in a good book, had held him to a comparatively stern morality; but he also thought one's moral sense should be "strengthened by exercise," a power which he thought the simple plowman without any artificial rules often possessed better than the college professor. In his every-day philosophy of life he preferred the simple common-sense doctrines of the Scots school rather than any complicated metaphysical system of more intellectual thinkers. Also he studied deeply history and the sciences in general.

Jefferson was a very sparing reader of novels - much reading of which he did not advocate for the young,—but he was fond of dramatic and other poetry, such as Horace, the Greek dramatists, Homer, Tasso, Molière, Shakespeare, Milton, Dryden, Pope, Ossian and the like. One of his grandchildren who lived much at Monticello says he went over, in the original Greek, the dramas of Aeschylus, Sophocles, and Euripides, a year before his death,—a fact

which shows his bent of mind in his last years.

He was a fine student of languages, having a reading knowledge of several European languages — such as French, Italian, and Spanish; and it is said that he read the most difficult of the Greek and Latin authors in the original with ease, and as a recreation in odd moments he could spare from public and other duties. These latter authors "became the most prized solaces of his old age," as Randall says in his well-known biography. Also in connexion with a study of the sources of English common law Jefferson was familiar with Anglo-Saxon.

As an able violin player during the first part of his life Jefferson is probably not known to all his admirers. A boy of persevering application in anything he took up, he had already acquired proficiency in the violin by the time he was fifteen; in fact this was then his favorite indoor recreation. From boyhood he had become very fond of the solemn psalm-music of the Church of England service. To quote from Randall:

"His sister Jane excelled in this description of music, . . . and many a winter evening, round the family fireside, and many a soft summer twilight, on the wooded banks of the Rivanna, heard their voices, accompanied by the notes of his violin, thus ascending together."

Also tradition says that Jefferson owed much in the winning of his wife to his ability to accompany her, singing and playing on

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the harpsichord, with his own singing and violin-playing -- to the discomfort of other suitors who wished they had the same musical talent.

Jefferson told one of his friends that during at least a dozen years of his life he played no less than three hours a day on his violin. He had among others an old Cremona violin more than a hundred years old and took lessons from one Alberti, a celebrated Venetian musician. Without doubt he would have continued playing on the violin all his life had he not broken his wrist in France in such a way that he could never again use it satisfactorily in such work.

During the latter part of the Revolutionary War, some British officers and soldiers, taken prisoner at the Battle of Saratoga, were kept prisoners at Charlottesville, Virginia; until released after the War some of these British officers made frequent visits to Jefferson's house. Here music was often introduced by the latter, "all who could, playing on some instrument, or singing with their host and hostess."

Among this group of English officers, a Captain Bibby declared he played duets often on the violin with Jefferson whom he considered the finest unprofessional violin-player he had ever heard. And it is said that Bibby himself was a fine player.

After his retirement from public office at Washington, Jefferson was much visited at Monticello by distinguished persons from Europe

and from other places in America.

In the building up of the Monticello estate, he had displayed many-sided talents, showing that he was a man of many parts. He was the architect of his own house there, which was of eminent appearance. Having visited many of the beautiful ornamental gardens in England, and on the Continent of Europe, he designed with much taste the disposition of the groves, shrubbery-beds, flowers and lawns, about his house, and thereby gave much pleasure to his friends and relatives.

Also like all other landed Virginians of that time he was a practising farmer, and when free to live at Monticello studied carefully soil-fertilization, rotation of crops, and the like. He kept agricultural records in a farm-book extending over many years; also he utilized new agricultural machinery as much as practicable.

As designer of one of the most efficient plows of the day, he won a prize from the Imperial Central Agricultural Society of France, and seems to have been the first person to have produced a mathematical formula according to which an efficient plow could be manufactured without resort to the mere human eye for guidance. One of Jefferson's 'plows of least resistance' which he exhibited in actual use on his own fields was commented upon very favorably by an English visitor, who was a member of the English Board of Agriculture.

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In his general reading, Jefferson kept abreast of all the advances of science in his day; his book *Notes on Virginia* written in 1782 gives an encyclopaedic study of the physical characteristics of the state and also delves into the social sciences. The *Notes* "disclose great familiarity with a large range of sciences," as Randall expresses it. In this work Jefferson took the opportunity to express his earnest opposition to negro slavery, advocating gradual emancipation and deportation to another land.

The style of the *Notes on Virginia* was "concise, vigorous, and simple, occasionally rising, where the topic solicits it, into passages of great beauty." Jefferson's further powers as a writer are brilliantly displayed in the Declaration of Independence, the gist of which came from his pen.

Among the numerous distinguished visitors to Monticello from Europe and America who testify to his hospitality, was the Duke of Saxe-Weimar who visited Jefferson when the latter was eighty-six years old. The Duke says that in journeying thither on foot from the nearby town of Charlottesville:

"We went by a pathway, through well cultivated and inclosed fields, crossed a creek named Rivanna, passing on the trunk of a tree . . . then ascended a steep hill overgrown with wood, and came to its top, to Mr. Jefferson's house, which is an open space, walled around with bricks, forming an oblong whose shorter sides are rounded; on each of the longer sides are portals of four columns. . . . He [Mr. Jefferson] was an old man . . . of tall stature,

plain appearance, and long, white hair.

"In conversation, he was very lively, and his spirits, as also his hearing and sight, seemed not to have decreased at all, with his advancing age. . . . The company at table consisted of the family of his daughter, Mrs. Randolph, and of that of the Professor of Mathematics at the University, an Englishman and his wife."

Jefferson in his conversation with the Duke, grew enthusiastic over the University of Virginia where, as at Harvard University near Boston, he believed the youth of the country would receive "a truly classical and solid education."

Further topics around the fire-side, during the evening, were Jefferson's travels in France and along the Rhine, objects of natural history, and the fine arts, of which the Duke said his host was a great admirer. Jefferson also spoke of the long rides on horseback he had taken every afternoon, for many years past.

The Duke, after a night's rest in a handsome room assigned to him, was much pleased the next morning with the extensive panoramic view to be had from Monticello over miles and miles of surrounding plains, valleys, and mountains, including a view of the University of Virginia.

Within the house were many paintings of eminent Americans and foreigners including Washington, John Adams, Raleigh, Columbus, and Newton; also other paintings and drawings and busts of Napoleon and of Alexander of Russia. On each side of the main

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entrance stood busts of Jefferson and Hamilton, great opponents in politics but evidently bound together by some interior ties.

As regards personal hygiene, Jefferson set a good example to future generations. When at Monticello in mature life he rode horseback every afternoon for two hours or more, and was of regular and systematic habits. He declared in his last illness that the sun had not caught him in bed for fifty years.

He was exact in financial matters, keeping very detailed and accurate accounts of all his personal and other expenditures.

When meeting his friends "his conversation was cheerful, often sportive, and illustrated with anecdotes"; he tried always to talk only of the good qualities of other men. If in conversation someone expressed an opinion decidedly differing from his, he avoided argument by changing the subject. By encouraging others to express themselves he often was able to make them see their own mistakes, without controversy.

Considering the times in which Jefferson lived, his conduct towards the American Indians was of a high character, for which he was given much praise by the Society of Quakers at Philadelphia. When war with England was threatening, he told them that the United States were strong enough to fight their own battles and would rather have the Indians as quiet spectators

than as allies in war. As contrary to the missionary efforts of the times to have the Indians adopt sectarian religions, Jefferson wished to present them with a syllabus containing only those extracts from the New Testament which he thought were the direct words from the mouth of Christ.

Towards the end of his career — the Congressional Library at Washington having recently been burned down in the War of 1812 — the passing of his immense library of several thousand volumes of books, very valuable for members of Congress, into the latter's hands, was a testimony to the great richness of his mental life.

The fact that the large and fertile tract of land between the Mississippi River and the Rocky Mountains, called at that time Louisiana, was purchased from France during Jefferson's presidency was without doubt largely due to his friendly attitude towards the best elements of the French nation; he had gained the confidence of that people by his previous five years' residence with them.

Jefferson's love of peace is amply shown by his placing an embargo on all exports of goods in American vessels from this country to Europe and Great Britain at a time when our young nation, by insistence on pushing its commerce abroad, would have been involved in ruinous wars; thus the War of 1812 did not break on the United States until three years after his

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retirement from the presidency.

When living at Monticello, Jefferson had either his own children or his grandchildren about him much of the time, and was always very kind and sympathetic in his conduct towards them; unfortunately all but one of his own children died when comparatively young, so that after his retirement from the presidency his married daughter and a number of grandchildren kept him company at his famous and beautiful home.

Many letters of his have been preserved giving strong moral advice to his children and grandchildren, and also giving advice about courses of study and musical practice to be pursued by them. Character-building was to Jefferson's mind an all-important factor in the education of the youth.

In one letter to a grandson, Jefferson, urging him on in his studies, wrote among other things:

"Honesty, disinterestedness, and good nature are indispensable to procure the esteem and confidence of those with whom we live, and on whose esteem our happiness depends. Never suffer a thought to be harbored in your mind which you would not avow openly. When tempted to do anything in secret, ask yourself if you would do it in public; if you would not, be sure it is wrong. In little disputes with your companions give way rather than insist on trifles, for their love and the approbation of others will be worth more to you than the trifle in dispute. Above all things, and at all times, practise yourself in good humor; this of all human qualities is the most amiable and endearing to society. Whenever you feel a warmth of temper, check it at once, and suppress it, recollecting it would make you unhappy within yourself, and disliked by others."

As regards a spiritual life after death he wrote in part to a young namesake:

"Murmur not at the ways of Providence. So shall the life into which you have entered, be the portal to one of eternal and ineffable bliss. And if to the dead [Jefferson was at this time over eighty years old] it is permitted to care for the things of this world, every action of your life will be under my regard. Farewell."

KARMA

H. T. EDGE, M. A.



CHARACTERISTIC teaching of Theosophy is the doctrine of Karma; and it is impossible to return to this subject too often, for it is one that must interest us and occupy our thoughts as long as we continue to exist.

It has so often been defined that it will be unnecessary to do so now for most readers; yet for the benefit of a few, and for the better understanding of what follows, a brief definition may be given.

The doctrine of Karma teaches that all the events of our life are

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the effects of causes previously set in motion by ourself, either in this life or in a preceding life. The latter words indicate that this doctrine is inseparably connected with the doctrine of Reincarnation.

The doctrine of Karma assures us that there is order and justice at the root of everything, and that our fate is at the mercy neither of blind chance nor of capricious authority.

People are apt, at first sight, to suppose that, if all our experiences are the result of previous actions, and all our actions generate future experiences, we are therefore involved in an endless chain of causes and effects, and there is no room left over for the action of free will. This delusion, however, is dispelled by further reflexion; for it is part of the doctrine that, while the lower part of man's nature is thus involved, yet the essential Man is free and independent, having the power of choice and the ability to determine his own future destiny. Thus, while he must reap the crops which he has sown, he may choose what kind of crops he will sow for future harvests.

The illustration is sometimes given of our relation to the law of gravitation. It is true that this law is inevitable in its action and cannot be abrogated; yet no man is obliged to fall or to have things fall on him: he can move out of the way. The same with other natural laws to which we are subject: our intelligence enables us to

dispose of them, so that we make use of them without abrogating them.

It is a fundamental principle of Theosophy that no doctrine should be allowed to remain a purely intellectual belief, a mere matter of curious knowledge; but that all our beliefs should be diligently studied and applied to practical life. By doing so, we not only come to understand the meaning of the doctrine in a degree which would otherwise be impossible, but we also gain all the advantage which comes from its application to our conduct. So it must be with the doctrine at present under consideration — Karma.

As soon as a thoughtful person begins to observe life with this teaching in his mind, he will be surprised at the way in which many things previously obscure become cleared up. Having accepted the idea that his conduct and his experiences are connected with each other, he will begin to find many proofs of this fact; and not only in himself but in others. But success in this new understanding of life demands candor.

If we are to take a clear view, we must stand ready to admit faults in our character which may shock our vanity or cause mortification; it will never do to put things out of our mind, or to let our judgment be warped, because we have not courage to face self-revelations.

And one thing which we may

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find, on such an examination, is that human nature is ready to accept without complaint any amount of what it considers *good* fortune, without troubling to inquire too closely how far it may be deserved; while at the same time human nature will make quite a fuss over unpleasant fortune, even though seen to be merited.

Another thing we learn is that it is impossible to sin in secret. The fact that we are not seen does not in the least prevent our evil thoughts or deeds from generating their effects; and the most which secrecy can accomplish is to postpone the consequences. In this way a man learns a new motive for guarding his so-called secret thoughts.

And, if he is worthy the name of man, he will reckon little about the evil consequences to *himself*, in proportion to the evil consequences to *others*. It is comparatively easy to steel one's heart to endure the pain of self-inflicted evil; but it is a very different matter to still the remorse felt for wrongs done to others, and now, as far as we can see, past redress.

The connexion between cause and effect in action can often be easily discerned and traced out, especially when the interval between them is short. But there are many cases where the cause and the effect are far removed from each other — even by the interval of death between incarnations. In these cases, we must have faith

that the law nevertheless holds good; and that nothing but our ignorance prevents us from discerning the connexions.

And this ignorance of the actual workings should not deter us, seeing that, when it comes to explanations, science usually leaves us in the dark. We know not in what way memories are preserved throughout life, in spite of the continual changing of the material substance of brain and body. We are driven to suppose some ether or some storehouse of nature capable of preserving and reproducing all thoughts, emotions, and other impressions. And to suppose that impressions can be stored up and reproduced, even across the gulf of death, is in no wise more difficult than the other supposition.

The doctrine, as taught in Theosophy, states that the reincarnating Soul brings with it the Karma of past actions; and that we pick up again our past belongings, much as a planet traveling in an orbit will pass again the places it passed before.

It is no use caviling at the facts of life, for these have to be accepted. People actually are born into life with various serious handicaps about which they may complain (and, as we said before, various advantages, about which they do not complain): and anyone who can offer a reasonable explanation of these facts should merit gratitude. And the more so if the explanation also affords a way to cope success-

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fully with these handicaps. It may justly be claimed that the doctrine of Karma does these things; and it is here offered in the hope that it will be as useful to the reader as it has been to the writer.

Looking over my life, I can see many drawbacks, from which other people do not suffer; and likewise many advantages which others perhaps do not enjoy. The number of influences brought to bear on my early years was indeed heterogeneous, mixed, and miscellaneous, beyond classification. The more I become acquainted with myself, the easier I find it to understand that my handicaps are the result of my previous mistakes; or, if one does not wish to call them mistakes, let us say that I spent part of my past (before my last birth) in setting up currents opposite to those which I now wish to set up; and my body is more or less of a misfit.

The doctrine of Karma, in common with the Theosophical teachings in general, should be considered as a key to the mysteries of that life which we all of us, willy nilly, have to lead, as best we may. But what consoles me most is the conviction that, sooner or later, I shall win the power to know and understand and see what I now see dimly with the eye of faith.

Karma has often been described as the scientific law of cause and effect, applied on a larger scale. But in so thinking of Karma, we must avoid making it mechanical;

in a universe ruled by machinery we should feel little better off than in the one-time scientific universe of physical laws. Theosophy teaches of a universe alive and conscious in every part—a universe composed of *beings*.

It is perhaps inevitable that we should sometimes and for special purposes depict nature as a mechanical process; and that, in speaking of Karma, we should use the terms of dry logic or formal science. Yet we must never allow ourselves to forget that all phenomena are but the visible workings of intelligent beings, of various orders, Man himself having his place in the scale. How this idea connects with Karma, we may see to some extent by studying our own experiences.

If, for instance, I so conduct my life as to set up a strong tendency to licentious pleasure, have I not in fact actually engendered within myself a *being* which insists upon expressing itself through my body and against my present wishes? In short, evil Karma can be regarded as a kind of obsession of our present individuality by a personality which we have created aforetime by our thoughts.

But here we approach a topic best left to the studies of the individual student; and one likely, if elaborated prematurely, to lead to false impressions. Theosophy can be outlined on paper to a limited extent only. Further knowledge is the meed of diligent practical study and loyal service to truth.

THE SENSE OF PROPORTION

GERTRUDE W. VAN PELT, M. D.



HERE ARE certain faculties of perception which belong, not as sometimes assumed to artificial or temporary conventions, but to the eternal order of things; which are indeed one of the many aspects of Truth.

Such is the sense of proportion. Its absence brings to pass an endless series of unhappy blunders. Its possession, habitually conformed to, insures a firm and easy passage through the most trying circumstances. For proportion is a fundamental principle in the cosmos.

Pythagoras restated, in relatively modern times, the fact that the universe rests on number, which implies that everything has its proper place and proper value. Common sense and intuition confirm this, for without it there would be no natural sequences, hence disorder and chaos. The conflicting elements would have destroyed each other long ago; yet we are all here to testify to the reign of reason. And it must follow that everywhere and in every possible condition or position in life: in great and small; in the worlds of spirit, mind, or matter; all is related to all in the exquisite precision of mathematical accuracy.

As a general proposition most people would agree to this, but

what follows from it as a guide to practical everyday living is not so commonly recognised.

An artist, of course, must understand the law of proportion, must feel it as well as know it. Musicians must master it in the intricacies of harmony with which they have to deal. Architects must know it or their structures would crumble, and they must feel it or their creations would be hideous.

All this is quite plain, but when we pass into the moral and spiritual worlds, the general proposition assented to by society at large is quite apt to be lost sight of.

Here one of the elements enters the picture in rather a different way, namely, the man himself who is viewing it. He becomes an integral part of it. In considering purely objective phenomena, in creating works of art, in studying ways and means of physical existence, detachment is more or less easy. The personal equation, though always present, is not so overmastering. But when it becomes necessary to stand back of one's personality; to retreat within and study the law of proportion from that angle, there are very many who never think of it. And those who do, and realize the necessity for it, find it difficult to stay there long enough to get a clear idea.

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Yet just this capacity is what marks the Great Artist — one who has learned the art of living.

Fortunately, the human family contains a goodly number who are struggling to enter that order of artists, but how many sketches they spoil!

One of them, perchance, finds himself in a company of distinguished guests and fails to resist the impulse to monopolize the conversation; to keep himself in the foreground under one pretext or another. Or he may be one of those who never really by nature listen with joy to the praise of others, and rarely withstand the impulse to antagonize such tributes with remarks tending to belittle those to whom they have been paid. He may be ashamed afterwards, but then it is too late. There seems to be a subconscious impression in the mental strata of such an unfortunate that there is not enough room in the picture for himself and others.

Another may have seemingly triumphed over many of these meaner tendencies and gathered to himself a fair array of virtues, but alas! pride over the glory which he might have radiated has quite tarnished it and left him instead an unlovely object of blemishes.

Some seem to be greatly disturbed at the lack of virtues in others, and express their admiration for proper conduct by indicating how far their neighbors fall short. If but the surface of their

minds are scratched, out come the shafts of criticism. But let the weapon be turned upon them, and at once the sparks begin to fly.

All these are hints of some of the many evidences of the lack of the sense of proportion, which lack, unfortunately, all have the opportunity of witnessing daily.

They are all due to the exaggerated relative importance which in greater or less degree most people place upon themselves. This being contrary to the facts of nature, naturally brings about a distorted view. Carried to its limit, and held there, it produces a form of insanity. Very far from beautiful it is, we will all agree, to be sure, and much to be condemned. And yet, let those who are absolutely free from a touch of this disease, cast the stone at their neighbors!

In a little book which records the teaching of the ancients, can be found these lines:

“It is said that every grain of sand in the ocean bed, does, in its turn, get washed up on to the shore and lie for a moment in the sunshine. So with human beings, they are driven hither and thither by a great force, and each, in his turn, finds the sunrays on him. When a man is able to regard his own life as part of a whole like this, he will no longer struggle in order to obtain anything for himself. This is the surrender of personal rights.”

Having reached this level, the sense of proportion would certainly be attained. The artist in living could give us a picture satisfying every craving of the soul. What must be the glory of true vision!

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The bliss of gazing upon Truth in her naked beauty!

And yet, a feeling of injustice done; belief that one's rights have been infringed; an overt or implied insult; a fit of jealousy or what not, can, and in fact often does, furnish the occasion for such an apparently massive structure that it fills most of the foreground.

And the would-be artist, instead of trying, on second thought, to test its solidity and carve it into smaller proportions, actually reinforces it. He is likely to send his mind out in search of arguments to strengthen it. He will dig into the past for proofs that this creation of his was really the work of others, definitely planned for his humiliation or disturbance. He will cling to it as if it were a thing of beauty, and brood over it until it grows into proportions yet more enormous. The more miserable it makes him, the more he nourishes it, until it occupies the whole foreground and forms for him, temporarily, the whole picture. Then it amounts to an obsession. He would like to see something else, but cannot. He tries to call up to his mind objects which are more pleasing, but they are quickly dissolved in the shadow of the monster that he has created and nurtured. It becomes his master, more terrible than any of his previous antagonists, fancied or real.

The beautiful picture he had seen perhaps only a week before, palpitating with life, glowing in

sunlight, crowded with golden opportunities: all its parts harmoniously blended by the magic of love: in which the hearts of the world revealed their bloom: a picture which not only stirred him to noble service, but one in which his soul could bathe in peace: where is it now? asks the victim, entangled in a mass of evil forces, a prey to jealousy, suspicion, distrust. Where is that picture which vanished through an absolute loss of the sense of proportion, and how again is it to be found?

The little book above quoted, gives the answer:

"Live neither in the present nor the future, but in the eternal. This giant weed [of evil] cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought."

Recall the essentials; the basic facts of life. Consider the vastness of the universe. Evoke the perspective of time, and the service of that divine alchemy which dissolves illusion. By the action of the Spiritual Will, reverse the polarity of the mind, so that it will rise out of the murky atmosphere of hell into the purer realms of space, where exist only beautiful and true proportions.

Man is the master-magician, we are taught. He waves his wand, and behold! he rises from Hades to Fairyland. He is the maker of his own destiny. He weaves the net which binds him. He produces the vapors which blind him. Into the crucible of his life he mixes

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potencies of health or disease. He explores the infinities of space and creates his own attractions. And out of his many experiences, bitter and sweet, finally he learns to distinguish the real values in life.

A LIMITED ANALYSIS: WHAT DID HE MEAN?

ROSE WINKLER, M. D.

"I have never yet met a man who was quite awake. How could I have looked him in the face!"— H. D. THOREAU



HOW WAS it that my attention was held and made so electrically alert by those virile, impressive words upon first reading them? What deeper meaning challenged my thoughts to revert to them again and yet again, seeking to unveil, to decipher, what on their surface appeared concealed and enigmatical?

Threading my intricate thought-path intently, I found peace in silent contemplation, compensated with enlightenment and better understanding. Giving heed then to a desire to be out with Nature, I soon found myself seated upon a mound of golden-brown earth, pointed with numerous quartz-like specks, their glistening clear-white rays sparkling in the glowing sunshine, which, now and again, caught my fascinated gaze, while my thought-faeries continued to busy themselves with unraveling the meaning of Thoreau's words.

There, under the drooping, swaying branches of the eucalyptus, did I find an open, sun-flecked

space, my self-styled primordial world-cosmos; here I found myself in touch with the four elements. How?

Comfortably seated on the sandy crumbling *earth*, aerated by the ozone of the nearby glittering *sea-water*, inhaling the sweet, scented *air*, and vitalized by the *fire* or light-rays of the gloriously beaming sun. Indeed, the atmosphere was charged with the healthful aroma exhaling from some of the withering eucalyptus-leaves, which served as miniature stills, converting the chemical elements and fermenting their life-sap, thereby perfuming the air with the tang of an aromatic sugary fragrance.

Here, in the silence of my little world-cosmos, and where my consciousness blended with the infinite calm of abstract meditation, my reveries were occasionally interrupted by the cheery 'tweets' of twittering birds; or halted by the vitalizing ocean-breezes which grasped with firm yet air-like fingers at my wilfully straying locks, whipping them playfully across my face.

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My pen stubbornly protested, but finally condescended to express a few personal thoughts — a modest tribute — to the sum of those already written on this well-known noble American essayist and philosopher.

Nearly every paragraph of Thoreau's writings impresses the reader that he was a man who lived and thought deeply, that he clarified his higher consciousness as he drank freely at Nature's empyreal springs, thereby rarefying the science of life into an effective, living art, as the quality of each act and of each day flashed and gleamed, sanctified in the mirrored reflexion of his inspiring spiritual Self.

From one viewpoint, how alone and solitary he must have felt himself to be, when he said: 'I have never yet met a man who was quite awake.' Ah, now methinks I know why he placed such value upon the simple, abstemious habits of life, and why he imposed upon himself a continuous subjection of the sensuous and the sense-enthraling! Yet that practice of self-denial was not enough! He needs must live in the vivifying exaltation distilled from his devoted study of ancient religion and cosmogonical philosophy, and thus, physically, mentally, and spiritually, extend the boundaries of spiritual awakensness, by dominating the personal, selfish, and sense-gratifying by the impersonal, unselfish, and spiritual nature. Oh, no! the practice of self-denial alone is not enough; it

needs the driving, convincing impetus derived from self-improvement to sustain it, which together account for the virile challenge I found in those words.

And in the growing consciousness of those sacred, silent moments, he seemed to push himself, as it were, beyond the consecrated threshold of his inner sanctuary, where, with deeply meditative countenance, he reverently gazed Beyond and Within, as he breathed forth the light of aspiration in his longing to unite himself with the Eternal Light of the Ages, and with all that lives. How fitting here and helpful are the following simple words of Katherine Tingley:

"A true Theosophist will conduct his life as though each moment were the most precious in eternity; keeping an endless sacred festival in his heart and living all the year in the joy of service to humanity."

'I have never yet met a man who was quite awake.' I would not presume to measure the depth of all that Thoreau may have meant to convey, but I briefly interpret: not conscious of his essential divinity. What did Thoreau mean? Do not these vibrant and significant words portend, first of all, that a gradual and continuous awakening — a Self-consciousness — was an advancing process within himself? That in some degree he *was* spiritually awake? Truly, spiritual awakening is a graduated process. Like the setting of one's feet upon the Path, it unfolds step by step along a road without end. With-

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out end? Yes: the goal is perfection, and perfection implies a steady, continuous climb of that narrow ascending path within us, which determines endless progress.

From Thoreau's essays we glean that he lived deeply in the everlasting 'Now,' ever a-search for a greater unity with the Source of Life and Light. Do not his following words confirm it:

"In any weather, at any hour of the day or night, I have been anxious to improve the nick of time, and notch it on my stick, too, which is precisely the present moment, to toe that line."

Although he had met good, earnest, aspiring, learned, high-minded men, and had freely scattered the flying sparks of spiritual thought from his ever-sounding hammer, ringing so blithely on his spiritual anvil, he, in parting from them, felt himself an-hungered. And why? Probably the plowshare of his lofty mind had failed to turn the thoughts of others inward, or elicit the vivifying response, or the sympathetic understanding, or the telegraphic signs of soul-recognition and awakening, the absence of which must have sadly disappointed his high hopes and expectations.

"Rather than love, than money, than fame, give me truth. I ate at a table where were rich food and wine in abundance, and obsequious attendance, but sincerity and truth were not; and I went away hungry from the inhospitable board. The hospitality was as cold as the ices. I thought there was no need of ice to freeze them. They talked to me of the age of the wine and the fame of the vintage; but I thought of an older, a newer and purer wine, of a more glorious

vintage, which they had not got, and could not buy."—H. D. THOREAU

Could it be that, failing to awaken the higher, mental and spiritual, faculties, he recognised that the subtil appealing desires and concealed passions, clamoring for expression through the outer corporeal existence, passed by unrecognised as such? Many of these weaknesses are the impermanent building-blocks of the poorly constructed personality in the making. Hence, weaknesses unfaced, unchallenged, had become deep-rooted because they had never been put to rout. Did Thoreau mean that they — those men — lacked self-knowledge, combined with slothful, spiritual indolence which kept the soul-urge inactive, somnolent, and silent? Is that why they were drugged — not yet quite awake?

Just then my reveries in my aerial world-cosmos were interrupted by an impetuous, yellow-girded bee, who had scented the honeyed larder of the sweet, rose-pink eucalyptus blossoms; but, surprised to find himself an intruder in my exclusive little cosmos, he beat a hasty retreat, and darted, bee-like, away, in his search for more attainable, delectable essences.

Recovering from this surprise-visit, my tumbled thought-faeries must need hastily rearrange themselves, in order to facilitate further meditation, for the dust of our illusions needs constant clearing away. The soul's pure transparent robe must be kept fit. It acts as a

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manifesting, transmitting medium for the quickening, illuminating light-rays of the Spirit to fall through, which radiate from the higher upon the lower nature. The *light* disperses all shams, and "lets nothing pass between me and thee when one is absent from the other." Thus the path is kept unobstructed between the human and divine ego, making for justice in all transactions and various relationships of life.

The God in Man, or the Silent Angel, may protectingly walk near; the Voice of the Soul may whisper, or flash into the mind, the clearly revealed, intuitive soul-impulses, which, in the twinkling of an eye, can swerve aside the wrongly directed endeavor and clear the way for the occupation of the ready, swift-saving right action, especially for him who 'keeps the light burning in his heart.'

Had Thoreau met a man 'fully awake,' he would, according to the old archaic teachings, have met a conscious god incarnate, hid from view only by the outer, enveloping garment or flesh-house. We may have read, heard, or known, of those who have seen, let us say, at a moment of synchronous vibration, the never-forgotten reflexion of the inner god, or that resplendent glory overshadowing the outer vehicle. To have looked him (the inner god) in the face, implies intuitive cognition, or to stand as unveiled spiritual souls in the presence of each other. The awakening of the senses is relatively commensurate with the

domination of the material or corporeal existence; and with heart and mind attuned, similar, inner, and far loftier experiences are possible.

"Give up thy life, if thou wouldst live."
— *The Voice of the Silence*

Those who live the true, the inner life, are no longer of the 'living dead.' They have been awakened, have found themselves, and their feet are set upon the noble path. They have transcended, or moved away from, the physical and the sense-enthraling. A similar meaning is also conveyed in the familiar words found in Matthew of the Christians:

"He that findeth his life, shall lose it: and he that loseth his life for my sake shall find it."

We outwardly recognise the soul in a man by his noble character, by his conduct, and by the fruits of his unselfish life. Had Thoreau met a fellow-traveler upon the path, like unto himself — and he may have done so — such a meeting or experience would have filled him with an overwhelming, unspeakable joy, transporting him into an inexpressible ecstasy.

"How could I have looked him in the face." I am inclined to infer that his studies, living close to Nature, and his long meditations, might have led him to believe that there are perfected men, men who have evolved through the ages, having found at-one-ment with the inner reincarnating god. The splendor that would have radiated from

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such a one might have so confounded his faculties as to compel him to exclaim: "How could I have looked him in the face."

Had any intuitive scholar, or earnest seeker after truth, met with any one of our three revered teachers: H. P. Blavatsky, W. Q. Judge, or our present leader and teacher, Katherine Tingley, such a one might have felt intuitively, or recognised with an intense and lasting joy, a fully awakened being, a great soul, and an elder brother, helper, and

teacher. As life is eternal, "the upward progress of the Soul is a series of awakenings."

Just then a burnished green-throated hummingbird, invited hither by the fragrant nectary in the blossoms, but finding himself too near the threshold of my improvised, little world-cosmos, startlingly dashed away as I rose to take leave of my newly-found peace-center, conscious indeed that the limited analysis, like some unfinished quest, might have been more generously amplified.

"WHERE ARE THE DEAD?" A TALK ABOUT REINCARNATION AND KARMA

(Concluded)

C. J. RYAN



STUDENT: "WELL, Mr. Critic, let us hear some of your fifty objections to the doctrine of Karma or Action, as Eastern philosophers call the natural process of Cause and Effect when extended to include more than the physical. I claim that Reincarnation and Karma explain the apparent injustices in human life on a rational basis, and restore the waning faith in the divine law and divine justice.

"Without a recognition of this general principle, which runs through all the kingdoms of nature, how can one help seeing gross injustice on every side? Here is one man born in misery, ignorant, diseased, and with criminal instincts,

while another has every advantage of position and character for happiness, neither having had, on the one-life theory, any opportunity of personal choice. This tremendous problem is not honestly faced by western thinkers, except perhaps by the materialists, who repudiate law when they choose and worship the god of Chance."

THE GRADUATE: "Excuse my interrupting, but I really must protest; the problem has been honestly faced and quite settled long ago. The Church teaches that the trials and tribulations of fallen humanity are not accidental, but are the direct result of the disobedience of our first parent, Adam, in whom all have sinned and will have to

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suffer unless they accept the means provided by the Sacrifice on Calvary. Without the Will of God, Who knows even the sparrow's fall, nothing can happen.”

THE CRITIC: “Without waiving my objections to Reincarnation, I may suggest that there does seem some injustice done to the millions born under conditions which prevent them even hearing of the sacrifice on Calvary, and whose fate is extremely hard. I could never see how this fact harmonizes with the picture of the God of Love and Mercy depicted by the teachings of Jesus. The Karma-theory is certainly nearer to that than the hell-fire one which has been taught so long in the name of Christ!”

STUDENT: “Good! A Daniel come to judgment, indeed; I have hopes of you. The idea of Karma cuts the ground under the feet of those who would make Divine Power a personal, capricious being, whose will alone caused these miseries,—a claim that has aroused more distrust of official theology than all the arguments of the materialists. The doctrine of Karma gives us a glimpse of the method by which the ‘will of God’ is carried out justly and impartially in human affairs.”

GRADUATE: “Your mechanical notion of Karma would destroy our blessed hope of divine forgiveness and eternal happiness after death for those who repent in this life. Why should there be any pity for miserable sinners who have

brought all their future troubles on themselves by neglecting the means provided to save their souls? We should rather rejoice that they must pay their debts handsomely.”

STUDENT: “My dear fellow, I think better of you than to take that seriously! You know, well enough, that an ordinary, decent human father, who has to discipline little Johnny, does not gloat over the punishment he inflicts. He regrets the necessity but knows that any other course would be unjust to the welfare of the child. He naturally forgives when the child is sorry, but he does not give him candy until his good behavior permits.”

GRADUATE: “That is very plausible, but I have not found the word Karma or its equivalent, nor Reincarnation, in the whole of the Scriptures, and if true, they ought to be plainly taught in the Word of God.”

STUDENT: “Perhaps not; but they were believed in antiquity by practically all nations, not only in the Orient, and needed no special emphasis; and I can refer you to numerous scriptural passages which are meaningless without the implication of Reincarnation.

“For instance, the most important teaching of Paul: ‘Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.’ In *Revelation* we find: ‘I will give unto every one of you according to his works’; and, above all, the clear Reincar-

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nation-declaration: 'Him that overcometh will I make a pillar in the temple of my God and he shall go no more out.'

"Then there is the story of the prophet Elijah reincarnated in John the Baptist. This is very striking. John denies that he is Elijah, has no recollection of his past life, but Jesus, his superior, tells his disciples plainly that the famous prophet Elijah had truly reappeared in the personality of John the Baptist, and they had not recognised him.

"Then please notice the definite and unmistakable proof that Karma is a positive teaching of Scripture. You will remember that Elijah himself slew the prophets of Baal at the brook Kishon. Now Jesus said that 'all they that take the sword shall perish with the sword,' but Elijah did not die by violence. Karma, however, was only delayed, for in his incarnation as John the Baptist he perished miserably by beheading, at Herod's command. Furthermore, he appears at the Transfiguration in the spiritual, glorified form of *Elijah*, although in his humbler incarnation as John he had lost the knowledge of his greater, overshadowing self. The story is absolutely complete and has the authority of Jesus himself."

GRADUATE: "I do not care to hear any more of your newfangled interpretations; I could quote a hundred texts the other way, but I must be going; good night."

PSYCHOLOGIST: "Perhaps he could, but who cares. No one can

scientifically prove Reincarnation, and it cannot even be accepted as a working-hypothesis, for nature never turns back; the man cannot become a child again. Karma is merely a high-sounding word for everyday experience; you will be burnt if you put your hand in the fire, and water will wet you. The child of a grossly immoral father is likely to be born blind — read the records of heredity — and polluted water raises the typhoid death-rate. Cause and effect, sure, but what of it?"

PLAIN MAN: "You miss the whole point of the argument. The Student would not, of course, deny the effect of heredity or typhoid infection, but there is something deeper, something behind these immediate causes and effects, in his theory of Karma. Am I right?"

STUDENT: "Yes; the great sweep of Karmic action through many lifetimes works by all kinds of agencies, not only weaknesses and diseases and vices provided by heredity, but also health and good tendencies and abilities, and even so-called 'accidents.' Various combinations of such factors provide conditions to which individual egos gravitate for rebirth on lines of least resistance as naturally as water runs down a hill. . . ."

PSYCHOLOGIST: "But all this depends on the fantastic and unscientific notion that a soul exists separate from the bodily complex. Elementary physiology proves that there can be no human consciousness

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without a brain supplied with oxygenated blood. Your pretty theory might be worth a hearing if the soul were more than a superstition, a fond belief without meaning.”

STUDENT: “You are not quite up-to-date, my friend. I agree that a large number of scientists, especially psychologists (students of the *soul!*) share your opinions, but many do not, and it is wrong to say *Science* has decided this or that, when such brilliant minds as Professor Millikan, Sir W. Bragg, Sir O. Lodge, and other leaders of scientific thought, take the spiritual side of the argument in the most positive manner.

“Some people would advise you to ‘try the spirits’ and get conclusive proof of planes of existence beyond the physical, but I fancy you would gain only a more subtil form of materialism. I am glad, however, that a hard-shelled materialist of your type admits that Reincarnation and Karma would make a pretty reasonable explanation of human life if the soul be admitted.”

PLAIN MAN: “I believe the soul can be proved only to those who already feel the stirrings of the immortal life; all the rest is like talking color to a blind man.”

STUDENT: “Yes, but there are some who are just waiting for the spring to be touched in them that will open the way to recognition, and they will respond to the right password. Show them the soul in action, in those who sacrifice their ambitions, their personal rights and

comforts for others in private life, or for the race, in those to whom duty is dearer than life. Then there is the perception of beauty in nature; and in art, music, poetry, the creative power working; all these require an eternal soul-element to explain them.”

PSYCHOLOGIST: “Well, you are trying to get me out of my depth now. Art and music are very well in their way, but the logical mind needs hard facts which can be critically examined and proved by the testimony of experts. If I ever became sentimental enough to search for proof of survival I should try psychic research, which anyway offers clear and definite information.”

STUDENT: “Not at all; you would run into a ‘complex’ of contradictions as you would call it; voices teaching Reincarnation, others denying it; the ‘astral’ world which you would contact is not spiritual in the higher meaning of that word, but is fuller of confusions than our familiar terrestrial existence.”

PSYCHOLOGIST: “Have it your own way; it is all moonshine! But here is a bomb which blows your Reincarnation-theories to atoms: No one on earth can show a particle of knowledge brought on from a former life; we are nothing more than the product of heredity, environment, and education. There is no need, no room for the Reincarnation theory; it is superfluous.”

STUDENT: “Deduction would be logical if premises were correct.

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We are *partially* what heredity, environment, and education have made us, but not entirely, and these factors are in line with our past Karma. This brings up the tremendous subject of the real nature of the soul, for which we have not time today; we are only working out a few points in Reincarnation and Karma. This doctrine, I claim, provides a much needed logical and intelligible explanation of the intuitions of those who believe in the soul."

PSYCHOLOGIST: "Nonsense, intuition indeed! My position covers everything."

STUDENT: "No. Even by the admissions of the scientists there are many problems of character not touched by the heredity-explanation. Among twins there are many whose mentality is quite different, yet they have the same heredity and environment and usually the same outward form. Aptitudes for certain vocations are sometimes inherited but often not, and genius is a complete mystery. The Napoleons, Shakespeares, Mozarts, Newtons, and Buddhas, or even lesser lights, cannot be explained by 'heredity, environment, or education' as you well know, and the descendants of great men are usually nonentities.

"What does modern science know about the soul? Scientists have just begun to explore a little into the subconscious in man, but they are still far from the complexities which Oriental philosophy

solved long ago. Most of them even hesitate to accept even telepathy because of the difficulty of harmonizing its action with known laws of nature. Yet telepathy is not one of the greater powers of the inner man."

CRITIC: "Do let me get in a word! My difficulties are in relation to Karma, not the existence of the soul. Here is a real poser for you: What fairness is there in being made to suffer from mistakes made in former lives which you do not remember? Punishment to be just should be remedial, not vengeful. Little Johnnie knows very well why his dad spansks him, but we do not know why we get into trouble and we naturally feel aggrieved when told it is all our own fault.

STUDENT: "'Naturally' perhaps, but not reasonably. On your own showing you have infinitely more right to grumble against the one-life theory in which everything comes by chance or accident to the *individual*, even if you admit that some of the sufferings of the *race* are the results of ancestral conduct. To those who have lost hope and faith it is a revelation to find the laws of life stand for justice to all. To those who have enough intuition to believe in the rightness of things and a divine order, who are sustained in tribulation by an inner soul-strength they cannot explain, the doctrine of Reincarnation and Karma is a glorious corroboration of their own intuitive convictions."

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CRITIC: “But this would be much easier if we could remember our past lives.”

STUDENT: “It would not be an unmixed blessing, as you will find if you consider the subject deeply. All who have studied the subject agree that, *as we are today*, the release of our past memories would be injurious for many reasons, one being that it would interfere with the power to concentrate on the vital activities of the present life.

“When we have attained a much higher stage of evolution, when we are more closely identified with the higher, diviner part of our complex nature, when we have earned the right to demand real knowledge and can stand certain revelations without flinching, we shall be able to trace our long pilgrimage. Only a few pioneers of high spiritual development possess the faculty and these Teachers do not advertise their powers. We ordinary men have to use our intelligence and reason to work out the problem as we do in other lines of thought.”

PLAIN MAN: “How would one ever begin to think Reincarnation possible in view of its complete neglect by the best minds of the age?”

STUDENT: I see you are not familiar with what many of the ‘best minds’ are saying about Reincarnation and Karma, or you would not venture on such a rash statement. If you inquire into the matter you will find that there are many highly intelligent persons who

consider Reincarnation the only possible explanation of the riddle of life, and the number of such is rapidly increasing. Not many years ago the subject was almost entirely ignored and regarded as a quaint Oriental fantasy; but today it stands in a very different position.

“For one example, Count Keyserling in his *Travel Diary of a Philosopher* declares his belief that the Western world will soon turn to the principle of Reincarnation as an absolutely fundamental basis for conduct. He says the good effect of the unphilosophic one-life theory, with its childish heaven and hell, has lost whatever usefulness it may have had, and that it is time for the profounder concepts of ancient Eastern knowledge to be recognised.

“Henry Ford is another distinguished man who firmly believes and teaches the doctrine of Reincarnation and Karma. In a recent interview he said:

“When I discovered Reincarnation it was as if I had found a universal plan. . . . I felt that order and progress were present in the mystery of life. . . . I would like to communicate to others the calmness that the long view of life gives to us. . . . The body by its instincts, the soul, by its intuitions, remember and utilize the experiences of previous lives. We all retain, however faintly, the memories of past lives. But that is not essential; it is the essence, the gist, the results of experience that are valuable and remain with us. The gospel of Reincarnation is the essence of all knowledge.”

“The faint memory that Mr. Ford mentions is probably the strong feeling many persons have that they have been here before. It

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causes some to inquire into the philosophy of Reincarnation, but most reincarnationists seem to hear of it 'accidentally' and it then arouses a latent knowledge of its truth.

"To the careful thinker, the fact that past incarnations are not remembered has no more effect against the argument than the apparent journey of the sun across the sky has against the argument for the earth's rotation; both are explained when all the facts are studied."

CRITIC: "I daresay you have many sympathizers, but here is an objection which seems very serious to me: Your endless, dreary chain of cause and effect kills all desire or even possibility of helping others. All efforts are futile to reduce suffering whether by charity, education, law-making, or otherwise, for the working out of Karmic punishment is inexorable. You are only wasting your time in trying to help, for those who deserve misery will get it anyway, and the others are bound to escape without any assistance.

STUDENT: "Such a mechanical view of Karma is quite wrong, and I am surprised that a man of your intelligence can offer such a superficial objection. The greatest teachers of brotherly love and charity to all, such as Buddha and Jesus, were emphatic in enforcing the doctrine of Karma, and they would never have done this if it led to cold-blooded selfishness. You still misunderstand the basic idea.

"The doctrine of Karma is simply an extension to a wider sphere of the accepted natural sequence or 'law' of cause and effect on the material plane. Karma is not a kind of tyrannical deity dealing out decrees of reward and punishment from which there is no escape. We know that fire will burn and water drown, but only the fool rails against the physical laws when he is burnt or falls into the water through his own carelessness or ignorance. The intelligent man takes the lesson to heart, and if he is charitably disposed, helps his neighbor by warning him of the danger in store if he wilfully breaks the laws of nature.

"Karma is the resultant of all the conditions in action at any particular time, and no one can say that it is the Karma of another to suffer indefinitely when the opportunity arises to give help. By such assistance the Karma of pain may be spread out and so made more endurable, if it cannot be entirely counteracted. We must not forget the power of the human will is great.

"The subject of Karma is profoundly interesting and we have only lightly touched on the elementary problems, but I hope you have received something to set you thinking in a new direction. To understand it fully one would have to be absolutely impersonal and free from every kind of bias, and how few have so far attained to that stage of their evolution!

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“But, whatever you do, never regard the doctrine of Karma as harsh or cruel; Karma is the great energy in the divine economy which makes progress to perfection possible; and it acts with strict justice, the only true mercy. Let me quote another excellent remark by Mr. Ford, in the same interview. Speaking of the long and comprehensive view of human life which is gained when Reincarnation and Karma are realized, he says:

“‘We learn by success; we also learn by failure. We learn more by failure than by success. In the bookkeeping of the soul, loss is classified as a gain of experience.’”

“And when Mr. Ford was asked what ideal of conduct in life he had formulated he replied:

“‘I do nothing because it gives me pleasure. I do things because they are necessary. I never choose the easiest way, but the most difficult way. We are not

doing much good when we are doing what we like to do. I get most satisfaction out of doing the hard thing, not the easy thing. Character is molded by experience and struggle. The important thing is to go on always. . . . But we shall get what we deserve. We all get what we deserve.’”

“This does not look as if Mr. Ford found Reincarnation a hard or uninspiring doctrine, does it?”

CRITIC: “Well, I must be going now. You have certainly given me something to think about, but I warn you I have not exhausted all my ammunition!”

STUDENT: “Nor have I, by any means, and I am pretty well entrenched as well. Let me give you a good tip: read the older Upanishads, the *Bhagavad-Gîtâ*, and some of the writings of Śankarâchârya, and get some Theosophical literature like *The Key to Theosophy* from Point Loma. Good night, all.”

MAN, THE MASTER OF HIS DESTINY

H. TRAVERS, M. A.

“THE Future and the Past are both included in each moment of our lives.”

-- H. P. BLAVATSKY



THOUGHTS LIKE this may be found in reflective literature, both poetry and prose; but usually such flashes of intuition have failed of a satisfactory interpretation, owing to the minds of the writers being restricted by conventional ideas as to the scope and the laws of human life. In the light of

Theosophy however, the thought finds a fuller meaning.

The aphorism may be regarded as one way of stating the doctrine of Karma — that doctrine which teaches the presence of an unerring law of cause and effect in human destiny. As regards the past, it affirms that our present character and circumstances are the natural

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outcome or growth from our past doings. It has been customary to attribute these, either to the inscrutable will of deity; or else, by the convenient use of the word 'chance,' to leave them unexplained. Theosophy declares that they are conformable to a universal law of causation. And, as the past made the present, so the present makes the future.

Some people may say this is 'fatalism'; but fatalism is an attitude of mind, which consists in the attempt to relinquish effort, on the ground that effort will be useless. But we cannot relinquish our power of choice; and, in trying to abstain from action, we act just as much as if we did not try to abstain. An illustration will help.

Gravitation binds every creature on this earth; but man is free, as regards gravitation, when compared with a stone or with water. A fatalist is like water, which unresistingly obeys the law of gravitation; but a self-respecting man is like one who climbs whither he pleases; and yet the law of gravitation is not broken. Thus we cannot contravene the law of Karma, and yet we can be as independent of it as we are of gravitation.

This is what is intended in the saying that men, though subject to Karma, are not bound by it. Like a swimmer in the tide, though I cannot stay the tide, I can stem it. Be my lot what it may, I can take it with a good grace or a bad. Refusing to learn from it, I may

court the necessity of incurring it again and again until I do learn; or, grappling with it, I may resolve to consider all experiences as opportunities, and to ignore as far as possible their pleasurable or painful quality. Best of all, I may rise to the level of being able to say: "'Tis thou, proud Heart, 'tis thou didst will it so!"

Fatalistic theories are shadows of the mind. As has often been said, doubts are solved by action. If we sit still and try to sound with our mind the depths that lie beyond thought, we may find our "resolution sicklied o'er with the pale cast of thought"; until the need for doing something compels us to use our powers of initiative to the extent of moving about our business.

The habitude of reasoning set up by our pursuits in physical science has accustomed us to explain things by means of a chain of causes and effects; and great errors may result from trying to apply this method to the interpretation of life. As children, we stood our dominos on end in a row, pushed the first one, and the push ran along the row until the last one fell. But a row of men, so treated, would not behave in the same way, because they would brace themselves or step out of the ranks.

The volitions of even the lowliest animal interfere with the rigid sequence of dynamical laws, and introduce into the chain of reasoning an element, which, though sub-

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ject to law, is more difficult to calculate. And when we come to man, with his self-conscious power of choice, the problem of forecasting his destiny becomes such as might well be supposed to tax the powers of the greatest Sages.

Man, then, is the molder of his own destiny, by his power to lift himself above the network of causes and effects, and to make at any moment a new start. The powers that determine his future are in him now. He has the power to contemplate good and evil, and to will them.

Reincarnation has to be presumed, if only to explain the facts of heredity. Only in the light of Reincarnation can the saying at the head of this article be understood; for the life of the *personality* — *a thing of seventy years* — is not large enough to give room for the working out of the law.

Moreover, whatever may be the tendencies derived from parents, nurses and environment, it is a fact that, when the child reaches the age of about seven, there enters upon the stage a power that is individual to himself, and that thenceforth begins to modify the inherited tendencies and to work and build with these materials. In some natures this power is feeble, in others it is very strong. This is the 'Star' which 'elsewhere had its setting, and cometh from afar.'

It is the life of the Individuality, the real man, that we are now considering; not the career of the mere

personality. And yet it is not possible to mark off the distinction so crudely; for what problem is more subtil than that of the interblending of our immortal Self with our mortal self?

The quotation from Goethe's *Faust* — "'Tis thou, my Soul sublime, 'tis thou didst will this fate!" marks the flash of Knowledge when a man, purified in the fire of affliction, realizes that he himself is in truth the maker of his destiny. Yet it is not the personal self that is here meant; for the personal self is in darkness and delusion. It is the God within, the real Self, that decrees the destiny. The difference is shown in the words: "Not my will, but thine, be done"; which should be thought of as addressed by the human soul to its Divine counterpart.

In the light of fuller knowledge, the puzzles of life are cleared up; but at present we cannot realize this, though in momentary flashes of intuition we may get a glimpse that will ever after stand us in good stead.

The importance of spreading a knowledge of the law of Karma can hardly be over-estimated, for it is a part of that ancient knowledge which became so obscured during the dark ages of thought. All who prize liberty should consider well the nature of the ideas they have unconsciously imbibed from the atmosphere around them, for many of these ideas represent obscurations of the truth that fetter

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the spirit and hinder our progress. The lower side of man's nature gravitates towards indolence, and he is prone to devise doctrines that seem to offer an easier road and to relieve him from effort. Let him learn to regard himself as essentially an immortal Spiritual Soul, having a destiny that goes beyond death and birth, and he will have taken the first great step towards realization of it. This conception of human nature will change the aspect of all the problems that now vex the world, and form a basis for reconstruction on a better plan.



“Spiritual Man is eternal. There are no dead!”— *Katherine Tingley*



EAVESDROPPING?

M. G. GOWSELL

ABOVE the low-tide laughter and the roar
Of shoreward waters in their nightly glee,
I heard some words not haply meant for me.
Not murmured they, nor shouted from the shore;
They came, it seemed, as by an inner door,
From out the very Inmost of the Sea,
Bell-clear, superb, and intimately free:
Majestic tones that moved me to the core.

The Voice had cried: Lo, Earth, thy Lords return!
They come to rouse thy men, soul-prone and dead;
Tonight their advent shakes mine ancient bed:
They hail thee now, while sister stars yet burn. . . .
I heard no more: naught, save the revelry
And eerie suspiration of the sea.

*International Theosophical Headquarters,
Point Loma, California*



EVOLUTION

QUESTION: CAN you give me briefly an idea of the Theosophical attitude toward evolution?

ANSWER: The subject is a large one, and much has been written on it by Theosophists; for which I may refer you to our book-lists. Yet it is practicable to give a summary of the leading points.

We recognise that a great advance was made when the principle of evolution began to be seen; and when it was realized that growth takes place by orderly changes, in accordance with definite and ascertainable laws. But Theosophists take a much larger view of evolution than science at present does.

Science has so far been much hindered in its studies by two circumstances: a failure to recognise that evolution is necessarily a dual process; and (what follows from this) the attempt to represent evolution as a physical process only.

Evolution means the unfolding of something that has been wrapped up; the coming into manifestation of what has been concealed; the clothing of an idea with form; the appearance on the physical plane of something which has previously existed on another plane. Unless this is recognised,

we shall at once land ourselves in philosophical difficulties and fail to accommodate our theories to the known facts.

An animal is a living conscious soul operating in a physical organism. This soul (which we call a *monad*) is subject to evolution or growth, and thus becomes fitted to occupy higher and ever higher forms of organism. Science, in supposing that the various kinds of organisms are transformed, one into another, by purely physical processes, has failed to discover such a process in actual operation; for, as we know, types remain unchanged for long periods. But by recognising that a living *monad* dwells within each organism, we can understand how the animals can evolve, even though the types of organism may remain unchanged for long periods.

When we come to the evolution of Man, the problem becomes more complex; for Man is not merely a higher animal, but he includes also — what no animal has — a self-conscious mind, a power to progress by his own conscious efforts, and to superintend his own evolution. We do not allow that Man was ever an animal. We declare that the self-conscious mind in Man is sub-

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ject to quite a distinct evolution of its own; and that there was a time when a union took place between this self-conscious mind and the animal world, and the compound being called Man thus appeared.

Theosophy admits the truth of many of the findings of science with regard to evolution, but is able to point out many mistakes and it adds very much more about evolution which science at present does not acknowledge. It must never be forgotten that the views of science are continually and rapidly changing; and many things are now admitted which formerly were denied.

As regards the great antiquity of human civilization and culture — which Theosophy maintains — it does not seem to Theosophists that science has derived its theories from observation of the facts; but rather that science has formed its

conclusion beforehand, and then gone to nature in the hope of finding facts to confirm it. This appeal to the facts has not been very successful, and science has been obliged constantly to yield ground; so that the date of man's appearance on earth, and the date of his earliest civilization, are continually pushed farther back.

In conclusion I may say that the discrepancy between the Theosophical and the scientific view on evolution has been chiefly due to the narrow and materialistic views which have so often characterized science; but that there are now abundant signs that these views are changing; so that there can be no doubt that the larger ideas of evolution taught by Theosophy will ere long find ready acceptance among all men, scientific or otherwise, who value truth above prejudice.

— H. T. E.

MENTAL DEVOTION

QUESTION: WHAT am I to understand by 'mental devotion,' and why should it be so much insisted upon in Theosophy?

ANSWER: Perhaps it may help to an understanding of this all-important qualification for discipleship and, indeed, for all spiritual progress, if we remember that thoughts are more potent for good or for evil than words or deeds can ever be. They act on inner planes,

and set in motion forces whose effects are so far-reaching that they are incalculable. The formative power of thought is very great. We inevitably become that on which our minds are habitually bent.

Thought is incipient action. Silently and imperceptibly it determines character, and, if persisted in, will surely reveal itself at some unguarded moment, perhaps when we least desire it; and the next moment we would give anything to

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be able to recall words, or actions, seemingly uttered or done against our will. For man has the fatal weakness of delighting to dwell in thought on what he would instinctively condemn another or himself for doing openly. And many men find the contempt of others harder to bear than self-contempt, so great is the power of wrong thoughts secretly indulged in.

What a man voluntarily or involuntarily *does* is the reproduction on the objective plane of existence of what *has already taken place subjectively in thought*. "As a man thinketh in his heart, so is he"; and, "Out of the heart are the issues of life," are Biblical sayings familiar to all of us; and similar words of warning are to be found in all the ancient Scriptures. For example, Confucius says: "Labor to purify thy thoughts. If thou hast no evil thoughts thou wilt commit no evil deeds."

We are all perforce combatants in the battle between good and evil which must be fought and won in a man's own mind, the *dual* middle principle of his nature, called in Theosophy *Manas*, which in its higher aspect aspires to union with Divinity, of which it is a Ray; while in its lower part it is actuated, and too often dominated, by the animal instincts and passions. And in the conflict between the two man will be the victor, if he will but evoke the aid of the Warrior, the God within. But he must do his part in order to evoke it.

"Victories," Katherine Tingley reminds us, "are first won in thought, and the habit of substituting a good thought for a selfish, or personal, or sensual one, is easily learned."

As mental devotion is directed towards that on which the mind and heart are bent, its value is determined by the object and by the motive actuating it. All men exercise it in a certain degree. When fully developed it makes the supremely good, or the supremely bad man, culminating finally in the White,—or the Black Magician.

In Theosophy it denotes the singleness of heart and the power of concentration of those whose minds are on the spirit. To such Krishna says, in the *Bhagavad-Gîtâ*: "I give that mental devotion by which they come to Me. For them do I out of My compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment." Krishna, we must remember, is the Supreme Self, "the Self seated in all hearts."

It is this Divine indwelling that makes self-realization possible, for this is nothing less than *the inner perception of truth and a life in accordance with it*. That is why "he who is perfected in devotion findeth spiritual knowledge springing up in himself in the progress of time." The divine possibilities latent in our nature are beyond all telling, as

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we shall find out if we will but tread the path which leads to their development. The path is twofold, devotion to the Divinity within and to the good of all mankind.

The mental devotion which we must cultivate is an inner attitude of mind and heart, which develops intuition and insight, and keys the whole being to the right pitch, so that, like a musical instrument, it responds when the note of truth is struck; for unless truth finds an answering echo in the heart we cannot receive it.

As mental devotion does its work and intuition develops we gain in discrimination, and find that we have within ourselves an infallible test whereby to judge the utterances of would-be seers and leaders; for if their pronouncements are not in accord with truth and righteousness they disturb the inner harmony of our souls.

But in order to be able to hear the inner voice of truth and distinguish it from our desires, we must endeavor to see life in its en-

tirety and realize our oneness with all mankind. The mental devotion required of us is not real unless allied to the practice of Universal Brotherhood. It is only when we forget self, that we can enjoy the presence of the Great Companion, the Higher Self, and *know* that we are essentially divine.

In conclusion, mental devotion is *not* a quiescent attitude of mind, but the perpetual dedication of *all* our powers and faculties to the carrying out of the divine will. It demands high purpose, unwavering resolve, and constant steadfastness. It is essentially a clarifying process, freeing us from all superficiality, vain opinions and imaginings, false valuations and illusions. It takes us beyond the intellectual apprehension of truth, important as that is; for to know truth we must experience it, assimilate it; and this is only possible by meditation and its application to life. In a word, 'Head-knowledge' must become 'Heart-doctrine,' before we or the world can profit by it.— H. A. F.

“THE MOST SERIOUS MOVEMENT OF THE AGE”

QUESTION: THEOSOPHY has been called “the most serious movement of the age.” What are your reasons for such an assertion, which, to say the least, appears somewhat presumptuous to a disinterested observer?

ANSWER: ON the contrary, a really 'disinterested observer' would

be the first to admit it. Having no 'ax to grind,' he would be unbiased and, therefore, able to estimate things at their true value. The springs of action lie open before him. He knows that men are urged to action by mixed motives, even in spiritual matters, and that the least admixture of egoism in

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aspiration and endeavor inevitably lessens their effectiveness.

Hence Theosophy demands that we “work for humanity, while striving to get rid of the personal idea.” It subjects man to the most searching analysis, revealing the good as well as the evil that is in him. Moreover, it shows him that the root of all evil, whether in himself or in the world, is *selfishness* in some form or other, and gives him the strength to act *altruistically*, that is, in the interests of the whole of humanity.

Theosophy, then, goes down to the roots of things. It offers no palliatives. It reveals causes, and so concentrates attention on the true remedies for present evils. It is a thoroughly practical reform movement, constructive in the highest degree, because it takes into account *all* the facts of human existence. And it does this because it is also a true philosophy, both of life and being. To use philosophical terminology, it is *ontological* as well as *ethical*, rooted in reality. Hence the seeming paradox: it is ideal, mystical, and yet eminently practical.

This leads me to speak of the part each individual plays in the great drama of human evolution. The individual is the focus through which the ONE LIFE works, which animates all things from atoms to those advanced Souls, who are so near to the divine, that they seem divine in comparison with ourselves. It is the predominance of our lower

passional nature which prevents us from being even as they are, and our spiritual progress depends upon our success in conquering it, and in making it subserve noble ends. In proportion as we do this we discover the possibilities of our Higher Nature, and clear the way for their realization.

Theosophy indicates the way to do this, for it gives all men, whatever their station in life, a clearly defined and high ideal to live for. We all may experience the truth of H. P. Blavatsky's words: “By revealing the *spiritual* within the *animal* man, it calls forth every hitherto dormant power for good in us,” and thus enables us to distinguish realities from appearances. Self-knowledge, self-discipline, self-directed evolution, are its watchwords. Every day brings new opportunities along these lines; let us see to it that we use them to the full extent of our powers, for as Katherine Tingley truly says, “The secret of life in its fullness is self-directed effort.”

From day to day we change for better or for worse, and our efforts towards good — or the lack of them — affect all with whom we come in contact and, indeed, the whole world, for, as Theosophy teaches, there is such a thing as a common thought-atmosphere which we all breathe. It is intimately connected with the Astral Light, which registers everything that happens. (See what is said on this subject in *The Theosophical Manuals*, No. 10.)

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From this thought-atmosphere come the otherwise unexplainable impulses in right or wrong direction, which we all experience at times. Its influence is more subtil and powerful than most of us deem. No one can wholly escape the psychology of the age, which, in many respects, is positively pernicious. In times of excitement and passion it hurries nations as well as individuals into courses of action which are a menace to civilization. Such cases are due to an accumulation of wrong thought and desire which has been going on for ages. Even a slight loss of self-control may set in motion forces inimical to human progress, and which are only waiting for a favorable opportunity to act.

What is needed in the world today, more than anything else perhaps, is some great steadying force, to form, as it were, the balance-wheel of human life. Such a force is the essential Divinity of Man, the basic doctrine of Theosophy, which alone can give man the power to dominate conditions, and to re-create himself and the world.

To countless numbers of people, Theosophy has been the steadying power I speak of, at a time when they felt themselves near the breaking point. Its regenerative power is incalculable. It can set the fallen on their feet again, and, with its message of 'another chance,' it has saved many a man and woman from despair.

Above all we must beware of allowing ourselves to be discour-

aged, whatever may befall us. William Q. Judge says that as "we are all in the stream of evolution, nothing can happen to us that is not the result of Karma," of our own or of the general Karma in which we are implicated, because we have helped to generate it. All we need care about is to do our duty in so far as we see it, and to tread the path of service to others, for in so doing we lessen the amount of disharmony in the world.

All I have said, and much more that might be said, is the teaching of Theosophy, which is the accumulated wisdom of the ages, preserved and handed down to us by a long line of great Seers and Discoverers, guided by the Divinity within them. We, too, may have this wisdom, if we will only 'live the life.' It is the fruit of self-knowledge and the experiences of many earth-lives.

Katherine Tingley calls Theosophy "the highest law of conduct, the enacted expression of divine love and compassion," two qualities which make life joy, and give abiding peace and true happiness.

These are some of the reasons why Theosophy may rightly be called "the most serious movement of the age." It shows us that we may find Reality in ourselves, and that the constitution of the universe is such that it favors the realization of what is highest and noblest in us. But no one can give this conviction to another; each must find it for himself in the depths of his own being.— H. A. F.

NEWS FROM THE ARCHAEOLOGICAL FIELD

C. J. R.

SLOWLY THE rough outline of the more recent history of the Indian races of the southwest is being sketched by means of new discoveries, but the details are still obscured. Concerning the origin of the Indians, scientists are as undecided as ever; some look to northern Asia for the ancestors of the entire Indian race, claiming that they came in groups across Behring Strait and slowly penetrated downwards to the extremity of South America; others hold that they came across the Pacific by making use of the islands as stepping-stones. There is an increasing belief that invaders from Asia and the Pacific Islands came by both ways, and the idea that colonies came from the lost Atlantis has eloquent supporters.

None of these suggestions, however, militates against the possibility of a really aboriginal race having existed in America, coming down from the Pleistocene or even the Mid-Tertiary period, and either blending with the strangers or being exterminated by them.

The evidence already discovered in favor of very ancient man in America is strong and is considered by many experts to be final. According to Dr. Fairfield Osborn, intelligent man probably lived here at as early a period as in the Old

World. The Theosophical teachings, derived from the Eastern records, state that man lived in America several million years ago at about the period suggested by Dr. Osborn, and long before the Atlantean civilization perished.

In regard to recent man in the southwest, about whom we have positive information, the earliest known people are the 'Basket-makers,' so-called from the excellence of the woven baskets which have been found preserved by the dry sands. These are supposed to have lived about 2000 B. C. They possessed the throwing-stick and do not seem to have lived in community-houses. Their remains show no skull-deformation so characteristic of many of the succeeding Pueblo races.

The Pueblos (village-dwellers) show five well-marked cultures, one following the other, and traceable by modifications in pottery. The Pueblo Indians built permanent houses and are thereby distinguished from the nomadic Indians of the Plains. The ruins of the great communal buildings called Pueblos are found chiefly in New Mexico and Arizona.

Nearly all the Pueblos have been abandoned and are in a ruinous state, but as they are of such interest, great efforts are being made to preserve them for posterity.

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Some of the Pueblos consist of a single large polygonal structure with many stories and hundreds of rooms, while others are composed of large scattered houses irregularly disposed, as many as eighteen forming one village. There are also dwellings with many stories erected within the shelter of overhanging cliffs or shallow caves, and finally we see the Pueblos made of artificial caves cut out of steep cliff-sides with additional rooms built out in front.

The illustrations herewith show the ruined cliff Pueblo at Pu-yé, New Mexico, a typical cliff-dwelling. The rows of small holes held the beams which supported the roofs of the outside rooms, now mostly destroyed. In one view, a circular *kiva* or council-room can be seen. On the top of the cliff stand the remains of an immense communal house with more than two hundred rooms, which is said to have been used in summer only. A museum has been built at the foot of the cliffs to contain the pottery and other relics discovered. A few living Indians claim that their distant ancestors came from the Pu-yé Pueblo.

An excellent description of a typical Pueblo of the cliff-dwelling class is given in Horatio O. Ladd's *Story of New Mexico*, from which we extract the following:

"We reach an irregular terrace or shelf from three to ten feet wide, along the face of the cliff, on which at intervals of thirty or forty feet are these cave-dwellings cut into

the white porous tufa stone which forms one of the upper strata of the table-land. They are of various shapes, rudely constructed from natural caves. Some are in the form of half a sphere, with a doorway three feet high and two feet wide, having both lintel and threshold of stone. The rooms are generally rectangular and sometimes carefully hewn. Some of them are double, each twelve feet by fifteen, and over six feet high. Sometimes one room is excavated above another, entered by holes only large enough for one to crawl through. The inner rooms were used for storing food or for comfortable sleeping-places. . . . Some of the walls are neatly frescoed with yellow paint, upon which are figures in red ochre. . . .

"As we sit in these caves, we ask ourselves of the people who once lived in such rude habitations. We look upon the same hills and majestic mountains and picturesque valleys, in sight of which their dreamy lives were spent. Sitting in these doorways, they could espy their friends or foes approaching; they could take refuge on the top of the cliff or repel them from these narrow ledges on its side."

The problem of getting water must have been a very serious one. At the present time tourists who visit the Pu-yé Pueblo have to carry their own water a distance of seven miles from the valley below.

Speaking of the Indians in general the following quotation from the *Los Angeles Times* of November 16, 1928, is significant in showing the new attitude of mind now growing up and which is a great change from the time when "the only good Indian was the dead Indian."

"The course of lectures on Indians before the Student-Union of the University of Southern California is a straw in the wind. There is a somewhat unaccountable revival of interest in the 'first Americans.' I think it is an instinctive reaching back from our age of nerve-strains, jazz, noise, rush, and excitement to a simpler rhythm of life.

NEWS FROM THE ARCHAEOLOGICAL FIELD

"There is no doubt that the Indians knew much more about the simple philosophy of living than we do. They realized that they were a part of the general scheme of things. We think that the forests grew for us for the express purpose of furnishing us with news-pulp. . . . We have learned to make electric lights that turn night into day, and engines which tear up space. But we come — nerve-wrecked, heartsick and weary — to these earth-children and beg to be told how to live.

"The North American Indians were a very remarkable people, both in war and peace. They turned out many great soldiers and worked out the only satisfactory communal system of living that seems to have endured the test of long experience."

Professor E. A. Hooton, of the Peabody Museum, Harvard College, has lately announced some of the results of many years of scientific work at the ruined Indian Pueblo of Pecos, New Mexico, near Santa Fe, which flourished from about 800 A. D. until 1838.

Pecos is the town discovered by Captain Fernando de Alvarado, follower of Coronado, in 1541, and called Cucuyo at that time. It was a strongly fortified Pueblo with houses four stories high, and numbered about four thousand inhabitants. The Spaniards were well received, being saluted with musical honors and presented with cotton cloths, turquoises, and food, etc. Later on, however, Pecos took a prominent part in the great Indian rising in 1680 which won the eleven years of independence. In 1691, Pecos surrendered to the Spaniards and was treated honorably, but after more wars and much sickness it was reduced to seven-

teen people who abandoned their home and were hospitably received by the allied people of Jemez in 1838.

The exploration of Pecos revealed eight layers of human remains, and their condition showed a progressive deterioration during the thousand years of the existence of the pueblo; the increase in cancer and tuberculosis is well marked.

Dr. Hooton says that when Pecos was founded its inhabitants included types resembling a great variety of races, such as Australian Bushmen, Europeans, Mongoloids, Negroids, and even Egyptians! Among present-day Indians he found all those types except Egyptian and Negroid. He concludes:

"I do not think that a thousand years ago real Egyptians were living in Pecos; nor that negroes ever resided there. The logical deduction is that at the remote period when America was peopled by an Asiatic race that seems to have arrived *via* the region of Bering Strait, these newcomers carried minor strains of almost every type of blood in the world. It would be natural to find occasional individuals showing segregations of these latent ancestral strains which would make them resemble non-Indian races. This, I think, accounts for the Pecos Egyptians and Negroids."

This is not unlikely, though it does not interfere with the probability of immigration from the west across the Pacific island stepping-stones, or from Atlantis on the east. And the biologists who argue for a pilgrimage of wanderers from Egypt round the shores of the Pacific as far as South America would not deny the possibility of real Egyp-

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tians having once lived at Pecos.

The whole problem of man in America is still unsolved and it bristles with apparent contradictions and bewilderments. For instance, a comparatively recent immigration from Asia by parties landing at various localities on the western coasts of America has much in its favor, and yet how is it that Chinese or Hindûs or others from civilized countries did not bring the knowledge of the wheel to

America, where it was unknown till the coming of the Spaniards?

Again, without a European connexion how shall we explain the fact that the Pima Indians of the southwest were found on their discovery by the Spaniards to employ a highly complicated design identical in every particular with the pattern of the Labyrinth of Crete as shown on Greek coins from Crete? And many other similar unexplained facts could be also cited.

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R. MACHELL

(Continued from the December issue)



WHEN Jane heard what was needed of her, she had no other thought than how to accomplish the task. It did not seem to her so much a duty as an opportunity to serve her benefactress, which her devotion and gratitude seized, as a chance to enter the holy land, where hearts are alive with holy fire and know no fears nor doubts. Her experiences had sharpened her senses and made her a keen reader of character; they had taught her self-control and a diplomacy that would have degenerated into the cunning of the habitual criminal, if it had not been controlled by her intense desire to live a clean life. Now all her faculties were awake and she was hampered by no thought of self.

She found the box at her aunt's

house, where she was staying, and amongst the relics of her mother's younger days she found some letters, which her mother had alluded to once, when she was very ill and Jane was nursing her. These helped her to recall what her mother had said about George Richardson the handsome young man who had courted her, when she was in service at the Bell Inn in Rowton, which was formerly the chief posting inn in the town. Gradually the story came back to her, and now, by the light of her own experience, she was able to fill in some gaps that her mother had left in the story.

She gathered up the letters and told her aunt she was going to see about a place, and might be gone some days, or might stay altogether; which, on the whole, was rather a

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relief to the old woman, who preferred to be alone and did not enjoy the curiosity of the neighbors as to Jane's past career and present prospects.

Mrs. Maynell was busy preparing the house for her visitors. She liked to have quantities of flowers about, but at this time of year she had to use more foliage for decoration, and that takes time to arrange, but she made Jane go into the kitchen and have dinner, and then gave her the necessary money and instructions, and let her go, as the girl was impatient to be off. She would not say what her plan was, but she promised she would succeed somehow, and as Mrs. Maynell looked at her she had no doubts on that point; the only fear was that she would come to trouble herself in the delicate task she had undertaken. But this woman, who was fearless herself, never anticipated disaster, and that is perhaps the surest guarantee of success.

VIII

ROWTON was familiar to Jane from her childhood. Like her mother, she had been in service at the 'Bell,' which had lost much of its former importance since the railways had destroyed the posting-business, but it still kept a few regular customers who came down for the hunting and for the races, occupied the same rooms, and sat at the same table for their meals, giving the house an air of old-fashioned respectability that made it attractive to a certain class of younger men like Barker, who wished to appear as if they belonged to that class of men who have a solid banking-account and good

connexions, but who like to be independent of the worries of house-keeping. It was here that she had met him first, and others, who influenced her life and smoothed the downhill road for her young feet.

Barker still kept the same rooms, and his horses were at the same stable, a little way out on the road to Kentham and Lowthorpe.

But Jane avoided the 'Bell,' and went to a house in the lower end of the town near the river, where she knew the people and got a room for a few nights, explaining she was looking for a situation and had introductions. These people were small tradesmen with a poor business and many rather doubtful connexions, and were familiar with her past; they gave no credit to her story of looking for a situation; they only wondered what the 'job' was that brought her there. However, she paid in advance for her room, and that was the important thing.

She encouraged them to talk as she made her arrangements, and soon knew all she wanted as to the whereabouts of a woman with whom she had been associated before she fell into trouble, and who was certain to have the information that she needed.

This woman was easily found and still more easily persuaded to talk, for she was already half drunk, and at sight of silver she was ready to talk more freely, so that Jane soon knew a good deal more than was necessary about Richardson's house and habits, the position and probable contents of his various boxes, his safe, and his desk, where he banked, and who were his servants and so on.

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She was careful to make her inquiries about Barker, and only, as it were, allowed the woman to force these other details upon her, for she protested that she was not after a job of that kind, she had better game: she was after the man who had brought her to trouble as she knew he was rich now, though he kept it quiet and let the old fool Richardson think he needed money, so that his sudden wealth would not attract attention; there was a story to that, she hinted, and she was after him.

But the woman persisted in pressing her to try Richardson; she said that a man she knew was on the job, but he was too slow; he had got a place as bailiff, and was employed by Richardson, who of course had his eye on him, the fool; he had put himself in the worst place by his cleverness, and would spoil the job in the end; it wanted a woman to deal with it from inside, and Jane was just the girl, and so forth.

That same evening she called at Richardson's private office in the house near the race-course, and sent in a letter, for which, she said, she was to wait for an answer. The letter contained her name, Jane Heathcote, daughter of Anne Hattersby, with the date of her birth --- that was all; but it was enough.

She was taken in to the inner office, where an elderly man was standing before the fire with the letter in his hand. He pointed to a seat, but himself remained standing as he looked at her intently. At last he asked in a voice that was habitually low and smooth, but which now seemed to her to be almost friendly:

"So you are Jane. Well, what can I do for you? I see you know that your mother and I were friends once. She told you about that?"

"Yes, she told me about that, and she left some letters which I have, and that made me think that you might have letters of hers still, and I would like to have them; I would give you back yours for them. Since I've been away I've learned to love mother as I never did before. Oh! the world is hard, and it makes a girl think of home in a new way when she has lost it all.

"And then I want to get a situation, and I can't do that without a character; I have tried and tried again, till I was fair broken-hearted. Then when I saw your letters, I thought that maybe for the sake of her you would help me to get a place, where I could stay long enough to get a good character and make a new start."

The man sat down, but did not relax his rather stealthy scrutiny of her face; his life and occupation had taught him suspicion, but the past had broken in upon his present and disorganized his habit of mind; so that, while he watched her from force of habit, he was dreaming of his youth so unexpectedly recalled.

He began to ask her about her life in London, but in an absent-minded way, and she talked till he broke in quietly, as if he had not noticed she was talking: "You are different from her, but there is something very like her too. She was highspirited and proud, very proud."

He paused. "Yes, I have her letters, two or three, that was all. And they are all that I ever thought

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worth keeping, outside of my business I mean. I have them here," and turning to his open safe he pulled out a drawer and rummaged in the depths of it for an old pocket-book, which he opened and laid upon his lap.

Slowly taking out the old letters and carefully opening them, he began to read, while Jane eagerly searched with her eyes for the place where those bills were likely to be. She knew that in the ordinary way they would be filed with others according to the date when they would be due; but as Barker had disappeared suddenly and suspiciously, it was likely that his papers would be somewhere handy where they could be referred to more promptly, possibly even in Richardson's pocket. This made it more difficult.

When he had read the letters, he put them back in the pocket-book and looked at the fire for a time. Then he looked up and said: "No! I can't give you those letters; they're mine, and I don't part with them."

Then very quietly: "They're all I have, all that belongs to my real life. I'm getting old and this other life has lost its flavor. I can't leave it, it holds me; but, when I think of that time, I know that there was a time when I might have been a very different man, and known a very different life. If I parted with those letters I should feel as if I had lost the right ever to find that life I lost then. Don't you see, I must die soon, and then I must have the right to open the gate that leads to that world where only those go who have known love, and if I part with these, I should lose my right.

No! I must hold on to them as long as I live, then they shall be yours."

Jane was touched by the intense conviction of the man. A future life so real as that had never been presented to her before. The man believed in it, meant every word of it; it was real to him. This was a new experience. She had never heard that note of absolute conviction before, not in all the raving of the most intensely fervent preacher of salvation. As to the church-sermons, that was of course just sermon-talk, and though she had tried to think the good people who had tried to 'bring her to Jesus,' were sincere, yet she had never before heard that peculiar tone of absolute conviction that now so impressed her that for the moment she forgot her own purpose.

The old man turned to put the pocket-book back in the drawer, but before doing so he took a pen and wrote on a sheet of paper: "To be given unopened to Jane Heathcote of Kentham at my death," and signed it. Then he took a rubber-band, and rejected it, laid the pocket-book down and looked for sealing-wax, and lit a taper.

As he did so he moved some papers that lay on the table, and Jane, following his movements, saw the name Barker on a slip of paper sticking out of a package.

There was a string-holder on the other side of the table by the lamp, and the old man reached over to get it, but the drawer on the table was in the way, so he pushed it aside, and Jane saw her chance. The drawer was against the lamp, and she was on the other side of the lamp; it needed only a little push

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and the lamp toppled, the old man made a dash to save it, the drawer fell, and papers were scattered in every direction. The oil on the paper caught fire.

Jane seized the mat that lay before the fire and began to beat out the flames, but the package marked Barker was in her pocket. She called to the man to shut his safe and he tried to do it, while she took care to let the fire destroy enough papers to hide the loss of her package; then she succeeded in stopping the blaze but not without some damage to her own clothing.

Richardson was not much excited, though he began at once to collect the burned papers and to extinguish the sparks. He did not call for help. He wanted no strangers there at such a time, when his most private affairs were all exposed.

There was money lying loose on the table, and he instinctively counted it as he collected it, and noted that it was all safe; for immediately his suspicions had returned as he was suddenly recalled to his daily business by the anxiety to save his books and deeds. But the money, which was within easy reach, she obviously had not touched, and that satisfied him.

The pocket-book too was there with the paper he had been going to wrap it in, and this gave him a curious kind of consolation. If it had been destroyed, he would have felt that the golden gate was closed to him and he was doomed to go on eternally chained to this cursed life of getting and hoarding money, which in his soul he loathed, as a drunkard may loathe the drink he craves.

Seeing the damage, Jane was almost inclined to blame herself for the accident, but said nothing, only helped to collect the papers and clear up the mess as well as possible.

The old man had lighted the gas and looked reproachfully at the old-fashioned oil-lamp that he had clung to from old habit in spite of his sons' warnings that one day he would upset it and have a fire. Now they would say, "I told you so!"

The young men were growing intolerant of the old man's methods, though he let them manage their part of the business in their own way. He knew they were impatient to get their share of his savings and spend it, and lately he had begun to feel his time was getting short. He now wanted to be alone, and Jane saw it and began to tidy her own dress before leaving.

When he saw it was damaged he took a sovereign and offered it to her to pay for the damage, but she said she had not come for money, that she wanted to get a place, and if he would remember her and help her that was all she asked. He pocketed the coin with satisfaction and said she was a good girl and she should lose nothing by it, he would make it up to her, and would get her a place, yes! he could do that in a few days, he felt sure; he knew most of the people in the town and round about, one way or another, and would get her a good place. He parted with her in a friendly way though evidently anxious to be rid of her.

Next morning she was back at Byham Cottage waiting to see Mrs. Maynell. Everything was late, Mary explained, on account of the party

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last night; she had not got the room straight yet, and her mistress was not down. So Jane sat down and had breakfast at the invitation of the hospitable cook, and heard the gossip about the men who came to the party and the absence of Arthur Coulter and Captain Barker, who had been so regular of late at these card-parties; as Mary said, these men made the room smell like a public-house, and it took a lot of work to get it fresh again after one of these parties, but they were liberal to the servants and she had no complaints to make.

Mary took Mrs. Maynell's breakfast to her in her bedroom and told her that Jane was below. Her mistress at first said she was too tired to be disturbed at present, but changed her mind before Mary left the room and said she might send Jane up in a few minutes, and she would talk to her while she had breakfast. She looked closely at Jane when she came in but merely bade her welcome in an ordinary tone and told her to sit down. Then when the door was closed, she said eagerly: "Well?"

Jane quietly took out a paper-package and held it out without a word. Mrs. Maynell took it and opened it and spread out the contents on the bed before her. There they were: the bills with Arthur Coulter's signature, but which Arthur Coulter himself had never seen. She counted them and asked Jane to give her paper and a pencil from the table. Then she carefully made note of the amounts and the dates of each and of the other bills as well. Then she left the bed and went to

the fireplace and burned them one by one till there was nothing left, and she took care that no scraps of charred paper went up the chimney or remained in the hearth.

Then she turned to Jane and kissed her, took a wrapper and slippers and pulled up a chair to the fire telling Jane to take another and tell her all about it.

But Jane first brought the little table with the breakfast on it, and arranged it comfortably, pouring out a cup of tea, and saying: "I wish I was your maid, ma'am. I would attend to you properly."

"Well! why not? But perhaps I could help you to a better place, in a more respectable house."

"Oh no, I don't want anything but to serve you, ma'am."

"Well, well, tell me how you did it. Have you put yourself in danger by this? Are you likely to be suspected? If so we must not waste time."

"No, no, there is no danger. Oh! I could almost laugh to think how easy it all was, and, ma'am, it was very strange too. I feel sorry I burned up so much of his papers; he was kind to me, like a father, you might say. I like the poor man, indeed I do, ma'am, he spoke so strangely. I think he is not long for this world; and he spoke of my mother as if he had loved her and as if he had never forgotten her: it was all very strange. And then the lamp upset, he did it; I only helped a little, and, in the confusion, I saved some of the papers from being burned, and that package was one, but I had to let a lot of other papers burn so he might think that

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it was burned along with the rest.

"I got my dress burned and he wanted to give me a sovereign to pay for the damage but I refused it. There was money all over the table and floor but I didn't touch it, and I was glad I didn't, for I saw him count it as he picked it up, and he seemed glad it was all there. It is an awful thing to be so fond of money, ma'am, but he has a heart and he promised to get me a place."

Then she told the story in detail; and Mrs. Maynell felt that she must hold on to the girl and save her from falling into the hands of her old associates. She knew how such people cling to one who tries to go back into the ranks of respectable people, and she felt she had put Jane in great danger, but the case was urgent; she would see to it that the girl should not suffer. She must get her away into new surroundings.

But now she must not keep her here, or the servants' curiosity would be aroused; so she gave her money for a new dress and told her to stay with her aunt till she heard from her, and made her promise to do nothing without consulting her first. She said further that she would not lose sight of her again, and that, as soon as she could arrange it, Jane should come and be her own maid if she had not a better place by then.

Jane went home happier than she had ever been in her life before, and made her aunt happy by telling her she had found a friend who had promised her a place, and who knew all about her past, so she had nothing to fear on that account. She knew that once with her benefactress no harm would reach her, and she could

put her whole heart into her service and protect her mistress in all sorts of ways. The future was rosy, and the sun shone as it never shone before for her eyes. The mystical side of her nature awoke and she saw the beauty of life.

She thought of the old man and his clinging to her mother's letters, and tears came to her eyes. The pathetic sight of his desolation also touched her; to think that his whole life was a desert with but one bright spot in it, seemed so sad. She thought of him as a prisoner who carried the key to his own prison, but had never dared to let himself out, and who waited for death to come and open the door of life which he himself had closed and held shut all his life, if it could be called a life, this that he had lived all these years.

She would like to help him; well, perhaps she had done that by taking those bills: he could not injure the unlucky man who had forged those signatures. What good would it have done him? What good would it have done to anyone? She had perhaps destroyed other bills that were worth money, but what of that? If she had destroyed them all it might have been a good thing; it might have helped to set him free.

But no! his jailer was in his own nature, it was his disease, his craving for money. Yet it was not for love of money either; he did not love it, but it held on to him as if it got life from his life, like the vampires the old women used to talk of in the village when she was a child.

Then she thought that when death cut it away from him and left him free, his love would shine out and

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light his path to a happy land where he would stay for ages. But the ghoul that he had left behind, would be there still waiting for him to come back, and calling to him. Some day he would hear the call, and be drawn back to earth by that voice, and then he would be its slave again unless he fought it and killed it, or set it free to go where it belonged; for, she thought, there must be a proper place for everything, good or bad; maybe there is no good and bad really, only some things are out of place.

She was passing a cottage-garden where a man was digging in manure and praising the quality of the 'good rotten muck' to a neighbor. She did not like the smell of it, and thought that if that were good as manure in a flower-garden, it would be bad on the table where the sweet flowers belong; but the flowers grew out of the dirty 'rotten muck' all the same.

She had a poor education, and could not have put her thoughts into a very coherent form of words, no doubt, but she saw the symbolism and knew its meaning, which is more than many writers of excellent verse ever accomplish.

IX

MR. CHAWLEY did not forget his invitation to tea at Byham Cottage: he brushed his flat-brimmed clerical 'wide-awake' and put on his visiting-coat, which had fewer spots on it, and a clean collar; he then felt that he was clothed in righteousness, and able to trust his sacred person within the precincts of the ungodly. He assumed an air of dignity and authority, as of one who undertakes a

distasteful duty impelled by a sense of obligation to his high calling.

His wife may have been impressed by it, but she merely sniffed audibly and went about her domestic duties which kept her eternally busy, for she had not the saving grace of method, and so spread the various duties out over the whole day, one overlapping another and interfering with it. It made the house seem busy but not comfortable.

Very different was the expression on the countenance of the reverend gentleman as he entered Mrs. Maynell's little drawing-room. He came forward beaming and bowing and puffing a little, for he was nervous, and that made him out of breath. He became still more nervous and seemed distinctly surprised when he found he was not the only visitor.

Two men were there, men too of the sporting variety, a class of men who were not easily impressed with the dignity of his calling, nor particularly demonstrative in their display of respect for his intellect; he had met many of them and had learned to tolerate them; but on this occasion he had promised himself to entertain his hostess with some of his most interesting experiences among the people of the neighborhood and he felt that these men would spoil all that, and would probably monopolize the attention of his hostess.

It was annoying, but the righteous must expect to be held of small account in the dwellings of the ungodly. Still, there would be consolations; he had come for tea, and it was likely to be accompanied by some of the luxuries dear to the un-

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godly, and which it would be bad taste in him to show any contempt for, as a guest.

The visitors were Willie Barnet and John Marchmont. They had come to thank their hostess of the preceding evening, and to invite her to join a party for the Rowton races. They had enjoyed the evening party immensely: Willie had lost as usual to his hostess, and felt she had honored him by winning his money, for he looked up to her with a respect for her character and intellect that was only equaled by that which he felt for John, who was a monument of learning and wisdom in his eyes. He himself was a fool; he knew it, and it did not distress him in the least, so long as he could 'cut a dash' and show what a 'devil of a fellow' he really was.

John Marchmont certainly was his master in every way. He was a man of good family and good education, had taken a good degree at Cambridge, and had entered for the 'bar' though he had never practised, having recently inherited a small property that just deprived him of the necessity to work for a living. He had been in still poorer circumstances when he left Cambridge, and had paid up his debts there; so he had taken a six-month's tutorship; the youth he was to act as tutor to being Willie Barnet, who had inherited a fortune and was within six months of his majority.

The trustees turned him over to

the tutor, with directions to the latter to keep him out of mischief, if possible, and to give him some idea of life, as understood by gentlemen: for Willie's birth was not aristocratic, and his wealth was the direct result of trade. The trustees only wished to turn over their responsibilities to some one else, and were liberal in their ideas of 'necessary expenses'; so John took Willie over the continent for six months, and they saw many things which they could have seen as well at home, and many others which only one of them could in any way appreciate; but they had a glorious time, and Willie learned to look up to John Marchmont as a fountain of wisdom; while John honestly tried to raise the boy's tastes and to cultivate in him some of the higher graces which his parents had failed to teach him. He was a good-hearted boy, and his vulgarities were superficial.

A generous nature is seldom vulgar below the surface, and will usually respond to example and a little advice, so that Willie was soon made quite presentable, and it was already a question at Lowthorpe as to whether he should not be invited to the house; marriageable men with money and without family-encumbrances were rare, and if his pedigree was short it was at least gilt-edged. That was Lady Coulter's view, but Sir John objected to letting down the bars of aristocratic conservatism in favor of mere wealth.

(To be continued)