

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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“And how does a brother become thoughtful?”

“He acts, . . . in full presence of mind whatever he may do, in going out and coming in, in looking and watching, in bending his arm or stretching it forth, in wearing his robes or carrying his bowl, in eating and drinking, in consuming or tasting, in walking or standing or sitting, in sleeping or waking, in talking and in being silent.

“Thus let a brother . . . be mindful and thoughtful; this is our instruction to you.”


— From the *Mahā Parinibbāna-Sutta*, verse 15. Translated by Rhys Davids

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MAGISTER ARTIUM

III

EDUCATION (*continued*)

N our last instalment we were showing how genuine Theosophy is eminently practical, and were speaking of education. True education cares for the whole nature of the future man or woman; and the ancient Greek division of the field of education into three main parts will serve our purpose very well. According to this system, education was divided into athletics, letters, and ‘music’ (*γυμναστική, γράμματα, μουσική*), of which the first is recognised in our calisthenics and games, the second in our ordinary curriculum of intellectual studies, while the third is but vaguely and scantily provided for. This third branch is inadequately translated by the word ‘music,’ for it comprehended more than what we understand by that term; and its real meaning is best indicated by its purpose, which was to produce harmony, balance, and rhythm in the character. If the first two divisions apply to the body and intellect respectively, the third may be taken as applying to the soul. The result of its neglect is seen in any system which provides for physical and intellectual culture exclusively: there is a lack of moderation and balance in the character, a tendency to run to extremes, a vogue for materialistic theories and pursuits. One might perhaps render the Greek ‘music’ by the modern word ‘esthetics,’ culture of the tastes and fine appreciations, refinement of the character; but these matters, instead

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of being an integral part of life and education, are apt to be regarded as extras, exotics, and side-dishes, and even to become the subject of derogatory 'humor' in its clumsy attempts to flatter commonplace self-esteem.

We introduce this topic to show that the Theosophical ideal of education is distinguishable from ordinary ideals in its greater attention to this third branch of education. For the establishment of harmony and balance in the character is its primary aim. Actual music — instrumental, vocal, and theoretic — forms a very large part in the curriculum; the love of beauty is instilled naturally by the beautiful surroundings, both natural and made by art; which is far superior to artificial courses of nature-study. But beauty and harmony find their consummate field for expression in the character, where they become the objects of loving endeavor rather than the objects of sensory gratification; and the pupils of the Râja-Yoga education gain their instruction in 'music' through the actual acquirement of a balance and poise in their lives and characters, such as serves to render them markedly different from those who have not had the same advantages.

OTHER PURSUITS

CONTINUING the subject of the various ways wherein Theosophy proves its practicality, we prefer to condense the numerous subheadings that might be enumerated into a few general remarks. There are very many activities carried on at the International Theosophical Headquarters, and in all of them the Theosophical spirit manifests in a remarkable degree. This is rendered possible by the absence of those urgent necessities and pressures which in most cases mar the enjoyment that ought naturally to be expected from the pursuit of any avocation; and thus the workers are enabled to reap the satisfaction of the amateur, who cherishes his work as an art and pursues it from love rather than necessity. Agriculture in its several branches, the mechanical and constructive arts, the fine arts, the domestic occupations, the callings literary and clerical, the care of children — these and others too many to specify, are pursued with the love of an artist for his art, and with the ever-present thought that the Master-Art of life itself is being venerated in their faithful performance.

These few remarks, cursory as they may be, will suffice to show that Theosophy, in the real meaning of the word, is concerned with the ennoblement of human life, and not with the pursuit of strange crazes that diverge from life and lead us into unprofitable and even dangerous byways.

ARCHAEOLOGY

THEOSOPHY teaches about the great cycles of time, one of which is marked by the passage of the ecliptic points through the constellations, making a period of some 26,000 years, divided into twelve parts according

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to the signs of the zodiac. One such cyclic point is said to be due about now, 1898 being the exact date given; and we can see that a great and rapid change is indeed coming over men's ideas and over events.

The results of archaeology are every day tending more to confirm Theosophical teachings; but the narrow limitations which scholars place upon their minds tend to frustrate those results. Nevertheless younger men are replacing the older ones, and bringing to archaeology a liberal and aspiring spirit. The question of man's past and of his evolution is seen to be not a mere scientific problem in the narrow sense but a human problem. The attempt to cram the data of discovery into ready-made theories as to human history is seen to be impracticable; and the wiser plan of enlarging the scope of the theories to fit the facts is now being adopted. All cults have been supposed to have arisen from the fears and superstitions of alleged 'primitive' people; but it is now more widely recognised that such a theory cannot possibly be made to accommodate the facts; and so we fall back upon the only rational explanation — that given by Theosophy — that not only the human race but even human civilization and high culture are much more ancient than had been allowed.

The Hindû astronomical treatise known as the *Sûrya-Siddhânta* gives the length of an Age as 4,320,000 years, and gives the numbers of revolutions of all the planets and the moon during this period; the figures being in agreement with those given by modern astronomy. This Age is divided into ten parts, of which the first four constitute a Golden Age, the second three a Silver Age, the third two a Bronze Age, and the last an Iron Age, called in their system the *Kali-Yuga* or Black Age. It is thus seen that this alone lasts 432,000 years. H. P. Blavatsky, in *The Secret Doctrine*, quotes figures which divide human history into seven Root-Races, each Root-Race into seven sub-races, and each sub-race into seven family-races. To each family-race is assigned a period of about 30,000 years; and it is stated that we are at present in the European family-race of the fifth sub-race of the fifth Root-Race. The Maya system of chronology gives a great cycle of over three million years. These figures, great as they seem by comparison with those made familiar to us in our usual notions of human history, are really nothing extraordinary when measured by the scale used by geologists and astronomers. It merely means that the ancient science allowed for human history the same large periods of evolution that geologists allow for the lower kingdoms of nature, or that astronomers allow for the supposed evolution of solar systems. This is merely putting man in his rightful place in nature, instead of reducing him to a mere fraction of time at the very end of chronology. It signifies also that, as humanity as a whole is at present in the lower part of a dark cycle, there have been races of men before

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us which have attained to greater knowledge than is ours at present.

All these teachings, startling as they seem to some, are destined to be confirmed by the work of archaeologists.

THE SECRET DOCTRINE

UNDER this name H. P. Blavatsky speaks of knowledge, always in existence, often in obscurity but never lost, handed down through the ages, preserved by guardians, accessible to the courageous and devoted student, and constituting the grand key to all mysteries. It is also spoken of under the names Wisdom-Religion, Arcane Science, and others.

The interpretation of myth and symbol has occupied the attention of many scholars, whose results have been varying and partial; but the interpretation put forth by H. P. Blavatsky in her works, *The Secret Doctrine* and *Isis Unveiled*, and miscellaneous writings, achieves a unique success in proving that there is a single and uniform system beneath all the world's religions, myths, and allegories. Many scholars have been fatally handicapped from the start by being tied down by the assumption that humanity has recently evolved from barbarism; hence their efforts are directed towards proving that all religions and cults are derivations of certain superstitions which they attribute to their supposed primitive man. Thus it is supposed that primitive man, astonished by the succession of the seasons and the phenomena of nature, would construct elaborate myths like that of Hercules in order to embody and explain these wonders; instead of accepting all without inquiry, as primitive people usually do in most ages. It becomes difficult on such a hypothesis to explain the symbology of the zodiac, so universal and uniform; but, when we begin to see that this marvelous system was not invented in order to describe the weather conditions of the different months, but for the purpose of summing up the teachings of the Mysteries, we are on a track that will lead to certain information. Hercules is the human soul, and his twelve labors are the trials which that soul surmounts in its journey through the halls of experience to the goal of knowledge and victory; this is what the ancient scribes were depicting in their sign-language; this it was that was deemed worthy of preservation in all ages, and worthy of re-enactment in every land where the Mysteries were celebrated.

The universal sign-language which has been preserved in symbols and mythologies, is, when rightly interpreted, found to demonstrate the reality of this Secret Doctrine of the Ages. People may say: If the men of old had the knowledge, what has become of the records? H. P. Blavatsky has shown us where they are to be found. She has unraveled enough of the skein to start us on our quest. She has pointed out the way of life that leads to further knowledge. She has not attempted to dump valuable

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information in the mass for idle people to pick up; but she has afforded the earnest student all the help he can need. The records of the Secret Doctrine are accessible.

THE WORLD'S CALL FOR LIGHT

WITH a world at present hungering and searching for the real clue to life's enigmas, it is well to know that there is this priceless resource as an alternative to the broken staff of modern speculation. We have our science — true; but one reads that this science is about to make it possible to send a manless car, steered by wireless power, with a ton of explosives into the midst of any body of fellow-men whom we may choose to regard as our enemy. It may be handy to be able to put down social troubles with poison-gas, but we seem in a fair way to blot out civilization by the aid of this science of ours. And if there is any other kind of force besides the brute forces of physics and chemistry, any man that discovers it is ready to blurt out the secret to the world at large, for the benefit of every scoundrel; whether it is a mere harmless power that enables us to speak to the soul of our dead dog, or a psychic bomb that we secretly throw at the man we hate.

With the world in such chaos, owing to ignorance, it is indeed necessary that we should be aware of the true Science, and should realize that the men of old understood what man is, and what life is for, and that there is a soul, and how the powers of this soul can be known.

Many thoughtful people are wondering what is stable in our civilization, or if there is anything stable at all. The old standbys seem all alike untrustworthy. We can but go back to those enduring values that are not subject to the destructive influence of change. This is why Theosophy was brought again to the world at this juncture — to be ready when it is sorely needed. It is becoming every day more apparent that we shall before long reach such a pass that we shall not know what to do or where to turn; and Theosophy will be found the only thing in sight that can afford help. For it will be seen that Theosophy, as carried out under its Leader and the members of the Universal Brotherhood and Theosophical Society, can actually produce order and stability amid the general confusion. An examination of the teachings of Theosophy will show both why it can succeed and why other resources fail; will show that Theosophy is the one masterkey that will open every lock.

THE MENACE OF DEGENERATION

ONE great evil with which civilization is threatened is physical degeneration. Doctors are struggling in vain to stem the tide of diseases, because they overlook the chief causes, which are subtil and secret vices

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and errors, attacking the young, and evading detection, or evading adequate treatment when detected. Mysterious declines and early deaths, from consumption and strange nervous diseases, are due to causes of whose very existence physicians are often unaware. Sometimes we hear of remedies for this state of things, which are worse than the disease; and what one hears of 'sex hygiene' shows that people have not a glimmering of how to handle such matters. They are occupied with trying to eradicate the evil after it has become rooted; but it ought never to have been allowed to reach that stage.


How then does Theosophy and its Râja-Yoga education deal with this question? By instilling into children at the earliest age the principle and the practice of self-control. Ordinary methods accustom the child to conform outwardly to a standard of good behavior, and the parents are satisfied to avoid looking beyond this veil; thus the bad nature gets hustled out of sight, but nevertheless grows in secret indulgence, until it becomes strong enough to produce future trouble. This is not true self-control; this is the enforcement of an arbitrary standard. True self-control comes from an appeal to the child's own higher nature, which thus becomes the governing force; and to his intuition, which thereby becomes the judge. It is the slight personal habits of selfishness, temper, indolence, etc., so often slurred over, or indulged because they take winsome forms — it is these that later grow into overmastering propensities. These, checked early, cannot grow; and thus the child is delivered from a great enemy.

Restlessness, fretfulness, bad manners, careless physical habits, are conspicuously absent from children trained in the Râja-Yoga method; which proves that their little bodies are free from the discomforts that harass indulged and spoilt children. Such details, if trivial in themselves, are an index to the general state of the child's character.

The subtil diseases and vices alluded to are the outcome of an ill-balanced nature; and in a nature that has been brought up in a well-balanced condition, they never arise, and therefore do not have to be eradicated. Only those experienced in Râja-Yoga training know to how great an extent illnesses and ailments are really faults of temper, the discomfited lower nature thus transforming itself into obstinacies and perversities, and resisting the good by illness when it cannot do so in any other way. Thus degeneration is prevented by not permitting the forces that degenerate to grow; and this kind of training will accomplish infinitely more in rooting out destructive diseases than all the treatments and nostrums in the world, which go not to the root of the evil.

UNIVERSAL GIVE AND TAKE

E. A. NERESHEIMER

 EDUCED to a plain working consideration, there are but three fundamental constituents of the vast cosmic organism, namely Consciousness, Force, Matter; or God, Idea, Substance; otherwise designated, Spirit, Soul, Body. The three are essentially one, and inseparable. Everything in existence partakes of all three, in infinitely varying proportions.

The law of life is change. In the great aggregate sum, Mind, Matter, Force, remain the same in original quantity, *i. e.*, nothing is ever created or destroyed, added to or taken away from.

The principle of reciprocity is the basis of the conservation of energy and substance. On this principle life is sustained; its absence is destruction – death. It operates alike in the physical, mental, moral, and spiritual worlds.

When the balance is disturbed, as it must be by action of any kind, a counter-acting tendency at once sets in, tending to readjustment. Matter and force represent the two incessantly active opposite powers, giving rise to the ceaseless round of combination and separation. Between action and inertia is the mysterious power of evolution, causing changes to proceed in an ascending scale, in obedience to an immutable, stupendous, intelligent plan. It calls forth life out of inert matter; gives the impulse to harmonious combinations of elements, and provides means and appropriate vehicles for the development of all forms of existence, whether object, plant, creature, or man.

Though all things change continually, intelligence is and remains the active, and substance the passive principle. The more evolved a unit, the finer the vehicle for its expression and progress. Nothing is entirely inanimate or unconscious, nor are quality and action ever absent from substance. The three fundamental constituents, 'Consciousness, Force, Matter,' being indestructible, form a veritable universal brotherhood throughout the infinite transformations which take place in time and space in an eternal round of Give and Take.

However, nothing is seen to continue for long uninterruptedly in any one line of growth without the occurrence of periodical setbacks. A rock may lie dormant in the heart of a mountain for ages, but the time will come when, like the former surface-layers, it will become exposed to unfamiliar elements, and in crumbling away, often give up its substance for vegetable support. Plants have shorter cycles. They germinate,

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expand, mature, become food or fuel, or serve other purposes, or die; to reappear in other forms; but not an atom is ever lost.

Although we have not the power to observe conclusively the future fate of the centralized energy or soul of an individual atom, whether of the rock or of the plant, yet we are justified in assuming that, in the universal economy, where no link in the chain is missing, the atom has also ample means and opportunity for preserving more than a semblance of its inherent identity on its pilgrimage through the crucibles of evolution.

Ancient wisdom avers that potentially every atom is destined to become man.

As an entity, the cycle of an atom may be short, but it is certain that other centers of consciousness need such short-cycled atoms for the building up of their constitution and development. These again become likewise units of yet other, more advanced organisms. So all — atoms, plants, creatures, and men — serve their turn in the service of graduated degrees of superior centers of consciousness.

When we come to consider man, the subject that obscures his place and purpose in the scheme of nature, though still shrouded in mystery, becomes more clear, as he exercises his faculties by his own initiative. By reason of his intelligence he is privileged to question the Gods, asking "Who are we; what are we here for?" The Gods at first remain silent, except for the mandate: "Know thyself!" Meanwhile, he finds some of his limitations by reason of his contact with natural periodically recurring phenomena, occasioned by the law of conservation; this law that with stern insistence on Give and Take enforces itself upon his experience in greater or smaller magnitudes. The results that ensue from these eventualities are sometimes obvious, but their inner workings are not so readily perceived. We have a graphic example in the disturbed conditions of our present time. A successful minority had outdistanced the masses in obtaining control of natural resources, property, industry, and commerce, from which rivalry among divers nations ensued. It was hoped to secure supremacy by means of war; meanwhile the whole social order was disrupted. The issue is a moral more than a physical one, inasmuch as the cause was unmoral — selfish — and the masses were willing, and indeed hoped, to share in the benefits of the spoils. No reconstruction will be possible by the same unmoral methods, or by any similar makeshifts. Nature will not tolerate transgression on any of her planes or domains, without proper reaction and compensation.

Other widely-differing successions of natural phenomena pass before us continuously, whose periodical significance is not fully appreciated. Regular atmospheric reconciliations; soil-exhaustion and replenishment; encroachment of tide-water, covering new tracts of land correspondingly

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receding in other parts; appearance and disappearance of continents; extreme drouths alternating with abundant rainfall, resulting in perfect averages; migrations of races of men, fishes, birds, in proportionate distribution over the earth; maintenance of the equilibrium of the sexes; prosperity and depressions; births and deaths; wars following on periods of peace and equipoise; these, and untold other recurrences, unquestionably demonstrate that there is an intelligent and constant control of the assets of nature.

Not only are the affairs of the Cosmos governed by reciprocal change and interchange, but so are also all the functions, large and small, of the human and other kingdoms subject to the same alternations of ups and downs, progress and retardation.

All sentient life is possessed of a quality that urges each unit towards self-expression. Individuals are prone to think that most of their acts are perfectly independent. However, upon examination it must be confessed that here we encounter many influences whose power continuously and almost unconsciously to ourselves modifies our ability to such an extent that complete independence is precluded. These influences color most of our ideas, beginning in early life, and they have a large part in forming our character. Very few yet even realize the existence of these influences, or succeed in controlling them. One of these is the psychology of the times in which we live; second, hereditary bias and predisposition from family, caste, early training, associates, environment, nation, and race. Other lines of influence come from currents of thought and of feeling, of the circle in which we move, also from the waves of prevailing thought and feeling in the rest of the world; and, lastly, from the trend of our own individual past ages and ages ago. All these have added their quota in making the mold of mind that characterizes our present personality — *that little self*, bubbling over with insatiable pressure for self-expression. It admits of nothing similar to itself, and the whole world-panorama appears to be moving round and round it for its own especial benefit.

Thus it comes to pass that an abnormally self-centered person is not likely to be much concerned in the universal pre-eminence of reciprocity, though it affects objects, creatures, men, and planets alike. The spirit of acquisition without giving in return, is yet too fascinating for him. Truth to tell, there is much to take — *but not for self!* All property is universal property. Individuals are only borrowers, and each and all must eventually refund that which they take for themselves, measure for measure. Nothing comes from nothing. The principle of Give and Take holds the Universe together. The more we take, professing ownership thereof, the more responsibility do we have. Says an ancient scripture:

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“Nourish the Gods, that the Gods may nourish you. Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. He who doth not cause the wheel thus already set in motion to continue revolving, liveth in vain. The Gods, nourished by sacrifice, give you wished-for enjoyment. He who enjoys their gifts without giving them, is even as a thief.”

The founders of the Theosophical Movement, and their appointed successors, have laid great stress upon the power of the mind and on the necessity of its uniform development with the physical, moral, and spiritual faculties. They have given us many valuable hints as to certain processes concerning the interblending of natural forces, which often produce peculiar and unsuspected effects. One of these teachings is that the thought-energy generated by man, which is vitalized by powerful qualities and colored by motives, good, bad, and indifferent, does not cease its action upon issuing forth from the mind, but must express itself in some form or activity. When projected it seeks, by affinity, that kind of matrix in which it can inhere, and through which it can unite with such nature-forces as are congenial to it. Its power remains more or less centralized, according to the quality and intensity of the force that impels it; whereupon it is transmuted into substance, forms, or entities, suitable for its expression. What seems to be dispersion is not the end of a thought; its properties are in reality but transformed into other conditions. Is it so strange then that the boundaries of our earth should be filled with innumerable configurations of elements, shapes, and forms of life, whose origin we cannot at once account for? May not this residuum of thoughts in a measure account for many of the bacteria, noxious germs, insects, poisonous plants, strange entities, new diseases, epidemics and the like, that encompass our pathway? Perchance the good thoughts as well as the bad ones come home to roost in some form, in the unerring sequence of mutual Give and Take, resulting from ‘harvests of former sowing.’

Cause and effect are the handmaids of reciprocity and of the law of conservation of energy.

As far as nature is concerned, the process is colorless, and entirely devoid either of favor or wrath. It is man alone, the Eternal Pilgrim, in his unripe youthful exuberance, who challenges the Law by reason of his great gift of self-consciousness. He calmly juggles with nature’s forces, thinking perhaps that all will somehow come right in the tomorrow. By degrees, as he goes along, he finds out through hard knocks that there are limits. How merciful and fair it is then that there are laws, *real inviolable laws*, through whose instrumentality we are urged on to our goal, and from whose decree there is no escape. Mother Nature is patient, very patient. Not only one chance or two does she give, but chances galore. Shall there be an end? The time must inevitably come, at some

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period of the present great life-cycle, when the evolutionary wave, in its upward course, will pass by-and-beyond the reach of those who cannot keep up with the procession. Man is a spark of Divinity, which implies his potential perfectibility, to be realized sooner or later by self-devised efforts, without nature's aid. The precious gift of self-consciousness makes him fully responsible for his thoughts and acts. Individual immortality therefore is not a certainty *per se*; it must be won by each for himself. He has received, now in his turn he must give!

According to the teachings of Theosophy, man has been protected by the powers of nature since the earliest period of the primal evolution of the human kingdom. Then came an immensely long period during which, through his endowment of mind, he developed self-consciousness and free-will. Since then, becoming gradually acquainted with his resources and limits, he lingered long, treading the while a path of least resistance and of compromise. At the present time, as a race, man is still young in wisdom and very unmindful of consequences, despite repeated thrusts and forcible reminders of his transgressions. Perchance he still indulges in a childlike reliance on some possible favor, or extraneous intervention in his behalf. He does not appear to be aware of the important fact that, by reason of his divine heritage, he is actually superior to nature. Nature is not obliged to move onward, as man is. She is the eternal dual power of the Deity in manifestation. A perfectly balanced sovereignty of force and matter in space and time, representing the deity, (consciousness) in subjective and objective expression. Of the Deity, man the ego is a spark. The whole world-panorama exists for him, and all those other sparks who have either passed through, or are yet on their way towards, the man-stage. From thence onward to the conditional goal, Perfection and Immortality.

SONNET SEQUENCE: IN TIME OF STRESS

KENNETH MORRIS

I

NO Gods move in the dark? — What then are they,
The august and somber Ministrants of Pain
That bring such potent medicine 'gainst the bane
Of pride and self and sloth, lust and decay?
When Thou thyself art gone down in dismay,
Lightless, obliterate, not to rise again —
Then may they say, *Godhood hath been in vain,*
And night hath wholly overwhelmed the day.

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Then may they say, *There are no Gods, no Stars;*
 All things are chaos and an evil dream!
But now, Thou art, the Soul; and they blaspheme;
Thou art, and takest hold upon these wars,
And we behold night with the battle-cars
 Of God's great host of Seraphim agleam.

II

Dear wounded heart of Man! Poor stricken god
 That with such anguish mourn'st thy fallen state!
 Hast deemed the tides of ill would ne'er abate?
That thou must tread the paths thy forebears trod,
Endlessly Fury-hounded, driven by the rod
 Of adverse, bitter, unappeasable Fate?
Dear heart! and art content to mourn and wait,
And call on drowsy deities that nod,

And are half numbed to stone, and help have naught
 To give, nor help at any time have given?
 — By thine own strength thy bondage must be riven;
By thine own life-blood thy salvation bought;
And with the hands that erst thy bondage wrought
 Thou shalt fling wide the embattled Gates of Heaven!

III

Fairer than any vision bard hath dreamed,
 Or any glorious deed or victory won
 In Lyonesse, Moytura, Marathon,
Or where of old time Joan the Maiden gleamed
Athwart the hordes of ruin, and redeemed
 The highest-hearted people 'neath the sun,
 When, as it seemed, their course was wholly run,
And naught might stay their utter doom it seemed —

Shall bloom God's victory now — shall dawn the day
 Upon this present darkness. None can tell
 In what resplendent bournes of peace shall dwell
Man, fashioned of what purer flame and clay,
When but this last dire night is driven away,
 And firm and final bonds imposed on hell!

*International Theosophical Headquarters,
Point Loma, California*

WAS JESUS DIVINE?

H. T. EDGE, M. A.



ACCORDING to a London telegram (August 13) two dignitaries of the Church of England have startled the religious world by declaring in the most emphatic and open manner, not only that Jesus was not divine in any special sense different from other men, but also that he himself never said he was. He may have tacitly acquiesced in the people's calling him the Messiah, but he claimed no such prerogative himself; and any statements in John's gospel which do not accord with Jesus' character as portrayed by the three other evangelists must not be relied upon. Jesus was divine only in the sense that all men are divine.

It was also stated in the telegram that this utterance was destined to arouse storms in all the pulpits and that it strikes at the very foundations of the Church of England and of the religion championed by that body. It does indeed; for if that institution is not founded on the divinity of Christ, on what is it founded, and what remains after that tenet is taken away?

One clergyman, preaching on this utterance, says that it sounds the death-knell of the Christian and Catholic churches; that, if Christ was not literally divine, he was the greatest impostor in history; and that, if he was not the son of God, the whole gospel is meaningless and unintelligible. He also flatly denies the allegation that Christ never said he was divine, and states that Christ's whole life and teaching are full of the affirmation of his own divinity. With such latitude of interpretation, we may well suspect that the wish is father to the thought.

Why are not these dignitaries expelled from the Church, as might happen in the United States or in a Nonconformist body? Easily asked; but, as a practical question, who is to expel them? Who is to expel whom? Why should I expel you rather than you me? The Dean of St. Paul's has underdug the foundations so deeply that he has reached a wide-stretching stratum large enough to support a great many other structures besides Christianity or any of its churches.

To expel anyone for heresy, it would be necessary first to define the doctrines of the body from which he was to be expelled. That would mean a conference, whereunto would foregather divines high and divines low, clergymen broad and clergymen narrow, Anglicans and Evangelicals, and sundry unclassified elements including even forms of spiritism and communism. (We see too that another clergyman of this church has

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hoisted, and had torn down, the red flag in his church; and that his bishop has been appealed to.)

The result of such a conference can be foreseen: it would make for diversity rather than unity. To expel this dean, it would be necessary to affirm that the church is founded on the divinity of Christ; and this dogma would have to be defined in a way that would cause endless controversy and menace the livings of many others.

Contemporary utterances on religious questions voice a poignant desire to find that Christianity is after all the last word of truth and the salvation of mankind; but this can only be found by making Christianity so broad that it ceases to be what it has hitherto been thought to be.

England has to consider the religious interests of a vast number of different peoples, Buddhists, Mohammedans, etc., etc.— which suggests a reason and perhaps a way of broadening the basis of religion so as to comprise all these varieties. And now, if the divinity of Jesus is to be set aside, there is the opportunity for basing religion on the essential divinity of man. Why not, instead of lowering Jesus to our level, raise ourselves to his? Base religion on the essential divinity of all men and the paramount divinity of a few exalted Sages and Teachers, such as Jesus the Christ and Gautama the Buddha?

Future delving into the origins of Christianity will certainly confirm the idea that its essence long predated the founding of the formal system, and that it is indeed a derivative of the ancient and universal Wisdom-Religion.


The center of the conflict rages around the question whether Jesus was a unique manifestation of divinity, and Christianity therefore a unique religion; or whether Jesus is on a par with other men or other great Teachers, and Christianity therefore in a class with other creeds.

So far as one can interpret the history of Christianity at present, one sees that some Teacher must have proclaimed the eternal truth that man is an incarnation of divinity, enforced it by the example of his own life, and urged his disciples to copy him. He had an intimate circle of special pupils and a larger public auditory; and correspondingly he had teachings esoteric and exoteric. After his mission was ended and he had withdrawn, his teachings were gradually made into a formal religion. This process went through many stages, and there were many warring sects; and eventually the religion became a state affair. Such is the general history of creeds.

But now we want to get back to the fundamentals of religion. And to do this we must recognise that the essentials of religion are ancient and universal; that great Teachers are many; and that the divine origin of all men is the cardinal tenet of true religious teachings.

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C. J. RYAN

 HE central figure in the three-figure picture accompanying this article represents Queen Aahmes-Nefertari, one of the most brilliant of the long and wonderful list of Egyptian queens. Her mother, Queen Aa-hetep I, the powerful and distinguished consort of the warrior-king Sequenen-Ra III who perished while fighting for the freedom of his country, lived during the troubled times of the revolution against the Hyksos, the usurping Shepherd-Kings, and closed her long and eventful life amid the restored glories of Egypt under the legitimate monarchy. She is known to have been exercising her royal prerogatives at the age of eighty-eight and probably lived to one hundred years of age.

Nefertari, her daughter, was destined to be even more celebrated than her mother. She, and her husband-and-brother Aahmes, were the first sovereigns of the famous XVIIIth Dynasty, often called the Golden Age of Egypt. The rulers of this dynasty were such brilliant and powerful personalities and have left such enduring monuments of their greatness that even after more than thirty centuries they stand out with more clearness and force than hundreds of monarchs from whom we are only removed by perhaps a few centuries. It is not likely, however, that the XVIIIth Dynasty actually approached in glory the early times of the builders of the Great Pyramid, when there can be little doubt that a far higher and more spiritual civilization existed in the Valley of the Nile. The magnificence and overwhelming grandeur of Karnak is undeniable, but nothing has been found in the remains of the XVIIIth Dynasty to equal in perfection of workmanship and scientific knowledge the construction of the Great Pyramid, and the funerary statues of some of the early dynasties are executed with a skill and naturalness unapproached in later periods when the formal conventions which are so well known had become almost universal.

Nefertari's husband-and-brother Aahmes was the victorious sovereign who conquered and drove out the Shepherd-Kings, and her youth was passed during that critical time. It seems strange to us that the laws permitted the marriage of brother and sister in the royal family, and we may possibly regard this as one of the signs of decline from the noble simplicity of the earlier dynasties, for it is generally believed that the custom was not practised before the XVIIIth Dynasty.

During the XVIIIth Dynasty woman became more prominent in

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public affairs than hitherto, and the titles of the Egyptian queens give an idea of their importance which is confirmed by the history of their reigns. "Great Royal Wife," "Lady of Both Lands," "She who is always obeyed," and sometimes, "Divine Wife," the priestess-title, are significant. The highest offices in the sacerdotal orders were held by royal princesses as well as by princes. Queen Nefertari was called "Royal Daughter; Royal Sister; Great Royal Wife; Divine Wife of Amen; Divine Mother; Mistress of the Two Lands; Great Ruler, joined to the Beautiful White Crown." The emblem of Upper Egypt was the White Crown, and it was the head-dress of Osiris as Lord of the Underworld.

With Aahmes as the joint heir to the throne, Nefertari ruled Egypt for twenty-five years, during the reconstruction period, and after his death she continued to reign associated with her eldest son Amen-hetep I. Early in his career she died, long outlived by her mother, the aged Queen Aa-Hetep I.

Nefertari's eminence and popularity were so great that after her death she was rendered divine honors for at least six hundred years. In an inscription at Karnak, King Her-Hor of the XX1st Dynasty is represented as worshiping her beside the gods Amen, Mut, and Khonsu.

Janet R. Buttles, in *Queens of Egypt*, says:

"The actual state in which these ancient princesses lived was one of extraordinary luxury, as evidenced by the vast number of their personal belongings which have come down to us. Their palaces were adorned with gold and painted with elaborate designs; their beds were long, graceful couches of braided palm-fiber and inlaid wood; their chairs, decorated with electrum, were low and deep-seated, or plated with hammered gold, and shaped in curiously Empire-like forms. A golden chair of the Queen Sat-amen was found with a cushion of pink linen stuffed with pigeon's feathers. A chariot of rose-tinted leather overlaid with gold; stands and work-boxes of gold and sky-blue enamel; vases, jars, and pots, of bronze, alabaster, gold, and blue or green glaze; articles of various sorts for toilet use, kohl tubes, mirrors and combs, pots for holding cosmetics and perfumes; lily-like cups of turquoise-blue faience; scarab-seals, amulets, and rings, splendid jewelry of gold and precious stones; all of these, and many more of a like nature, have come to the light of day from the tombs of a long buried world. . . . The gown was of white or colored lines, simple and clinging, open at the throat and ending above the ankles; or was made of a transparent stuff, a full skirt falling in many fine pleats from waist to feet; the same material, crossed over the breast and confined at the waist by a girdle tied in front, the ends reaching to the embroidered hem of the skirt. Long flowing sleeves, sandals, and a broad necklace and bracelets of gold and colored stones, completed a costume, which, as seen in the pictures of Queen Nefertari, was both graceful and elegant."

It is noteworthy that the pictures of Nefertari after her decease show her with a black or blue complexion, and it was formerly thought this indicated negro blood. This idea was proved incorrect by the discovery of her mummified body, which was found to be "the body of a middle-aged woman of average height, belonging to the white race." (Maspero) The dark color shown in the paintings is an emblematic convention indicating that she had become one of the goddesses of the dead. Osiris,

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the Ruler of the Underworld, the After-Life, is frequently painted black; also Hathor and Isis, goddesses of the dead.

The mummy of Queen Nefertari was one of the marvelous collection that constituted the great 'find' of royal mummies when the bodies of a large number of the greatest Pharaohs and their families were discovered in a secret chamber deep beneath the surface of the hills near Thebes. In 1881, when the gorgeous coffins containing the mummies were transported in a kind of royal progress down the Nile to the Bulak Museum near Cairo, the inhabitants of many villages on the banks were so much moved by the solemnity of the occasion that they followed the government vessel, the women uttering loud cries and with disheveled hair, while the men fired guns as they do at funerals. This remarkable scene is described by those who saw it as being profoundly affecting and impressive, a kind of revival or reincarnation on a small scale of the stately ceremonies that took place on the banks of the Nile thousands of years ago when a great king was carried across the river to his secret burying-place in the heart of the hills.

Unfortunately for the peace of mind of later sovereigns, barbarous tomb-robbers frequently succeeded in finding the concealed tombs, even though they were sometimes cut into the living rock for six hundred feet or more and masked with the most ingenious devices to throw the rapacious plunderers off the scent. The extraordinary collection of royal mummies, among which was that of Queen Nefertari, had been removed not long after their burials from the original tombs, which were considered unsafe after the numerous plunderings had been detected, to a specially secret crypt in which they were placed without order and probably very hastily. The new hiding-place was so successfully concealed that it defied the ancient tomb-robbers and all the mummies remained intact until our own time. In 1875 it was discovered by some peasants, but before much of value had been stolen, the priceless contents fell into the hands of the legitimate government archaeologists. The venerated mummies must have been taken from their own rock-cut tombs with infinite precautions to prevent the robbers hearing of it and crowded together without much ceremony in their new and cramped resting-place, for in some cases more than one mummy was found in a single coffin. Queen Nefertari's coffin was a very large and magnificent one and the mummy of Rameses III was found within it in addition to that of the deified queen.

It would be profoundly interesting if we could read an authentic account of the early life of Queen Nefertari, for she must have passed through many exciting adventures and trying periods of suspense during the revolutionary uprising which ended with the expulsion of the usurping Shepherd-Kings and the restoration of Egyptian freedom. But no details

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are yet known and we can only glean from the high respect in which she was held and from the fact that she retained her authority after her famous husband's death, that she must have been an unusually strong and able woman.

The black face of the deified Nefertari signified, as mentioned, her presence and dominion among the gods in the land of shades. Osiris, when depicted as chief of the Cycle of the Gods of the Dead, has also a dark face, as shown in the accompanying illustration. It is sometimes green, as in the famous Judgment-Scene in the papyrus of Ani. In the funerary texts he is always swathed in the bandages of a mummy and is called the "lord of the lofty white crown." In his hands he carried the flail or winnowing fan of dominion (the deified Nefertari has it also) and the crook of the Good Shepherd. These attributes can be well seen in the picture of the shrine of Pa-suten-sa, a scribe who lived about B. C. 2300. The bird above the shrine is the hawk of Seker, the Closer of the Day, an important god of the dead.

Seker became part of one of the Egyptian Trinities, associated with Ptah the Creator, and Osiris the god of the resurrection. Through the identification of themselves with the Divine, especially with Osiris, men were believed to obtain life in the world to come. This was the cardinal feature of the Egyptian religion; the *Book of the Dead* (properly called "The Chapters of Coming Forth by Day") is filled with this great teaching which is the basic Theosophical principle found in all ages. The story of Osiris — the Divine Man, the Savior, the Higher Self in man, through whom all who were purified would gain immortality — is immensely old; no trace has been found of its origin, though some think it was brought to Egypt from the East by the so-called 'Blacksmiths.' It is found in the earliest dynastic times and was then known to be of great age.

Two features stand out beyond all others in the Egyptian religion, teachings which were impressed upon every one, high and low. The first is that the only way to immortality is by union with the Divine, or in other words, by breaking through the illusion of personality and recognising the Christos within. Throughout the *Book of the Dead* the candidate for life and light takes refuge in the great truth that *he is Osiris* and that no harm can happen to his real Self. Hundreds of passages occur of the following nature: "O ye who open the way and lay open the paths to perfected souls in the Temple of Osiris, open ye the way and lay open the paths to the soul of Osiris, the scribe and steward of all the divine offerings, Ani, who is victorious with you."* "I am he whose name

*There is a significant resemblance here to the well-known reincarnation text in the Bible "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."— *Rev.*, iii, 12.

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is hidden, and whose habitation is holy for millions of years. I am the god Tem.” “Get thee back, thou crocodile-fiend, . . . I, even I, am Osiris . . . I was born with him and I renew my youth along with him.” “Get thee back, O Crocodile. . . . I am Osiris . . . I am Sept . . . I am Tem . . . I am Râ, who is his own protector, and nothing shall ever cast me to the ground.” The purified man, who is called Osiris, etc., declares over and over again that no harm can come to him because he knows he is divine, and partakes of the nature of the Deity.

The second feature which commands attention is that it is not mere ritual, the offering of sacrifices, the lip-service of prayer, that are essential to immortal life; the candidate for divinity must be actively employed in good works or he can make no progress in spiritual knowledge. The answers to the questions in the “Negative Confession” in the *Book of the Dead* make this very clear. Here are a few:

“Hail, thou disposer of speech. . . . I have not stirred up strife. . . . I have not sought for distinctions. . . . I have not increased my wealth, except with such things as are mine own possessions. . . . I have not acted with deceit. . . . I have not judged hastily. . . . I have not multiplied my speech overmuch. . . . I have not acted with violence. . . . I have never pried into matters (to make mischief). . . . I have made no man to weep. . . . I have not made light the bushel. . . . I have not uttered falsehood. . . . I have not committed any sin against purity.

And in the Address to the Gods of the Underworld:

“I live upon right and truth, and I feed upon right and truth. . . . I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to the (shipwrecked) mariner. . . . I am clean of mouth and clean of hands; therefore let it be said unto me by those who shall behold me, ‘Come in peace: come in peace.’”

Many similar quotations from other Egyptian writings of all ages could be given, and we can say with truth that the moral teachings of ancient Egypt are so high that no subsequent code has improved on them. Chabas the French Egyptologist says:

“Not one of the Christian virtues is forgotten in the Egyptian code; piety, charity, gentleness, self-command in word and deed, chastity, the protection of the weak, benevolence towards the needy, deference towards superiors, respect for property in its minutest details.”

So the ancient Egyptians lived for thousands of years in the light of the two great Theosophical principles — the divinity of man and universal brotherhood. And the enormous duration of the Egyptian civilization, the fact that it escaped the rapid degradation and decline of such races as the Greeks and Romans, surely point conclusively to the profound spiritual knowledge possessed and *applied in practical life* by the Egyptian people as a whole. Professor Elliot Smith, in a recent address before the Royal Society of Medicine, London, mentions a fact which throws a flood of light upon at least one of the reasons for the mental, spiritual, and

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physical vigor of the ancient Egyptians for so many thousands of years:

“At the time he began his investigations in Egypt certain French observers had expressed the view that the appearances seen in bones from some pre-dynastic bodies were due to syphilis. His own examination of the specimens, however, showed that the damage to the bones had been inflicted by beetles after death. Altogether, with his collaborators, he had examined some 40,000 bodies in every part of the Nile Valley, belonging to every period of Egyptian history; in no single case was evidence of syphilis detected. . . . In the early Christian period one example of leprosy and one of gout had been found among aliens from Syria, but none of either disease at earlier dates.—*Literary Digest*, June 11, 1921, quoting from *The British Medical Journal*

Osiris as the Divine Man, is thus referred to by Madame Blavatsky in *The Theosophical Glossary*:

“The four chief aspects of Osiris were — Osiris-Ptah (Light), the spiritual aspect; Osiris-Horus (Mind), the intellectual *mānasic* aspect; Osiris-Lunus, the ‘Lunar’ or psychic, astral aspect; Osiris-Typhon, Daīmonic, or physical, material, and therefore passional turbulent aspect. In these four aspects he symbolizes the dual Ego — the divine and the human, the cosmico-spiritual and the terrestrial.

“Of the many supreme gods, this Egyptian conception is the most suggestive and the grandest, as it embraces the whole range of physical and metaphysical thought. As a solar deity he had twelve minor gods under him — the twelve signs of the Zodiac. Though his name is the ‘Ineffable,’ his forty-two attributes bore each one of his names, and his seven dual aspects completed the forty-nine, or 7×7 ; the former symbolized by the fourteen members of his body, or twice seven. Thus the god is blended in man, and the man is deified into a god. . . . As to his human development, he is, as the author of *Egyptian Belief* [Bonwick] has it . . . ‘One of the Saviors or Deliverers of Humanity. . . . As such he is born in the world. He came as a benefactor, to relieve man of trouble. . . . In his efforts to do good he encounters evil . . . and he is temporarily overcome. He is killed. But he did not rest in the grave. At the end of three days, or forty, he rose again and ascended to Heaven.’ And Mariette Bey, speaking of the Sixth Dynasty, tells us that ‘the name of Osiris . . . commences to be more used. The formula of *Justified* is met with: and adds that ‘it proves that this name (of the *Justified* or *Makheru*) was not given to the dead only.’ But it also proves that the legend of Christ was found ready in almost all its details thousands of years before the Christian era, and that the Church fathers had no greater difficulty than to apply it to a new personage.”

In the Orphic Mysteries, of ancient Greece, the same teaching is found as to the necessity of realizing the inner divinity before real advancement can be made. With the dead, the Orphics deposited engraved metal plates containing instructions for the descent into Hades. These instructions closely resemble those of the *Book of the Dead*. They speak of certain springs that must be avoided and others that may be drunk. The candidate for light faces the guardians of the well of memory and demands water on the ground that he is himself of their own nature. He says: “I am the Child of the Earth and the Starry Sky, *but I know that my origin is divine*. Pure, and issued from what is pure, I come towards thee, Queen of Hades, and towards you, Eucles, Euboleus, and towards you all, immortal gods, *because I boast of belonging to your race*.” According to Diodorus Siculus the whole mythology of the Greek Hades was adopted from Egypt and the Mysteries of Osiris are the same as those of the Orphics.

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Plutarch says that Osiris was a universal God worshiped by all mankind under one name or another. The poet Ausonius says:

“Ogygia [Greece] calls me Bakchos;
Egypt thinks me Osiris;
The Mysians name me Phanax;
The Hindūs consider me Dionysos;
The Roman Mysteries consider me Liber;
The Arabian race, Adonis.”— *Epigram*, xxx

THE HIGHER AND LOWER SELF

A Speculation

A. J. MORGANSTERN: A recent inquirer into Theosophy.

LL who have observed human nature, either that of others, or introspectively their own, realize, I believe, the constant struggle for dominancy between the forces which the individual consciousness recognises as good or evil, right or wrong.

This has been described as warfare between the higher and lower self, or the physical and spiritual.

It seems, however, that a metaphysical definition may be more scientifically expressed, and a concept of this apparent struggle, more clear to the thinking mind, be described.

There are forces in nature — nature's laws — immutable in their operations, and not only working all of the time, but operating always exactly alike upon all things in the universe. The laws governing life operate similarly upon all life, and are respectively appreciated by that life according to its physical fineness of perception, or its degree of spiritual evolution, or both.

In the instance of human development, vibratory forces are effective according to the varying degrees of responding vibrations. An illustration of what I mean by responding vibrations is found in what we commonly call the wireless telegraph. An electric wave or note is sent into the ether as the result of the click of a transmitting key; this wave, so far as we know, passes unheeded until it comes in contact with some mechanism attuned to receive it, and then the sound is reproduced through the medium of a receiving instrument.

Regard now, if you will, millions of human entities, each the result of some one or more of these natural forces; each responsive, in some degree, to such vibrations. To precisely the extent of its development, whether physical or spiritual, does the human entity have capacity to respond.

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Those of inferior development, whether that inferiority be physical or spiritual, or a combination of the two, never heed any passing vibrations save only such as they have capacity to receive; while those of superior development remain untouched by the vibratory influences below their own developed power of perception, conception and receptivity.

Whether one speaks of the purely physical or of the spiritual part of man, regarding them as identified, but separable entities, this same relativity to the whole of matter or of spirit applies, and only the degree of development separates one body from the other, one soul from another soul, but as each develops there is always an evolutionary tendency upward, and the apparent conflict is the result of a desire to respond to vibrations representing in nature the higher development, and this seemingly manifests a struggle or conflict between two elements in one's self.

If thought be a vibratory force, then clean or noble thought is manifestly the result of increased vibration and as the aspiration of the individual entity reaches out in response to a natural law it awakens to the ability to conceive, and ultimately, to respond to these higher forces.

For purpose of mathematical illustration, let the lower or animal desires be represented by a number of vibrations not to exceed, say, five hundred in a given space of time; and higher or spiritual impulses by numbers of vibrations in the same space of time ever growing and increasing, as the thought of the aspiring entity grows more cleanly and more noble. Now divide your millions of humanity into as many distinct classes as there are entities, and each class will be found to respond to the precise number of vibrations to which its own development is attuned.

The tendency of the life-principle being to expand and develop, we find, in consequence, a constant effort on the part of each living entity to fit itself to receive the impressions of gradually increasing vibrations.

It is a fitting of one's self to be heedless of lower emotions or vibrations, and to be receptive to the higher. And when ultimately an entity has evolved to the point of ability to heed the highest form of vibratory force, it will, so far as this is cognisable by those of us in this universe, be at one with the source, and have reached that degree of perfection so as to have become, within the limits of our immediate concept, all-knowing and all-seeing, as the source is all-knowing and all-seeing.

Development is a fitting of one's self to be heedless of lower emotions or vibrations, and to be receptive to the higher. And when ultimately an entity has evolved to the point of ability to heed the highest form of vibratory force, it will, so far as this is cognisable by those of us in this universe, be at one with the source, and have reached that degree of perfection so as to have become, within the limits of our immediate concept, all-knowing and all-seeing, as the source is all-knowing and all-seeing.

WHEN THE APE DEVELOPED A THUMB

H. TRAVERS, M. A.



WE observe that a doctor, in the course of some advice on a pathological question, makes quite seriously and dogmatically certain statements about the origin and evolution of mankind, which will surely seem to most people as of a highly fanciful description. He avers that all civilization has hung upon a particular event that once took place in the history of an alleged animal creature that was the common ancestor of the higher apes and of mankind. That event was the discovery by that animal of the power to pick objects up between his thumb and first finger. He 'developed' an opposable thumb. He was thus, the doctor supposes, enabled to turn the object over and examine it on all sides. It was this new power that started his brain developing; and from that point the doctor skips all the rest and jumps at once to civilization as the ultimate result so far. And this is assumed, as a basis for argument on the pathological question; just as one might explain eclipses to some uninformed person by instructing him as to the revolutions of the sun and moon.

The idea, as far as one can gather it, seems to be that the thumb developed accidentally or casually, until the animal happened by chance to pick an object up and study it in the way described; and that then this new muscular power acted on his brain, and a train of development ensued which culminated after long ages in all the manifold powers, mental and physical, of modern man.

The idea which some scientists are endeavoring to establish would seem to be this: that, given atoms or some other kind of element or unit, and a certain fixed law which determines their actions, then the entire universe and all creatures will build themselves up mentally and physically without further interference. A monistic philosophy, in fact. Pascal says of Descartes that "he would have liked, throughout his philosophy, to be able to do without God, but he could not help making God give just a flick to set the world in motion; after that, he didn't know what to do with God." And so these people need some God to create their atom and to endow it with its properties; but after that, God can retire and leave his atoms to do the rest.

Let us try to see what happens when elements, moving according to a fixed law, are left to themselves. In the human body the result is a cancer or some such monstrous growth. A certain part of the body evades the controlling influences and starts growing by itself, and keeps on pro-

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ducing cells until a vast excrescence is formed. It is clear that, if the growth of the body is determined by a certain form, that form was not impressed upon those cells; all they could do unaided was to produce other cells like themselves. But in the body there is some higher law that modifies the action of the cells and causes them to observe certain limits.

To make his theory satisfactory, the doctor would have to suppose that his primal atoms contain implicitly the entire potency of subsequent evolution. If the mind is to be developed from the atom, the atom must contain the whole mind wrapped up in some latent form or seed. Otherwise it would be necessary to call in the interference of some external power to check and direct the evolution.

Granted that there ever was such a creature as is supposed, the common ancestor of the apes and ourselves, then his development would seem to have been the unfolding of a plan conceived beforehand in its entirety. It seems inevitable that the mind was there before, behind the scenes, directing the movements of the animal and causing him to take the steps he did take. In fact, the reason rebels from the idea that intelligence is an ultimate product, never in contemplation at the beginning, but produced undesignedly and unexpectedly as a result of the workings of atoms impressed with certain powers and properties. Yet this seems to be what some people are trying to prove.

So far as our present remarks have gone, the question of the truth or untruth of the Darwinian hypothesis has not seemed to matter. And indeed, if we should grant every detail of that hypothesis, the wonder of evolution would remain as great as ever, and would stand in need of other hypotheses to supplement it. For in truth it explains nothing of that which is most vital and interesting to us. The most it can do is (granting its accuracy) to indicate a series of results, to show us the road we have come. But we have ever before us the awful mystery of our own mind and of the great intelligence of Nature, which we see operating around us in such countless forms. All this makes the Darwinian hypothesis seem of trifling importance.

If the Darwinian hypothesis is made use of in an attempt to prove that man and all Nature can be fully explained on a materialistic basis, without the aid of any spiritual power, such attempt is hopelessly doomed to failure. It is only by shutting himself into an artificial world of ratiocination that a man can satisfy himself with such ideas; and meanwhile he goes on living in the real world a quite independent life.

It can never be shown that the peculiar quality of self-consciousness which sharply distinguishes man from the animals can be evolved from the animal consciousness; for that element is either present or absent. No spark of it is ever seen in the most intelligent animal; nor is any man,

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however low in the scale ever without it. It is a separate faculty, which, at some time or another, must have come into (descended into) the nascent man, thus bringing into existence an entirely new order of life.

This kind of science deals liberally in conjecture, on a very small basis of ascertained fact. Its foregone conclusions bulk largely in its reasoning. In fact the method pursued by these theorists is the polar opposite of the method which they are assigning to nature: for with them the plan comes first, and the details are fitted in afterwards; while they are imagining a kind of evolution in which there is no plan at all, but merely a series of accidents.

Evolution can never proceed by accidents; the plan always precedes its fulfilment. And a plan exists in a mind. The familiar analogy of the architect and the house is quite pertinent here. The theorist of evolution is like a man who sees the building going on, but knows nothing of the architect and his plan; and he tries to prove that the ultimate form of the house is determined by the shape of the bricks and one or two rules as to how they shall be joined to each other.

The peculiar self-conscious mind of man is a thing that has existed from before the physical evolution of man began; and the physical evolution of man is merely the visible fulfilment of a plan already preconceived. Man is made a physical being in the image of a grand type. In a way this is true of the evolution of all creatures; for before the physical organism can grow, the invisible plan must have pre-existed. Behind the germ in the seed it lurks and determines the form of the future tree. But in man this is true in a special sense; for man is not merely a continuation of that line of evolution which leads up to the animals. In the scale of organic beings there are continuous and discrete degrees, just as there are in the geological strata; and thus we have to divide this scale into kingdoms — the mineral, vegetable, animal, etc.

Physical and visible evolution is only one kind; there are other kinds of evolution going on all the time. Many theorists are making the mistake of trying to represent their little bit of knowledge as the whole thing. We do not wish to deny science any truths it may have discovered; we only wish to add a great deal more. A thing which is true in one sense may be false in another; for, though it may be true, it is perhaps not the whole truth; and, if accepted as the whole truth, it becomes thereby an error.

The ideas of man, and after that his conduct, are very greatly ruled by impressions and habits, as advertisers know. All this insistence on the purely physical side of man's evolution is creating the impression that man has no other side, or that any other side is of comparatively slight importance.

The primitive instincts which man possesses in common with the lower

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kingdoms would never suffice to lead him onward in the scale of evolution, but would speedily lead him downward. It is always some higher power working in him and counteracting the instincts, that leads him on. He may burst the fetters of religious dogmatism, only to deliver himself into the bonds of a scientific dogmatism; but eventually the light of truth will triumph in him, and the Soul assert its real nature and power.

THE EVOLUTION OF INFANT PRODIGIES

LYDIA ROSS, M. D.



THE modern scientists naturally would be about the last of the intellectual group to believe it possible that "a little child shall lead *them*." However, now that many unaccountable feats of various 'infant prodigies' are being recorded in the daily press and in current reviews, their presence in our midst may well lead to some revision of accepted theories of human make-up. As the prodigy-problem stands, there is a noteworthy and uniform lameness in the proposed explanations of these marked exceptions to the rules confidently laid down by psychologists.

The explanations offered fall far short of explaining the ability of untrained children to do easily and well certain kinds of creative and imaginative work which are classified scientifically as the normal product of study and experience. Here the child is not only 'father of the man' as he will be, but, along one or another line, he is already master of his seniors.

The fact is, these unusual youngsters reverse, off-hand, the established order of popular guess-work about evolution. Without waiting to evolve wisdom from knowledge put into them in due form, they upset the classic relation of pupil and teacher by a spontaneous output of genius from some unclassified source. Thus they make a situation of 'relativity' which even Einstein must admit is scientifically as unprovided for as, socially, were the reversed relations of deposed European rulers and their former subjects.

Everyone knows about the Polish boy, Samuel Rzeszewski, who has defeated European and American groups of the world's chess-champions. Here the facts quite overtop the theories concerning them, just as the lofty giraffe at the circus calmly overlooked the nonplussed farmer's decision that there "ain't no such critter." In spite of the theory that there is no rule for evolving off-hand a superchess-player out of a mere child, Sammy remains "the whole show," according to the reporter.

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Doubtless the expert players who met the lad in these tournaments — like the commenting editors and reporters — did not realize how their defeat reflected discredit upon the stock theories of human evolution. In considering these theories, one may omit the passing Darwinian hypothesis, which Mme. Blavatsky shows in *The Secret Doctrine* to be unproved because unprovable. The accepted teachings, broadly stated, make out man to be the functional product of his own body with its hereditary traits, plus the stimulation of his environment. Science, finding that the new-born has neither language nor logic, though already equipped with active muscles, lungs, liver, etc., proceeds to classify the coming mental and moral creature as merely the composite functional expression of his organs. Thus summed up, and given a time limit of one lifetime only, the experience of earthly existence amounts to nothing more than a brief metaphysical organ-recital, so to speak. Even without insisting upon an ape as ancestor, this makes immortal man the offspring of his own animal body, handed on to him by his forebears, and evolving human traits by reacting to the 'kinetic drive' of his muscles and to the stimuli of his surroundings.

Of course, these stock evolutionary arguments are properly long-spun, abstruse, and involved; and they offer about as satisfying and clear an idea of human destiny as the old theology did. Not that modern evolutionists argue in theologic terms; far from it. Science eschews old-fashioned beliefs; and yet there is a strong suspicion of an old camouflaged creed under the teachings on evolution. Any one who has had a course in the pious fables about being a born sinner, with a personal devil to blame if you live up to it, and ready-made spiritual evolution for the asking, may find a familiar ring in the re-vamped theories of being the negative product of an animal body and of outside things generally. Both teachings are closely akin, in belittling the incarnating soul with a debased beginning that means nothing much, and journeying on a destiny that is doubtful, if not finally disastrous.

What practical bearing have the foregoing schemes upon the outstanding problem of the prodigies? Upon the other hand, what is there in these unusual cases not wholly accounted for by the ancient truths of Karma and Reincarnation? Here, the incarnating soul, involved in the organic matter of a childish body and brain, may be well matured along certain lines of earthly experience in past lives. In that case, the deathless soul, always more vividly conscious than the new personality's brain-mind, brings over this acquired power to express some special phase of its innate knowledge, which appears as genius. Wholly in keeping with this idea is the unexplained fact that the prodigies display their special gifts *before* the mind has had time or training enough to work out such a result. Moreover, the brain-mind acquires knowledge by its normal function of

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reasoning; whereas the swift awareness of the soul's intuition marks

“that which in thee shall live forever, that which in thee *knows*, for it is knowledge.”

The real self, crucified in the flesh by the limitations of matter, enjoys a more liberated sense of selfhood in the free expression of artistic, scientific, or other ability. The spiritual creature, having become involved in the illusive mazes of matter to gain self-consciousness thereby, evolves by gradually working its way out of material limitations. Thus it slowly regains its original state, plus new material powers. Just as the civilizee is more wholly human than the savage, so the prodigy or the adult genius is more perfectly human in his special line of development than are his fellows, or, indeed, than he himself is in his weaknesses. There is nothing abnormal, uncanny, or repellent about the feats of the prodigies. These performers evidently feel the unusual naturalness and freedom with which they impress the onlookers. While still unspoiled with adulation, they often display a certain poised absorption in their work. For the time being, they seem to live in a mature inner reality, which is in contrast to a personal childish impulse to ‘show off’ some cleverness.

The soul could express itself equally well in every line if, in other lives it had evolved an all-round perfection of expression. The practical possibility of this rounded-out individual character is seen in cases like Saint-Germain and other historical characters, besides the many World-Saviors who typify perfected humanity. Unfortunately, we hear far more about the ancestral ape than we do about human perfectibility. Somehow the popular theories leave the tangible facts at loose ends. The hypothetical missing link receives far more attention than the relation of things very much in evidence. Science sees no link between the evolution of the prodigies and that of the world's Great Teachers, since it leaves reincarnation out of the evolutionary reckoning. Nor does it recognise the ever-present fact of duality in discussing the so-called ‘insanity of genius.’ The only satisfactory explanation of this stock phrase relates the badly-balanced genius to his erratic development in past lives.

The embodied soul, slowly evolving out of blind matter into its original divine consciousness, does not proceed by leaps and bounds. Each one must ‘work out’ his own salvation, in a continuous process which takes up the thread of earth-life just where it was laid down. The real evolutionary impulse is the soul-urge to fulfill the law of its own being; and each must reap what he sows, life after life. That prodigies do not always fulfil, as adults, the promise of their early years, is not surprising, since the fact of duality is not recognised in education. The unsullied child-nature is often a more translucent shrine for emitting spiritual light than the denser body and brain of sophisticated maturity. Indeed, the helpless

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new-born brings with it a rare atmosphere of potent and indefinable charm that appeals to many besides the devoted mothers.

However, the very clever child, like any other, unless trained in self-discipline, is subject to the ambitions and self-indulgent impulses of the lower nature. With selfish motive behind action, the individual does not rise to the finer and higher levels of impersonal thought and work. Thus, in time, the lower nature, perhaps through subtly refined methods, crowds the soul aside and limits its free expression. This is where the animal side of dual human nature shows its real relation to the monkey-type, which grows more surly, irritable, and stupid with age. It is significant that in our materialistic civilization, unlovely and uninteresting old age is so common that its naturalness is taken for granted. Here the long-ignored soul, benumbed with inactivity, can only wait for its release by death. Little is left active but the self-absorbed lower nature and its personal wants. Instead of this, the human years should ripen with increased poise, serenity, and wisdom, as the physical nature gradually releases its hold on the real man. Senility does not normally end a lifetime spent in cultivating the finer forces of nature and human nature. The prodigies would not degenerate if their education helped them to evolve the real self who is involved in organized matter.

If the Theosophic view of the soul as the evolutionary force is unfamiliar, at least it leaves none of the facts unexplained. It reads new meaning into the current reports of the masterful infants before the public. A recent *Delineator* has an illustrated page of 'Musical Prodigies.' The types vary, as do the nationalities; but all the childish faces have a look of poised earnestness and a conscious certainty, as if something within knew very well what it was about. The text says, in part:

"The child-wonder, making harmony with the facility of an angel, has been a romantic tradition since the night when young Mozart's astonished parents found him seated at the piano. He became a great artist and composer; so too did Liszt and Schumann and our own Josef Hofmann. They were prodigies destined to be great artists; they were not merely precocious. Musical New York had last year a season of baby *débutants*. Time alone will tell whether the talent now so amazing will grow into a mature genius or fade the way of a mere precocity. . . .

"Sammy Kramar, seven years old, a violinist of promise. The violin has been his only interest since he was three, and he has mastered concertos and what not with an audacious certainty. . . . Jerome Rappaport has a fine and serious brow for one so young. He made his *début* at eight, and although his feet couldn't touch the floor, his fingers conquered Chopin and Debussy. He began to play the piano when three and a half, and when he was four his serious studies commenced. Lately he astonished that great artist Rachmaninoff with his technique. He plays from memory. . . . The Hilger sisters, Crete, Marie, and Elsa, lately arrived from Czechoslovakia. Their instruments differ, but they get along harmoniously on the concert stage. They are good alike as soloists and in ensemble playing. Whereas before they booked Prague and The Hague, they now tour New York, Albany, and points west. . . . Mildred and Eugenia Wellerson . . . are twins . . . they dazzle the concert stage with their performances on the 'cello and the violin. . . . Ervin Nyredghazi is really the child champion.

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He . . . began to play by ear at the age of three. At five he made his début at Fiume — a stormy beginning. At six, Ervin composed a serenade for the 'cello. As a small boy, he played all over Europe, and last winter, at the age of seventeen, he came to New York, where, with the New York Symphony Society, he played Tschaikowsky's Second Concerto. The audience recalled him eight times."

Note the comment upon Sammy Kramar's "audacious certainty" in handling the violin — evidently an acquirement harking back of his juvenile seven years in his present body. His certainty marks the soul's memory of well-learned lessons in past lives, as does that of Jerome Rappaport, who "plays from memory."

Another review discusses the young artist, Pamela Bianco, an Italian-English girl, who began drawing at five years old, and is famous in two continents at fourteen. Her father says she is self-taught, having had no teacher in drawing or painting. She is a normal girl, almost indifferent to the honors heaped upon her, and besides helping her mother in domestic tasks, has many practical interests. The reviewer adds:

"Painting is unlike music in that it has no such positive basis as the physical laws of harmony. Infant musicians of talent have been common, their art is abstract, and their powers are related to what some psychologists still call the subconscious. To some extent this is also true of decorative art, and the designs and color-schemes produced by young children, as by primitive races of people, are often beautiful. At a time when the primitive appeal is popularized by various forms of 'new art' it might be possible to discover youthful prodigies where they wouldn't be seen in more conventional days."

The Springfield Republican says:

"Young Miss Bianco's paintings, however, are said especially to please because of their imaginative quality. Perhaps quality of fancy would be more descriptive. If so she might be classed with the child author, Opal Whiteley, whose quaint musings have an undoubted charm, if their literary quality is not so obvious. In her company would also be the very youthful poets whose mature work, after experience with life and the necessity imposed upon maturity of conscious intellectual effort, does not realize what had seemed to be early promise. But it is a pleasing company, and not of the sort -- pleasing as that may be also — which at the age of seven conquers the masters of chess and lectures on the fourth dimension."

If, as the review says, painting, unlike music, has no such positive basis as the physical laws of harmony, what is the meaning of current scientific reports of sound being translated into form? And as different colors are based upon the varying rates of vibration of the rays of light, why not expect a basic relation between harmony of color and harmony of sound? The recognised harmony and discord in both must have some corresponding relation. Then, in saying that the art of infant musicians is abstract, and their powers related to the subconscious, do not the feats of all the prodigies give individual expression to abstract phases of the overshadowing truth in the universal mind? Any performance of that impersonal quality which eludes mere technical definition, reclaims, in

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degree, its heritage of power and knowledge from what Emerson calls the Oversoul. Again, any enlarged and liberated expression of the 'sub-conscious' realm, argues for an imminent sphere of consciousness in human make-up other than the physical or the intellectual.

By the way, the various bizarre forms of so-called 'new art' do not mark the work of the prodigies, most of whom are wholesomely childish in general make-up. The distorted and discordant phases of cubistic and futurist work, which seem to give sound and form to the unbalance and restless confusion of modern civilization, are not common either with the prodigies or the uncivilized.

The beauty of the designs and color-schemes "produced by young children, as by primitive races of people," has more than a passing interest. In both cases there is an inner memory of past achievement. Both point to Karma and Reincarnation. As *The Secret Doctrine* explains at length, the arts and sciences as well as spiritual knowledge, were taught to infant humanity by divine Teachers and Instructors; "and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars." That some of the primitive peoples are the degenerate descendants of the early races who are still suffering from the karmic reaction of misusing their great knowledge, is hinted at in their traditions. Moreover, many of them also have an undeniable knowledge of the use of nature-forces, or 'black magic,' which modern science can neither explain nor duplicate. Just now the travelers and authors who are focusing public attention upon the cannibals and other South-Sea Islanders, are revealing much between the lines to one who reads the text Theosophically. Space here does not permit a linking up of the facts of the case with Mme. Blavatsky's teaching that researches and discoveries in archaeology and ethnology will corroborate *The Secret Doctrine's* racial history of the incarnating soul.

It is a far cry from living cannibals and child-prodigies to the Golden Age at the dawn of earthly existence. Yet the unthinkable millions of years are linked together, even as a simple 'tale that is told' of Reincarnation and Karma of the soul that *knows*. Carlyle says truly:

"The great antique heart, how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. . . . A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else — it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

SOME NOTES ON GREEK PHILOSOPHY

F. C.

IT is impossible in this short paper to deal adequately with the question of Greek philosophy, and I shall therefore confine my remarks to an attempt to trace the more exoteric phase of the development of the philosophies. To discuss the esoteric would lead us into the realms of mystery and mythology.

A philosopher, according to Pythagoras, is a 'lover of wisdom,' therefore we shall expect to find in our discussion of Greek philosophy, that those whose names stand out are either exponents of or seekers after Wisdom. The Greek philosophers aimed at attaining to truth, that is, to the possession and understanding of divine truths whereby man becomes one with his divine nature.

It is interesting to note that a modern authority, Professor Farnell, points out that the religious spirit of the Hellene is free from sentimentality and servility and "has no extravagant proneness to ecstasy." He goes on to say that, "his," *i. e.*, the Hellene's, "religious enthusiasm tended to express itself in measured movement, orderly music and song. The gulf between him and the divinity did not appear to him so vast, the divine nature so ineffable, so far away as to crush him by his own unworthiness." Greek worship was therefore pure and solemn, expressed in forms that were for the most part at once beautiful and elevating.

Thales of Miletus in Ionia was the earliest of a group of philosophers known as the Cosmologists. He, with Anaximander and Anaximenes, speculated as to the first material substance or principle. "Thales," says Cicero, "assures us that water is the principle of all things, and that God is that Mind which shaped and created all things from water." In this connexion, H. P. Blavatsky tells us that water represents the duality between the macrocosmos and the microcosmos, and the unifying spirit, the evolution of a little world from the universal cosmos.

Anaximander claimed that "the heavens and all the worlds they contain have originated from no element but from the Infinite. He tells us that all things rise and pass away as is ordained; for they make reparation and satisfaction to one another for their injustice according to the appointed time"; and Anaximenes retaining the idea of infinite substance as the essence of all life, identifies the universal element as air, and holds that "animals developed out of frogs that came to land, and man out of the animals." In other words he taught evolution.

He was the last of the Milesian philosophers, for the Persian invasion extinguished free inquiry among the Ionians, and we must turn to their

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new homes in the western Mediterranean for the next great thinkers. The first and perhaps the greatest of these is Pythagoras. We are so familiar with much of his teaching that we need make only a passing reference to it. He combined mysticism and science, and aimed at an application of wisdom to the moral and intellectual lives of individuals and the State. Many references are made by H. P. Blavatsky to his mystical teachings on music, mathematics, reincarnation, the infinite laws, etc. One important aspect of his teachings had a great influence on Greek life and thought, and that was his system of opposites — the limited and unlimited, the one and the many, light and darkness, good and evil, etc.

Heracleitus of Ephesus carried the teaching one step further. For him the primal substance, fire, preserved its identity through all transformations. The opposites were but aspects of the one, the dual aspect being the law and life of things, the springs as it were which make the world go round. One notable remark of his: "A man may learn and learn, and yet remain a fool," emphasizes the necessity of seeking wisdom rather than head-learning. The philosophers named are the chief ones of the seventh and sixth centuries B. C.

During the seventh century Greece passed through a very difficult and complicated political crisis — great unrest was felt. A new factor entered human life — metal as a means of interchange was discovered; further complications of the relations between man and man sprang into existence, and the terrible expedient of debt-slavery came into being. Just at the darkest hour, the Delphic oracle began to speak. It proclaimed the great teaching of self-control, and that in order to exercise true self-control knowledge is necessary, therefore — "Man, know thyself." Such was the real message of the oracle, and because wise, patient statesmanship was the need of the age, we find the Oracle proclaiming what the Greeks knew as *σωφροσύνη* — moderation, gentleness, control. On being asked "How can I be moderate when men rage furiously around me?" the answer came: "By gentleness, by controlling your temper, by thinking good of men and not evil, by cultivating thoughts and habits of mind which *save*, instead of those which excite and corrode." Some of the problems with which *we* are faced might well be solved by the application of the Oracle's wisdom.

For several generations the Delphic Oracle was the greatest spiritual and temporal power in the Greek world, and by its detailed directions it helped many of the diseased states to recover health and strength.

During the fifth century — the greatest of the Athenian age — unscrupulous priests controlled the Oracle. Its work was done; a new phase of thought was developing. Empedocles introduced a new force

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into nature under the name of Love — which in many ways is allied to what we call universal gravitation. He taught that at some time love will become victorious and dominant, reconstructing a perfect sphere out of the disruption caused by strife.

Anaxagoras and Diogenes of Apollonia conceived the present order of things to be an evolution from primordial chaos. A differentiation was brought about by *Nous*, “which,” says Anaxagoras, “is the thinnest of all things, and the purest, infinite, mixed with nothing, alone itself by itself, having all knowledge about everything.”

Philosophy at Athens has a particular interest, introducing as it does the great figures of Socrates and Plato. Socrates, whose aim was the regeneration of the state and the community, is, as Shelley has it, the Jesus Christ of Greece. He accepted no fees for his teachings, he founded no school, but he left profound philosophy which his pupil Plato developed and recorded. He endeavored to prove that it is reasonable to sacrifice what seems to be one’s own good for the good of the whole community. His object was not to impart a positive system, but to create in man the desire for wisdom and the knowledge of right. “A man who knows what is right, must always do right, a man who does not know what is right cannot do right.” He therefore showed man how to reach wisdom and truth by reason; he neither denounced nor dogmatized, but appealed to his hearer’s reason.

There is no conflict between good and expediency in Socrates; he not only reasoned but practised “that we must not take any account of death, or of any other evil which may be the consequence of staying here, but only of doing wrong.” His whole conduct rested on the seeming paradox that “Virtue is Knowledge.” It is difficult to render the Greek word — ἀρετή. Virtue is one translation, but Socrates probably meant the excellence and perfection of man. He is emphasizing the eternal truth of man’s essential Oneness with the Divine, and the utter impossibility of wrong action — man having attained knowledge of that truth.

Plato, Aristotle, and the Neo-Platonists cannot be dealt with in this paper, but I should like to conclude with an extract from one of Plato’s *Symposia*. The speaker is supposed to be Alcibiades, a young, brilliant, but uncontrolled well-born Athenian. He is speaking of Socrates:

“For he cares not for mere beauty, but despises more than any one can imagine all external possessions whether of beauty, or wealth, or glory, or any other thing for which the multitude felicitates the possessor. But I know not if any one of you has ever seen the divine images which are within. I have seen them and they are so divine, so wonderful, that everything that Socrates commands surely ought to be obeyed even like the voice of a god.”

SLEEPING AND WAKING

EMILY LEMKE-NERESHEIMER

DOES it not seem strange that almost one half of man's life should be spent in sleep, and that he should know and think so little of that portion of his existence? When a man speaks of life, he invariably alludes to his waking hours, and when he lies down at night, to lose himself in oblivion, he is to all intents and purposes -- and truly as far as his consciousness is concerned -- for a time dead. Yet, wonder of wonders, with the morning light he awakes again to a perception of himself, surrounded by his own peculiar circumstances and experiences, good and ill.

But where was he during the hours of oblivion, when the body, the outer man, was at rest, and he was undisturbed by chaotic dreams or fleeting visions? Where then was his individual consciousness? For truly all life is consciousness. Every atom is endowed with it. There is no such thing as inert matter in the economy of Nature; though man and only man is endowed with self-consciousness, by means of which he may realize his divinity and claim his birthright of wisdom and power. Alone through his own efforts can he gain this knowledge, and claim his prerogative to enlarge his vision and turn his eyes in whatever direction he wills.

Nothing exists for him but just that which he cognises at the moment, whether in the waking or in the sleeping state. That which he actually experiences is the only reality that exists for him for the time being. All else, as far as he is concerned, is non-existent, latent if you will, dormant in a subconscious or superconscious state.

Our dreams are as real to us while they last as our waking experiences. Often, upon waking from a deep sleep, we seek for our identity which had been lost; we positively have to find ourselves, and to recall to mind what and where we are. We ourself comprise the thinker who is trying to find himself, and the self he is thinking about.

After waking, this thinker can so lose himself in the personal self, in which his thoughts are centered, that the consciousness of his real identity disappears. He drifts along through his waking hours with the tide of the world's illusive thought and feeling, as in a day-dream, and this drifting characterizes his night-visions also.

Only in our waking hours, however, can our thoughts be purposeful, consciously directed by the will and expressed on the plane of causes. There, and only there, are we in full possession of all our physical senses, organs, and faculties, the instruments with which physical nature can be

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controlled through knowledge gained by the experience of this material plane.

During the hours of sleep our thoughts undergo a process of partial digestion. Upon waking we often bring back with us the solution of unsolved problems and of questions that have been in our minds during the day. How can this be accounted for? Does it not seem that we must have faculties other than those of the brain-mind, which faculties, in spite of our apparent unconsciousness during sleep, enable us to contact states of being in which the soul becomes aware of truth by direct perception rather than by the more laborious and lengthy processes of logic and of reasoning?

Experience and self-analysis will also teach us that the more we refine our physical make-up, and strengthen our spiritual faculties, the more possible do we make it for the spiritual and immaterial, which reaches us from the highest principle during sleep, to impress the mind of the outer man when the brain-mind and other senses and organs are at rest.

In our waking hours we can mostly determine what the nature of our dreams shall be. It is then that we create the visions of our sleep. This is different from that deep sleep during which the spiritual senses, more or less latent during the day, can function unimpeded upon higher planes.

The dream-state is a mere condition of transition between the waking state and deep sleep, and the more we lift our thoughts in aspiration during our waking hours, the more our dreams become tinged with their peace and joy. On the other hand, when we become immersed in things material our dreams become infused with the thoughts, emotions, and desires connected with the material world.

It is difficult to know what the state of dreamless sleep may be, when the soul is free from the personal life. During the day our consciousness and will may seem more purposeful, more real, because both are objective to us through the instrumentality of the brain-mind and physical senses; but we are only aware of what consciousness and will are in the state of deep sleep by their reflexion upon our dreams and our waking thoughts. As Mary Stewart Cutting has said,

“I go into the Land
Where what is unreal is real.
Where that which can not be seen is visible,
And that which is afar knocks at the heart,
Where that is heard for which there are no words:
It calls into being, from the impassable rock,
The white-flashing, life-giving waters of courage.”

In a commentary to the Vedânta-Sûtras, the sage Śankarâchârya says:

“As one dreaming is not affected by the illusory visions of his dreams, because they do not accompany the waking state and the state of dreamless sleep, so the one permanent witness

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of the three states is not touched by the mutually exclusive three states. For it is a mere illusion that the Highest Self appears in those three states, not more substantial than that of a snake for which a rope is mistaken in the twilight."

As we see, Śankarâchârya calls the three states of waking, dreaming, and dreamless sleep "mutually exclusive states." That is to say, only one can prevail at a time. A little observation will, however, soon reveal to us that the various states of consciousness act and interact upon one another, and all three depend for their existence upon the Highest Self,—the one "Permanent Witness" of all.

Hence waking, dreaming, and deep sleep are states of transitory illusive consciousness, of which the Real Self is the unchanging Cogniser. The more permanently the soul, the thinker, is able to maintain this knowledge of his identity with the Real Self, the more he will be able to establish a continuity of consciousness through them all.

The short cycles of our days and nights reflect the greater cycles that proceed in ordered succession in the life of the macrocosm. "As above, so below," from the greatest to the least, the same immutable laws rule the Universe. The effects of all causes must finally find expression upon the material plane. The pendulum moves to and fro, from the seen to the unseen, from spiritual to material; its swing cannot be arrested.

An analogy has been drawn by our Theosophical Teachers between the states of sleeping and waking, and those of birth and death, in individuals, nations, races, worlds, and universes, whose creation, subsistence, and reabsorption is called the Day and Night of Brahmâ. On the physical plane, consciousness is conditioned and bounded by the limitations of material existence. The embodied ego is hemmed in on all sides by physical conditions and perceptions which cause it to lose its clear vision of truth. All actions, emotions, and thoughts, when centered in the personality, are but a passing phantasmagoria — *Mâyâ*, truly, "the stuff that dreams are made of." Hence this ever-changing consciousness that constitutes what we call life has been likened to the bonds of slumber from which the soul awakens to life eternal, after having passed through the "valley of the shadow of death." Theosophical writings have much to tell us of the consciousness of the ego when liberated from the slumber of earth-life. They tell us that it passes through a condition analagous to the dream-state, and then enters what to our embodied consciousness appears as deep sleep, but which in truth is an awakening to real life. This may be seen by the following quotation from an ancient scripture:

"When the individual soul, which is held in the bonds of slumber by the beginningless *Mâyâ*, awakes, then it knows the eternal, sleepless, dreamless non-duality."

As to the condition of the reincarnating ego upon its return to earth-

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life, after the period of rest corresponding to sleep, we read further:

“Whatever these creatures are here, whether a lion, or a wolf, or a worm, or a midge, or a gnat, that they become again,”

by which we may see that, whatever the level of consciousness is that the entity has reached when passing into brief slumber, or the longer sleep called death, to that will it again awaken, until it finally, in man, becomes aware of its power by self-devised efforts to become a conscious purposeful worker, and the creator of its destiny. As he grows more permanently capable of maintaining unbroken the knowledge of himself as the cogniser of the personal consciousness, man will become more fully cognisant of all planes of being, watching as it were from above his descent into embodied existence, and his passage through the states of dreaming, deep sleep, or other conditions of such transient and impermanent nature. He will judge and view all in the full light of perfect knowledge, and from the standpoint of what is described as the “eternal, sleepless, dreamless non-duality.”

MORE LIGHT

R. MACHELL



ORE light! The cry is often uttered in the silence; and it expresses the yearning of the soul for a more fitting means of self-expression than is afforded by this clumsy body with its unilluminated mind. The soul incarnate is imprisoned in the darkness of the human mind and cries for more light. The mind hears the cry and adopts it as its own, clamoring for knowledge which it cannot use and for instruction which is generally already within reach unrecognised.

The mind is a hypocrite and tyrannizes over the imprisoned soul which has not yet been liberated by the lighting of the true heart-fire. For in man are many fires, and many kinds of light, not all of which are truly luminous. The mind is a deceiver and tries to serve two masters: the spiritual man and the animal man. Sometimes it succeeds in making the animal man believe it is the spiritual self, the source of all light. In that case it does not want more light, for it knows that when the sun rises the tallow-candle ceases to give light and is despised as a poor substitute.

When the soul cries for more light, it is spiritual light that is demanded and this the mind cannot give unless it becomes like a mirror, still and unmoving to reflect the sunlight of the divine Self in its passive surface.

But the mind is more restless than the wind. Who can control it?

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Who can make smooth its ruffled face and hold it subservient to a master-will?

The sun shines all the time; and the lake reflects the light broken into innumerable images of ever-changing form, while the wind makes merry with the water's futile efforts to remain unmoved. And the ripples may be lashed to fury of wild waves and the lake may lose all resemblance to a mirror while the storm lasts. The sun shines on above the clouds and man thinks he wants more light. The mind is like a lake that stirs at every breath of passion; its images are broken and confused when the winds of desire and anger sweep through the heart. Then too the fires of passion flare up and their light is reflected in the mind in similar chaotic forms, and seems to be the source and origin of the fiery breath itself.

But the desert-wind that blows across the lake comes from another source. And who shall say where the wind has its origin? The air is everywhere, and heat and cold are everywhere, and the winds rise and rage or flutter lightly over the still lake without the water knowing whence they come; certain it is the lake did not produce the wind that stirred its surface; nor does the mind produce the passionate breath that whips it into waves.

The mind of man is quite ambitious, claiming responsibility for thoughts that are no more its own than are the ripples on the lake. And yet it has been said the mind must be controlled. How can the water be stilled when the wind blows? Oil may be used effectively for a limited area, truly, but while the storm lasts the water will be disturbed. The source of the disturbance is the wind. That must be controlled, or the disturbance must be accepted.

The navigator studies the tendency of the wind and its effects and regulates his sailing accordingly, accepting wind and storm as part of the business. So too the wise man is not wrecked by a fit of anger, even if the breath of passion does disturb his mind. He does not think the sun has died or is burnt out because the clouds shut out its light. He puts his lantern in a sheltered place and 'sits tight' till the storm is past. Some storms he may avoid entirely by knowledge of the paths they follow; and if he should be caught by an unexpected hurricane he will adapt himself to the peculiar condition and learn a new lesson from the experience.

Ascetics have sought so to control the mind that it may be a perfect mirror in whose surface will be reflected the image of the divine; others have sought to disassociate themselves from the mind with its storms and its uncertain calms, seeking union or identification with the spiritual self, the 'true sun.' The Taoists seemed to see the chief impediment to the attainment of illumination as the *desire* for this great achievement and the efforts made for its accomplishment. Tao could not be reached by

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effort — and why? Simply because Tao is impersonal, and the desire for more light is personal. So the fiercer the desire for light the greater the darkness.

“Suddenly I was aware of the heart of Tao

But if I had only striven and searched and prayed,
And had not gone forth where my fancy led me, how
Should I so have suddenly come on the heart of Tao
There where the brook comes down in a white cascade?”

Another poet saw the failure of human effort to accomplish its aim as a paradox of destiny when he wrote:

“He that cries for liberty
Faster binds the tyrant’s power,
And the tyrant’s cruel glee
Forces on the freer hour.”

The hindrance to the light is not in the source of light but in the veils that inclose the beholder, and which he persists in attributing to the Lord of Light who turns away his face or veils it from his worshipers.

But the mystics understood that the attainment of illumination meant the complete forgetting of the personal self in the universality of the divine. “Man, know thyself!” said the ancient oracle.

So the worshiper puts barriers of thought between himself and the divine, insisting on his imagined separateness, when he prays: “Unveil the face of the true Sun, now hidden by a veil (or vase) of golden light; that we may know the truth and do our whole duty as we journey towards thy sacred seat!” This self-abasement was seen as an offense against the indwelling divinity, who calls eternally upon man to recognise the divine presence in his own heart, by the author of *Hertha*:

“But what thing dost thou now,
Looking godward to cry,
I am I, thou art thou,
I am low, thou art high!

I am that which thou seekest to find him; find thou but thyself, thou art I.”

The sun is shining out there and it will not shine brighter for your prayers, nor will you see the light while you stay shut up in the prison-house of personality, no matter how diligently you seek. Forget your self for one moment and you too may “suddenly come on the heart of Tao.”



“THUCYDIDES observes, that degeneracy from a righteous to a wicked course incurs double punishment: for offenses are least pardonable in those who know the difference between right and wrong.”— *Grotius*

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C. J. RYAN

IT is difficult, perhaps impossible, to picture to oneself the actual distance indicated by the term 'light-year,' yet we must form some hazy conception of it before we can begin to comprehend the scale on which the Solar system and the universe of stars, clusters, and nebulae is built, or before we can intelligently understand some of the most fascinating topics in modern astronomy. Perhaps the best way is to try to form an idea of the enormous size of the Sun (867,000 miles in diameter, 1,305,700 times the volume of the Earth) and then to consider how far off it must be to look so small. As a ray of light takes only a little more than eight minutes to travel the ninety-three millions of miles from the sun to us, what must be the journey's length that requires one year! But one year on the wings of light would not carry a message to the nearest star; Alpha Centauri, a bright double star in the southern hemisphere, is about four light-years away, and is probably the closest to us of all. Yet that star is a near neighbor in comparison with the majority, even in *our* universe of stars.

The vast abyss of (seemingly) empty space between our family of Sun and planets and the distant stars is appalling to think of, and yet our safety, nay, our very existence, depends upon our comparative isolation on the physical plane. If the other systems were in the habit of coming within a few millions of miles of us at times, the exquisitely balanced arrangements by which our system of planets and satellites keeps going would be utterly disorganized, the evolution of the human race and the races on other planets would be halted or thrown out of gear, and chaos would come again.

Although the problems of the planets are not being neglected, modern research is largely occupied with the stupendous and awe-inspiring questions concerning the geography of the heavens and the nature of the constituent parts - - the numerous classes of stars, the light and dark nebulae of several kinds, and the Star-Clusters. Modern instruments of great power, and that still more wonderful weapon, the reasoning faculty of brilliant intellects applied to the new discoveries, are bringing us to new and greatly enlarged conceptions of the wonders of the universe, and classifications are being made which promise to give the data for a truer and wider knowledge of the laws governing the visible universe. Perhaps, when the physical laws are more clearly known, attention will be given to the spiritual and intelligent forces behind them! Till then science is only dealing with externals and not with essentials. But when it once

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finds that human consciousness is the key to real knowledge, and that we cannot separate the thing seen from the seer, a higher and infinitely grander vision will open out and we shall look upon our present conceptions of the universe as primitive and limited.

An attempt to reduce everything to the simplest properties of matter and force, to leave out the 'human' element — without which 'Nature' would not have anything in common with us and so could not be comprehended — is what materialistic science is making today, but it will come to a dead wall in that direction some day, and then it will turn to the ancient wisdom for enlightenment and knowledge of a wiser path. Students of Theosophy who read and meditate on Patanjali's *Yoga Aphorisms* understand the direction this takes. For the present, however, we may very well watch with interest, and profit by, the new discoveries and theories about the external phenomena of astronomy and the geography of the visible universe.

Since 1914, Dr. Harlow Shapley of the Mount Wilson Observatory, California, has been making a special study of the stars in the globular clusters of stars which are scattered throughout the heavens in great numbers, and also of their bearing upon the size and structure of the Milky Way. His conclusions, recently summarized in a pamphlet, 'Star-Clusters and the Structure of the Universe,' are highly interesting and have aroused admiration throughout the astronomical world as the result of brilliant reasoning founded on careful original research. He declares that the nearest of the Star-Clusters is 23,000 light-years away and the more distant at least 220,000! He abandons the hypothesis that the Milky Way is a comparatively narrow ring or even an irregular spiral encircling our system, but concludes that it is a stratum of stars extending to an immense distance in the plane of the Galaxy, in form a sort of flattened disk, about 4000 light-years in thickness and 300,000 light-years in diameter. This theory will have to be carefully considered in the light of the new and wonderfully ingenious methods of measuring celestial distances recently devised, but the general consensus of astronomical opinion is in favor of the Milky Way being a great Spiral Nebula similar to the thousands of such strange objects found in the regions more remote from the Milky Way.

Whatever the shape of the Milky Way may really be, there is now no doubt that it is enormously larger than was believed until recently. Professor Charlier of Sweden, who is also making special researches into the structure of the Milky Way, declares that his work is already so advanced that he expects to be able to demonstrate soon that the Sun is at one end of the Milky Way instead of in the center as has been hitherto supposed, and that the Galaxy is elliptical in shape with the major axis

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directed towards the constellation Sagittarius. Dr. Lundmark of Upsala, whose researches support Dr. Shapley's measurements of the Star-Clusters mentioned above, has attempted to ascertain the distance of the Spiral Nebulae which are crowded most densely near the 'poles' of the Milky Way, farthest removed from its 'equator.' According to his results, the average distance of the Spiral Nebulae is the appalling one of *twenty million light-years!* We have traveled a long way in our imagination from the paltry eight minutes light-journey from the Sun! These measures seem to make the mind reel with their suggestion of the immensity of the visible universe, but what reason is there to repudiate them as impossible? Stretch your mental vision to the utmost you can, and then — ? Can you imagine a boundary beyond which is nothing? What is nothing? Is it not more reasonable to accept the infinitude of the universe, though our minds cannot grasp the image, than artificially to create an imaginary wall, saying that it is the end of everything? Although Professor Einstein is reported as suggesting the possibility of a finite universe upon the basis of a transcendental geometry, it is doubtful if even his marvelous intellect can explain or understand the possibility of a limit beyond which nothing, not even 'space' exists. A curved or 'warped' space re-entering upon itself is a hard thing to conceive. Perhaps we have not agreed in our definition of space!

One of the most curious problems frequently discussed is why the night sky is not one blazing sheet of light. If we are surrounded by innumerable universes of stars extending in every direction beyond our stellar universe, why is not the sky entirely hidden by their blaze, just as the trees in a dense forest blot out the distant landscape? As a matter of fact, the sky at night is more dark than light; the stars are mostly relieved against a dark background. Are the number of stars limited (in our system at least) and is there an end?

A curious observation has been made concerning the nearer stars. Assuming that there is a general average in the size of the stars (though there are enormous differences between individuals), if they were distributed evenly in space their brightness would diminish in a certain regular proportion (on the average) as their distance increased. We may imagine them surrounding the Earth in concentric 'shells.' Examination shows that the number of stars in each shell, as it is more removed from us, is less than it would be if the distribution of the stars were regular.

It seems highly improbable that our little system is the center of such an artificial arrangement of stars, so two suggestions are offered which may explain this apparent thinning out and also the fact that the whole sky is not blazing with stellar light. The first is that the ether of space is not perfectly transparent and that some of the light from the farther

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stars is absorbed. We all know that the terrestrial atmosphere cuts off rays from the violet end of the spectrum but leaves the red end relatively unaffected. Every sunset shows this. If the ether behaves in a similar manner we should expect to find the more distant stars slightly yellower or redder than the nearer ones. The evidence is not conclusive, but further investigations are being made.

The other suggestion is probably well founded, and reasonable so far as it goes. We know that there are dark bodies in the sky, non-luminous stars and intensely black nebulae. These, if numerous enough, would act as a screen and obscure or blot out the more distant objects. For a long time the dark nebulae were supposed to be 'holes in the sky,' rifts in the masses of stars composing the Milky Way or in the bright nebulae, but now it is generally agreed that they are diffused collections of intensely dark, opaque matter, cosmic dust or vapor. They can be seen in some places relieved against a faint glow which does not appear to be substantial but inherent in the ether of space.

Among the ingenious methods invented recently to find the distances of Star-Clusters so far removed as to be impossible to measure by the parallax method, one of the most remarkable is that which employs the variable stars of the Cepheid class as measuring-rods. The Cepheids — called after δ (*delta*) in the constellation Cepheus — are a certain class of variable stars whose distance is approximately known. Study of their periods of change in brightness (which are very short, about thirty days being the maximum) has proved that there is a definite connexion between the 'luminous intensity' of their surfaces and their variability, and that all the Cepheids of a certain periodicity, say twenty-four hours, shine with the same intensity when at the same distance from us. A similar relationship between intensity and period of variation is found in Cepheids of other periods. This most unexpected and remarkable fact has opened a new chapter in astronomy. Cepheid stars are found in some of the Star-Clusters. In the wonderful Smaller Magellanic Cloud — a patch of nebulous light in the southern hemisphere composed of myriads of stars, nebulae and clusters, whose distance, though undoubtedly very great, has been hitherto unknown — twenty-five Cepheids have been found. They are, of course, far fainter than the bright Cepheids whose distance is known, and are only visible in large telescopes. Assuming, which seems justifiable, that the Magellanic Cepheid variables resemble the measured ones elsewhere in their relationship between actual luminosity and variability, we have a direct means of finding their distance, for we know that a certain variability means a certain brightness of surface. Their enormous distance reduces the actual amount of light we receive from them just as happens when we look at a row of street-lamps which apparently grow

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smaller and therefore fainter as they recede, but the actual luminosity per square inch, so to speak, is unchanged by distance in star and lamp. By comparing the amount of light received from the excessively faint Cepheids in the Smaller Magellanic Cloud and in the globular Star-Clusters in which they are also found, with that from the bright nearer ones, a fair idea of the distance of many of these singular objects is gained.

A slightly modified method is used to measure those Clusters and Nebulae in which no Cepheids are found. The result, so far, is that the globular Clusters form a system whose greatest diameter is at least 300,000 light-years, and that they are symmetrically located within the Milky Way. One of the most amazing facts connected with them is that, with only a few exceptions, they are rushing towards us at the enormous speed of 96 miles per second on the average! What can this mean? In regard to the mysterious Spiral Nebulae, supposed by many to be external 'island universes,' the latest researches, based on evidence somewhat similar to that derived from the Cepheids, have led to the conclusion that the Spirals are at an average distance as mentioned above of twenty-million light-years from us. The splendid and well-known Spiral Nebula in Andromeda is probably 600,000 light-years away; quite a near neighbor compared with some! There is no doubt that the class of objects to which it belongs are fleeing from the region in space, the great Milky Way region, in which we reside, at tremendous speed. Recent measurements of the rate of recession of two Spiral Nebulae made by Dr. Slipher at the Lowell Observatory give the extraordinary and unprecedented result of 1200 miles a second for one, and only a little less for the other! What are we to make of the puzzling and quite unexpected fact that the globular Star-Clusters are rushing quickly towards the stars of the Milky Way, while the Spiral Nebulae are going at perhaps still more furious speed away from them? Is there a dual circulation proceeding in these bodies, or some unknown law of attraction and repulsion in operation?

There is one thing in connexion with the appalling speeds of the heavenly bodies which must not be overlooked or we shall lose our sense of proportion. The spaces between one star or nebula and another are so overwhelmingly great and the magnitudes of the heavenly bodies so vast that in proportion to both these factors the velocities are not extravagant. If we could look back a thousand — twenty thousand — years or more, only the practised eye of an astronomer could detect any change in the positions of even the speediest of the stars. The Sun is supposed to be traveling towards the constellation Hercules at about twelve miles a second. That sounds fast, but it really means that it takes twenty minutes for the Sun to travel its own diameter in space. Suppose a baseball took twenty minutes to move from the pitcher's hand a distance

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equal to no more than its own diameter, we would not say that was a very speedy game! Yet if a model of the Solar System were made with the Sun reduced to the size of a baseball it would easily be seen that the movement of such a system at the rate of about three inches in twenty minutes would be anything but an extravagant speed, particularly in view of the distance of the stars, which in the same proportion would be thousands of miles away.

The distance of the Star-Clusters, the Spiral Nebulae, and most of the stars are being ascertained by various ingenious methods of deduction from probabilities; we cannot measure them in the direct way (by parallax, which may be called the surveying method) by which we find the distances of the Moon, the planets, and the nearest stars. But the probabilities are very great, for different methods agree fairly well, and there seems no reason why these great distances which seem so appalling at first sight should not be correct; surely there must be something out in those infinitudes! The recent announcement from Mount Wilson, California, that the brilliant ruddy star Betelgeuze, (alpha Orionis) has been measured and found to be of the enormous diameter of about 260,000,000 miles — say 27,000,000 times the volume of our Sun — which has attracted the attention of even the 'man in the street,' has been made possible by reasoning from indirect factors. No one has ever seen the disk of the great star; even in the great 100-inch Hooker telescope at Mount Wilson it seems a mere speck, dazzlingly bright, but without perceptible dimensions. Yet, by the ingenious application of the Interferometer — an instrument invented by Professor Michelson of Chicago — to the great Hooker telescope, the rays of light coming from opposite sides of the disk of the star have been manipulated in such a way as to show the angle which they make. The principle of interference of light-waves is the basis of Professor Michelson's method, but it is too technical a matter to enter into here. (An excellent description, without mathematical complications, is given by Professor H. N. Russell in the *Scientific American Monthly* for February, 1921.) Betelgeuze, although so enormous, is so far away that a disk one inch across would exactly cover it if removed to a distance of seventy miles from the observer!

Betelgeuze is not so brilliant as Sirius but it is very much farther away, and was rightly believed to be immensely larger and therefore possibly measurable. Canopus, the second-brightest star in the sky, is removed from us by so great a distance that some astronomers believe it to be the largest stellar body visible to us, far larger than Betelgeuze; but it is so far away that there is very little hope of measuring its diameter. The great Interferometer that succeeded in making the disk of Betelgeuze measurable by indirect means, would be useless for even a very much

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larger globe at the distance of Canopus. But Professor Michelson may overcome the obstacles by some new device or improvement. To measure the size of Canopus would be an overwhelming triumph of skill and intellect which can only be fully appreciated by those who know the extreme difficulty of the problem.

Dr. Pease, of Mount Wilson Observatory, is continuing the measurements of suitable stars with the Interferometer. The splendid yellow star Arcturus, perhaps the brightest star in the northern hemisphere, has been successfully demonstrated to be about nineteen millions of miles in diameter — more than twenty times the diameter and nearly four thousand times the volume of our Sun. Immense as this is, it is nothing in comparison with the amazing proportions of Betelgeuze.

When many of the stars are measured, if the system can be applied on a large scale, we may learn something definite about a 'Central Sun.' Is there a central sun, or are there suns central to various portions of the universe? For some time the idea was prevalent that Alcyone, the brightest star in the Pleiades, was the central body in the Milky Way, controlling our solar system as well as the rest of the stars. This has been generally abandoned, but it is still considered that Alcyone may be the governing body for a large number of stars in its apparent neighborhood, a central star or sun for them. Most of the members of this family of stars have similar spectra, a significant fact, and are moving in the same direction in space. Canopus has also been suggested as a central sun, and one large enough to control many others as large as our Sun. The question is treated by Madame Blavatsky in *The Secret Doctrine* in a general way, and she speaks favorably of Maedler's theory that Alcyone is a central sun, but speaks of others also in rather obscure terms. She refers to the Pleiades (in which Alcyone is found) as

"the focus from which, and into which, the *divine breath*, MOTION, works incessantly during the Manvantara."— *The Secret Doctrine*, II, p. 551.

In referring to the distances of the Star-Clusters and the Spiral Nebulae we have to reckon them in light-years in order to be able to visualize their relative positions at all. These periods of time, amounting in some cases to millions of light-years, have opened out new possibilities of ascertaining the age of the Sun and the stars by very ingenious processes of reasoning. The results, so far, have been immensely to increase the scientific conception of the duration of stellar life, an important point for students of Theosophy to note.

Several lines of discovery are tending towards the demonstration that the Sun and the Earth are enormously old, and especially, that the Sun has not greatly or perhaps appreciably changed for vast geological ages in

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its power of emitting the life-forces which keep the solar system intact and conditions on Earth fit for the support of living beings. Instead of there being any evidence that the Sun was any 'hotter' (more energetic) hundreds of millions of years ago, the testimony of the rocks shows that there were *severe glacial periods* at very early geological periods, similar to the more recent series that we generally call *the glacial period*. Now if the Sun has been much the same as it is today for such enormous periods (some say a billion years at least) there seems no valid reason to suppose it will lose its energies in a few million years, and the idea of a rapidly-cooling Sun and a freezing Earth is taking its place in the limbo of exploded theories. Yet it is but a few years ago that the Sun as merely a cooling mass was the accepted theory of science, and even now the popularizers of science have not all discovered that the leaders have moved on and now admit that the method by which the Sun keeps alive its energies is an unsolved problem. In the late nineteenth century it could be written by a high Theosophical authority in *The Theosophist*:

"Is the Sun merely a cooling mass? Such is the accepted theory of modern science: it is not what the 'Adepts' teach. The former says — 'the sun derives no important accession of heat from without'; the latter answer — 'the sun needs it not.' He is quite as self-dependent as he is self-luminous; and for the manifestation of his heat requires no help, no foreign accession of vital energy; for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the sun 'a cooling mass,' our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles and the planetary chains to achieve their rounds. There would remain no hope for evolving humanity; except perhaps in what passes for science in the astronomical textbooks of Missionary Schools — namely, that 'the sun has an orbital journey of a hundred millions of years before him, and the system yet but *seven thousand years* old!' (Prize Book, *Astronomy for General Readers*.) . . . The 'Adepts' who are thus forced to demolish before they can construct, deny most emphatically . . . that his luminosity has already begun to weaken and his power . . . may be exhausted within a given and conceivable time. . . ."

A most ingenious reason has lately been offered in favor of the enormous duration of the Sun's life derived from the recent extensive researches into the condition of individual stars in the distant Star-Clusters.

Assuming that the distances of the globular Star-Clusters range between about 20,000 and 200,000 light-years, which is now considered reasonable from various lines of testimony, that means that we see the most distant of those stars as they were 200,000 years ago and others as recently as 20,000 years ago. Considering the great number of these Clusters it is highly probable that many of them, if not all, are of about the same age; some will be at the farthest limit of visibility, others closer, but there is no reason to suppose the nearer ones are any younger on the average than the more distant. Now the spectroscope shows that there is a close resemblance in the stage of development of the stars

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composing the globular Clusters in general. Assuming then, which is legitimate, that at least some of the farthest and also of the nearest are about the same age, it follows that the total life of those stars must be enormously long in order that those we see as they were 200,000 years ago are no further advanced than those (equally old) only 20,000 years away.

This argument is based, of course, on the modern theory that the stars, including our Sun, are passing through certain regular stages of youth, maturity, and old age. If the life-periods of stars were short we should naturally expect to see some of the nearer Clusters in their old age and some of the distant ones in the freshness of youth, but such a difference is not found. The argument, while ingenious and probable, is not final, but there are others, derived from the geometrical arrangement of the stars in the Clusters which help to confirm it; and the trend of astronomical opinion is now strongly in favor of allowing almost any required duration for the active life of the larger stars, including that of our Sun.

Modern conceptions of time, space, and size, are approaching those of the ancient Oriental philosophers which seemed absurd and profane to our recent ancestors who were psychologized by the childish interpretations of the Hebrew scriptures; but intelligent persons, whose eyes have been opened by the logic of serious research, need no longer shudder at the enormous distances in space or hesitate at the possibility of giant Suns like Betelgeuze and Canopus or of external 'Island Universes' as important as ours, or even be appalled at the contemplation of the enormous periods of time required to bring the Cosmos to its present state. Students of Theosophy who have pondered in awe and wonder over the marvelous outline of the development of the world given in Madame Blavatsky's *Secret Doctrine*, will appreciate the enlargement of outlook that the latest researches are offering the world, if only on the material plane.

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F. M. P.

Resplendent Autumn: harvest-time of all the year,
When nature gives her riches to store for winter's cheer.



IS it not pitiful that the majority of people go through life yearning for beauty and gladness when nature has these in profusion, appealing to be recognised and accepted? We go about with eyes downcast and see little but the dun earth and gloomy thoughts, when by looking up and out on nature and life we should behold the 'glory of the Lord' — the divine love, expressing itself in the sky and sea, over the earth in the valleys, hills, and mountains,

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in the fields and woods. With raised eyes observing our surroundings we should awaken to life around us and live in a new world of wondrous beauty and charm. A new light would come into our lives with joy welling up out of our hearts to bless ourselves and life.

A New England autumn can do these beneficent things for the up-looking — the time of the year when the bright hopes of spring and the fervid promises of summer have grown and ripened into fruition, like the splendors of sunset after the dazzle and heat of the day.

Let us look up and behold the glory of autumn as we walk through any range of New England in October. October — nature's supreme flowering month, after man's culture has ceased and the plums have turned damask, and apples are all shades of red, russet, and yellow; even the weeds breaking out into scarlet, crimson, and pink, while in the woods — the wild — wonders of art are going on.

October has a life resplendent, all its own,
In which each object seen: the earth, each growth, each stone,
Gives its own vibrant tone, as 't were a voiceless praise
For nature's silent chanting through the autumn days.

While man compliments himself for the improvements he effects in nature's works, it is in the wild — that part of nature which is still in the keeping of its Creators, untouched by the hand of man — that we find strength and daintiness, dignity and beauty, harmony in diversity, action and repose in perfection. It is here that we can learn true values, and to combine and absorb these to become the basis of character and action.

This done, then the divinity in us will come forth to take our own wild natures in hand and raise them into a higher and more useful being in serving our needs. Then nature will be revealed to us by its true use, not destructively but for building up and beautifying the common life. By so utilizing nature we shall improve ourselves and become true helpers to the Creators, for we shall have brought our divine or godlike natures into service in our everyday lives.

Not having attained to this our true destiny, we may well turn to the wild for help, like John in the wilderness, living simply with nature near to the divine, and in sympathetic harmony with original works.

Before setting out to do this a word of preparation may be in place. As a hunter trains his sight to pick his game from amongst the foliage, so must the hunter for beauty. Its form, color, and character are first seen in his mind, the reflexion of a taste seeking satisfaction — even as our affections discern sympathetic objects before they are met. We discover what we have already selected. Without sympathy there can be no more

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than superficial sight, and that not keen. Seeking companionship in nature we must have this sympathy and the rare wide vision — the sight of the broad and open mind — else we shall see but points and splotches of color, and be blind to the scope and perspective of the sweeping picture. We shall notice the chickadee and miss the martial flight of an army of big birds in movement southward.

See grace and beauty from the roadside rise
To gladden those who walk with open eyes!

With this comprehensive vision we shall see rich and profuse bloom over the landscape; the foliage like ripened fruit taking on sunlighted tints and deep tones. Against the russet masses of the woods here and there hardy field-trees standing out alone, resplendent in their isolation; an oak like a warrior in armor, a sovereign elm crowned, and a queen maple robed,— giving even their shadows a glowing substance.

There are vistas perhaps equaled nowhere else on earth outside of New England. And it may be these charms which attract the city-weary to the Berkshire Hills, in order to build quiet homes on the abandoned farms of that 'Switzerland of America.' No poet has awakened to sing its autumn praise. But had there been such, his picture would glow and flame beside Thompson's dull, dun *Autumn* of England:

"But see the faded, many-colored woods,
Shade deepening every shade, the country round
Imbrown; a crowded umbrage, dusk and dun,
Of every hue, from wan declining green to sooty dark."

Autumn, rich and glowing. Spring buddings were but hopes, and the summer flowerings only promises. Autumn has brought fruition in harvests and in bloom of richest coloring. Fruits and leaves require little nourishment from the earth, but absorb from the sun, and burst into bloom with all its prismatic colors aided by a breath of frost to give these depth and burnishing.

The New England autumn dawns in late September and has its twilight in November. October is the flamy sunset, the month of glory, when the call of the skies is answered by the earth with its panoply of yellow-browns shaded with pools of purple grasses, shocks of dun-yellow grain, fruited orchards, and the outstanding trees and woods in their brilliant leaf-bloom. A wealth of color covers hills, up the mountains and down the valleys.

The scene is a silent revel. Every color in the skies, earth, and ocean and from their secret places is in display: yellow, crimson, vermilion,

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umber, burning and smothered gold, gleaming and dull bronze, set out by verdant and russet greens.

This is the autumn panoply of New England to which the sun and frost give the rich glory and splendor of a flamy sunset. Looking up from the dull earth we have beheld the 'Glory of the Lord' — the Supreme Love!

ARMY OF LIGHT

E. J. DADD

BRIGHT in our hearts glows the light of the morning,
Dawn of the World-Soul waking from slumber;
Laughter within us and laughter around us,
Hearts that are free from old forms that encumber:

Fearless and confident, knowing our power;
Light of the World-Soul urging us forward,
Upward, and onward with eagerness glowing,
Giving us weapons and urging us warward —

War, not with men, but with gloom and inertia;
Power of the World-Soul breaking asunder
Bondage of shadows and chains of indulgence,
Filling her children with joy and with wonder:

Balanced and poised with the knowledge of ages
Sprung from the World-Soul's wisdom that frees us;
Truth and the beautiful, linked with all goodness,
Born in the silence and borne on the breezes:

Pledged to Humanity, willing its future —
Heart of the World-Soul giving us vision,
Light like a fountain springing within us,
Solving all problems with swift intuition —

Hail we the Mighty One, Leader and Teacher,
Voice of the World-Soul speaking to guide us,
Leading to service and leading to victory!
Hail to the Golden Age! nought shall divide us.

*International Theosophical Headquarters,
Point Loma, California*

THE MAINSPRINGS OF ACTION FROM A THEOSOPHICAL STANDPOINT

FREDERIC MCALPIN

(Student, Theosophical University)

THE principal purpose of the Universal Brotherhood and Theosophical Society is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of Humanity. To teach brotherhood, is to teach the art of doing good to our fellow-men, and to do this rightly, we must have pure, unselfish motives. This is the mainspring of right action, and the phase of this question that I have chosen this morning is: Doing good for the sake of good.

In treating this subject I shall not try to persuade you by argument and logic that doing good for the sake of good alone is the one and only method of creating happiness. Argument, if we wish to impart knowledge, is a very poor instrument, and argument for argument's sake could, with the jugglery of words to which our language lends itself, be continued for eternity. To use cold logic in speaking of those qualities and forces in us (the heart and soul) that are above the brain-mind, would be like writing a book on bacteriology using the terminology of a carpenter; it is entirely unsuited for the purpose. I shall simply endeavor to show how the teachings of Theosophy help us to live that kind of life which enables us to do the most good in the right way, and so bring to humanity that equilibrium and peace for which it is craving.

Good, taken as a factor beneficial to humanity is intangible, and therefore cannot be measured as a standard. This depends upon the circumstances under which it is done. The means used to do good are often tangible, but the real urge for the kindly act and the comfort and gratitude of the recipient both spring from the heart. It is through the heart only that real good can be done in the world. This heart-touch is the one important essential that is so often overlooked in efforts for good. So much that passes for service and unselfishness has behind it only brain-mind motives and personal ambitions. The heart-touch is not a new idea at all. Think of the old craftsmen who loved their work for its own sake; the old violin-makers for instance; they lived in their work, put their hearts into it, and were only satisfied when they had produced practically perfect instruments that would carry the spirit they had put into them out into the world in clear, pure music.

The dollar-and-cent question is today fast strangling this love of the work for the good of it, this taking pride in work because it is well done

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and has motives direct from the heart. As a result of this the quality in these things is becoming poorer and poorer. The instant a man sets himself to work for good, throwing himself wholeheartedly into his task, loving it, and making his motives pure and impersonal, that instant all doubt, worry, sorrow, desire, and such like disappear and his whole being is illumined by the bright light of unselfish endeavor and service.

We are often reminded by speakers in these meetings of the importance of little things. The same applies to our subject today. How much good can be done and has been done through little things; a flower, a noble thought, a considerate action, all performed with the motive of increasing the happiness and comfort of those about us. Mme. H. P. Blavatsky, the first Leader of the Theosophical Movement, has written: "For every flower of love and charity you plant in your neighbor's garden, a loathsome weed will disappear from your own." And also, "Sow kindly acts and thou shalt reap their fruition." It is to be deplored that there are some who sow the acts in the main hope of reaping the fruition, but they are in error. Nature's laws do not work that way, and the spirit of justice, though blind-folded, senses the deeper part in men's hearts, and grieves that the true heart-feeling is shut out by personality. To do real good we must do away with personality. Live in the larger, grander life, free ourselves from the bonds of petty desires, idiosyncracies, and momentary pleasures, and work for the benefit of humanity! This of course, cannot be done in an instant, but why not have it for our ideal? Is it not something grand to strive for?

It is only through personality that reward is looked for. Doing good for a reward is certainly an unwise and extremely undesirable course of action if one really wishes that good to be done. The only real reward that comes unsought to those who do their full duty is that joy which comes through the knowledge of having done a real service with the purest of motives.

So many opportunities to do good are lost nowadays. We should grasp every one of these opportunities if we would be doing our full duty toward humanity, and we surely have learned by now, that each opportunity comes but once. Have we not all at some time or other lost golden opportunities for doing good, and now from the vantage-point of experience we surely see how valuable these were and how others might have been benefited by our grasping them? Another great strong force that can be used in doing good is the power of example.

Mme. Katherine Tingley has said: "No man can make another good. One who endeavors to live righteously can point the way, but the effort must be made by the one who expects to conquer." How true this is! Now, in order to make this effort, man should know more of himself;

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study himself so as to know his shortcomings and weaknesses and in endeavoring to conquer these, gain confidence in his ability to make this effort. Theosophy teaches that to know more of himself, his divine nature, man must become a forceful expression of the true, divine life, in inner thought and outer action, and strive toward the highest ideals of which he can conceive. His intellectual efforts must not overshadow his spiritual ones, but heart and mind must be in perfect accord. He then becomes a real power for good. In doing this, he should learn to depend on himself, to fight his own battles.

Is not this way infinitely better than trying to find support in the blind hope that some one outside and afar off will help you if you deserve it? Theosophy also teaches us that there is a God in each of us: a Higher Self that always aids us in our endeavors to live rightly. This Higher Self endows us with a power for good that has a much greater force than we sometimes realize, but can only aid us in proportion with the conditions we create for ourselves, and in proportion with the extent that we have cleared a way, for its action is by elimination of personality. It is those who will not become aware of this power in themselves that are preventing much good from being done in the world today. They are holding back the rest of their fellow-men from a rightful knowledge of their own divinity. They hold it back by their fear. Fear of other people's opinion, fear of honest admission, and an absolute lack of courage to make a determined effort to get away from their little personalities and live a clean, pure, and unselfish life and be an example to others in this way. If we would do good we must be living examples of effort ourselves, and be able to bear the searchlight of truth on our lives and characters, down to the smallest details; we must be absolutely unafraid, and have confidence in ourselves. Living in this way it becomes entirely natural that we should do good for the sake of good itself.

It is not out of place here to say a few words on doing good in the sense of being good, or of acting in accordance with the principles of right action. One of the greatest hindrances today to the spreading of the teachings of Brotherhood through good acts and thoughts with proper motives, is fear. We have laws for the protection of society which a great many people obey because they fear the punishment that would come with the infringement or disregarding of them. Some shrink from a small yet considerate action, because they are afraid that people will think them sentimental. This is giving way to the personality.

Then there is conscience. The great lack of balance in the world today is due in some respect to the absence of conscience. On the other hand, some of those who possess a certain amount of that conscience depend entirely upon the little they possess. This is as great an error as

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that of leaning upon blind faith, depending for aid upon an outside, unknown, personal God. We should listen to the dictates of conscience, certainly, but we should remember that this force is only a part of our makeup, that behind all, lies the Great Knower, the Higher Self that Theosophy teaches is in all of us.

The lack of conscience at the present time is due largely to the improper training of children. Some are brought up with the idea of doing right because if they do wrong they will receive punishment in some form or other. This kills the power of conscience in them - that discriminating faculty which knows right as right and prompts the doing of right for right's sake. In the Râja-Yoga School the children are taught that they have a higher and a lower nature within themselves, and that they must strive to obey and act through their higher natures, and withstand the temptations and impulses provoked by the lower. In this way they learn that they themselves have the power to control their actions and are responsible only to themselves for the results. They are taught that "Helping and sharing is what Brotherhood means," and that joy comes from doing even the smallest duty well and with unselfish motives. Think how grand it would be if all children grew up under teachings like these! The sorrow, doubt, and pessimism in the world would soon disappear under the brighter idea of the real purpose of life. Joy, real joy, would be the rule instead of as now the exception, and all could say truthfully as did Thomas Paine: "The world is my country, to do good, my religion."

THEOSOPHY FOR WOMEN IN SWEDEN

AN ADDRESS DELIVERED ON MAY 31, 1921

AGDA OHLSSON

A Râja-Yoga Student

IN thinking of the subject 'Theosophy for Women in Sweden,' the first thought that comes to my mind is this question, "What can Theosophy do for the women in Sweden?" and it is immediately followed by its natural sequence, "What can the women of Sweden do for Theosophy?" Both the questions open up wide fields of work, and work of such quality that it must necessarily benefit the doer of the work as well as those for whom it is done. Consequently we know that it must be the principles underlying the work that are the nucleus of all the light and all the blessings the workers ever can spread. Such a nucleus is indeed Theosophy, Theosophy as Mme. Bla-

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vatsky presented it to us, and as Mr. Judge and Mme. Tingley after her have presented it, explained it, lived it, and given up their lives to spread it in the world.

Those of us who have had, or are having, the blessings of the Râja-Yoga education, who have sincerely tried to catch its inner meaning, know that the principles of Râja-Yoga aim to put Theosophy into practice; or, to use Mme. Tingley's own words: "It is a spiritual effort in the highest sense"; and she adds: "For this reason we must be spiritually endowed with those qualities that make for true nobility," and I think it is in this that the secret lies. Mme. Blavatsky has said that *members* of the Theosophical Society are not '*Theosophy*'; and in the same sense we can truly say that Râja-Yoga students are not '*Râja-Yoga*'; but it rests with them how much Râja-Yoga is going to be embodied, how interpreted, and how far it may become a concrete basis for the coming race.

Studying the Swedish nature we cannot but take notice of its deep devotional side; even in the small children we find great respect for a higher order and a spiritual nature. Theosophy says, Make the homes of a higher order and then the children will honor, love, and revere them; and it seems to me that it is here that the work of the average Swedish woman is really first called out. And how can she make such homes? We know that it is only by *living* a *Theosophical* life; and she cannot do this without constantly studying and trying to understand and make use of the teachings. We have already observed that "Râja-Yoga is Theosophy put into practice"; consequently, by making true Theosophical homes the Swedish women will at the same time make little Râja-Yoga nuclei and in that manner help to prepare the way for real Râja-Yoga Schools, or, in other words, for the Wisdom-Religion.

You may ask: "Is it then only in the homes that you think the women can do the best work?" This is easily answered by recalling all the work done outside of the homes by women such as Mme. Scholander, or the late Crown-princess Margaret of Sweden who, though not a professed Theosophist, still surely was one in the real sense. Also by recalling the splendid, untiring, and unselfish work that has been done in the Lotus Groups and the girls' and boys' clubs all over the country. One of the most ardent workers in this line is Mrs. von Greyerz. And there are many, many others, all of whom know that there is unlimited work to be done.

History relates how Sweden, so to speak, 'emerged from the night of history,' how free it has always been and in many senses how very fortunate that "it has had no Moors to expel, no English to eject, no Turkish oppressors to overthrow, no Spanish tyrants to cast out"; and again, though it suffered greatly from the late war, it did not take part in it.

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Why is it that so many from Sweden have lived and worked at the Theosophical Headquarters, learning the basis of the Wisdom-Religion here at its very center? This is no fortuitous incident, but is part of an effort to prepare Sweden for a great spiritual work.

Are we the ones who are going to be so fortunate as to cap the climax of these efforts? I think that rests with each one of us.

Visingsö, the most historical and beautiful part of Sweden, which nature in its bountiful love for humankind has blessed with gifts like the gifts of the gods, might have remained as it was for ages, if our Leader, in her love for Sweden, had not discovered it and established the beginning of a great Work there before the war.

We cannot forget the memorable Peace Congress, and how it prepared the people of Sweden, as some with clearer vision acknowledged to me, when the menacing signs of the coming of the war showed themselves.

It is through unselfish love for the Cause of Theosophy and for humankind that we can expect to win, for truly, truly, as our Leader has expressed it:

“It is a glorious Work, and those who take part in it are indeed fortunate. Their responsibility is often great, and the calls made upon them often heavy. But they should know that they are working with the tide of the world’s life working with them. They can afford to keep in their own hearts an immense courage, an utter fearlessness, an unshakable determination. For victory is ready waiting for them. They, for their part, have only to do their simple duty. May every Theosophist and every lover of the race press forward into the future, determined to play his part nobly in this work for the millions yet unborn.”

THE INHERITANCE

(Continued from the September issue)

R. MACHELL



THE fire burned low; and Mark made it up again in silence: but the spell was broken. Soon Rebecca came to see if the little lady was not getting tired of sitting up; but was answered that the sun was not set yet, and the invalid begged leave to stay a little longer. She looked very fragile, but very happy, and her nurse seemed satisfied.

Mark noticed an unusual gentleness in Rebecca’s manner when speaking to her patient and in arranging her pillow. He almost thought that she was smiling, but was not quite sure of that.

The room seemed wonderfully homelike to them all; it was as if the lost thread of a past life had been picked up. But Rebecca thought that a new life had begun, with some strange influence beyond her comprehension stirring mysterious depths of feeling in her long-sleeping heart.

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The little lady stroked the hard hand of her nurse and said to Mark: "Rebecca has been so kind to me, I thought I was a child again. It was so beautiful to lie dreaming here safe, and to be cared for so lovingly. I hardly wanted to get well, except to show that I appreciated all the kindness you have shown me."

Rebecca became herself again, brusque almost to harshness, as she said: "We wanted you. The house was empty till you came."

Mark beamed delightedly. "Rebecca, you have hit it. The house was empty."

"No, no!" exclaimed the little lady. "The house was full of love and beauty, I felt it as soon as I awoke from the awful dream. . . ." She sat up for a moment with a scared look in her eyes, and Mark, alarmed, leaned forward to her soothingly and said:

"Yes, yes! a dream, that's what it was. Forget it! This is the reality. You are awake now, and safe; we will take care of you."

Rebecca was silent, but looked tenderly at the little figure in the big arm-chair. To her it was all a mystery. A new world had opened, and she had no words in which to clothe the incoherent thoughts that surged through her slow brain.

The scared look passed and the smile crept back into the little lady's face as she looked round the room and said: "I don't know just how to express my thoughts in words but if there were a piano here or even a guitar I think that I could tell you in music how happy you have made me."

Mark rose with an air of mystery saying, "Wait." He went to what looked like a sideboard or buffet or a show-case on legs, and taking off the various things that adorned its plain table-like top, opened a double-jointed lid revealing the key-board of an old piano -- one of the very first, a Broadwood, made when the harpsichord was still in fashion. Mark had purchased it as a piece of furniture from a curiosity dealer in Hull and had allowed him to have it thoroughly repaired. But he had hardly dreamed that it would ever be used except as a sideboard.

Now he was triumphant as he saw the look of wonder on the face of his little foundling. She clapped her hands and laughed; but before she could speak her attention was caught by a sudden change in Rebecca's attitude. The instinct of the watch-dog was strong in the strange hard-featured woman, whose ear had caught the sound of a strange step outside on the graveled path. She turned to the door almost growling like a dog as she muttered: "Who's that now?"

Mark stepped into a bay-window and looked out, repeating her question in surprise, and some annoyance. "Who can that be? It is a stranger. What does he want, I wonder."

He was conscious of an unaccustomed note of actual inhospitality in his voice, and was ashamed of it. He hoped his new-found niece had not observed it. He looked at her and was surprised at the expression on her face. She seemed startled and alert, listening, as if she were afraid of being found.

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It was a hunted look, but not timid. Her mouth was firmly set, and her brows showed a deep line in the center of her forehead that gave her a look of fierce determination. Mark realized that she was no timid child but a woman who had known danger, a woman with a past that perhaps was not altogether dead and buried; or it might be she feared some ghost, not wholly exorcized, from that dark past.

He too had known what it means to listen for a footfall, and to fear the unknown. The past may be forgotten for a time; a new life may be visible as through an open door of hope; then in a moment the door closes, another door is opened, the door of memory, and the ghosts of the past sweep in and claim their prey.

He no longer needed to fear visitors; but there were times, not so very long ago, when it had not been so, and he could sympathize with the look of dread he saw on the drawn face. His fears were now for her, and he rose determined to take no chances, not knowing what he had to guard against.

"I'll send him away, whoever he is," he said. "We don't want visitors."

But his protégée was now herself again and protested. "O Uncle Mark! you mustn't send him away like that, perhaps he's hungry or in trouble. Don't mind me. I'll go upstairs."

"No, no!" protested Mark. "You shall not be driven away like that by any one. Now you sit down and don't you stir! I am your uncle now, and you must obey me."

She laughed softly and nestled down in the big chair contentedly. Meanwhile Mark closed the old piano and replaced the things that usually adorned it. The unwelcome visitor had put the thought of music out of his mind as something to be kept for private entertainment. Music had hitherto meant nothing in his life.

A few moments later Rebecca entered and announced in her unceremonious manner: "There's a man to see you, sir; he says he's an artist and he wants to know if he can rent a room here. I told him 'No.' But he says he wants to see the master of the house. He's a pleasant-spoken man, but he's a stranger in these parts."

Rebecca seemed to think that all strangers were suspicious characters. Mark's natural good-nature had returned and he answered pleasantly: "I'll see him in the other room."

'The other room' had been a parlor, but was now exactly what Mark called it 'the other room,' a poorly-furnished, unused room, which Mark proposed to make more habitable some day; but in the meantime it had no more definite purpose than to serve as an emergency reception-room for an improbable visitor. Now that the improbable had happened and the visitor had come, Mark realized that the other room was not available for visitors because it was to be Maggie's sitting-room. Just when it had been assigned to her he could not say, but mentally the fact was there; and though the furniture had not yet come for it, he had it all as good as ordered in his mind and it would have been installed ere this if she had been well enough to attend

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to it. So at least he told himself as he was making up his mind to advise the visitor to go to the Boar's Head at Brainsted cross-roads, if he wanted board and lodging in the neighborhood.

The unwelcome caller introduced himself as Malcolm Forster, an artist, who wanted to make a short stay in the neighborhood of Crawley Cove in order to make sketches of the coast for illustrations of a story dealing with an imaginary smuggler's gang, which had its general headquarters somewhere near in an old farmhouse that might well enough have been Crawley Manor; but of course the names were all different.

Mark expressed some surprise at the idea of associating the old manor-house with any such disorderly proceedings as smuggling. He was not at all anxious to have old memories revived. He suggested that there were places on the coast more suited to the purpose and even tried to persuade the artist that he had mistaken Crawley Manor for another smugglers' haunt north of Winterby. But Malcolm Forster knew what he wanted and his heart was set on making Crawley Manor the scene of the story he was to illustrate.

It seemed unreasonable to object to such an innocent proposal or to throw difficulties in the way of a young artist. Mark was not anxious to draw attention to his house. He wished to bury the past history of the place and to start a new chapter. But the futility of his attempt was shown when Rebecca hospitably brought in a tray with glasses and the old brown brandy which had been the specialty of the house in the old days. Mark's sense of humor made him hesitate a moment in his hospitable intention, but the artist had tact enough to conceal his amusement at the incident which seemed to him so charmingly appropriate to the house. The gaunt figure of the grim house-keeper was just what he had pictured to himself as fitting for the ruling spirit in the lawless household of the story, and he resolved to use her for his model even if he could not get quarters in the house. So he exerted himself to be agreeable to his host, who also interested him artistically as a type of a by-gone generation, who would be useful as a model too: but he only displayed enthusiasm over the old-fashioned character of the house and begged to be allowed to come and make a few sketches, if nothing more.

He asked if it would be possible for him to get a lodging at the nearest coast-guard station, but Mark was prompt in discouraging that idea and recommended 'the Boar's Head' at Brainstead cross-roads as the nearest inn. It seemed that it was one of the coast-guard's men who had suggested Crawley Manor as a house where he might get lodging, not knowing of the visitor already there.

Mark was ashamed of his own inhospitality, and was obviously ill at ease; but Malcolm Forster apologized for his intrusion so pleasantly, that his host felt bound to press him to renew the visit, even while wishing him far enough away. Any lack of cordiality in the invitation was covered by the heartiness with which it was accepted; and they parted with the promise of an early repetition of the visit on the one hand, and on the other an assurance of welcome that was more courteous than sincere. And yet there was nothing

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in the appearance of the artist to rouse antagonism or to excite suspicion; but Mark felt that he was now the guardian of a rare treasure, and that he must think twice before accepting any stranger at his face-value. Malcolm Forster on the other hand was delighted with his find, and meant to take full advantage of the invitation as soon as he had settled the question of his lodging.

Meanwhile the manor-house had found a new mistress, who dropped into her place as naturally as if indeed she had come home to stay. It seemed to Mark as well as to Rebecca that they had been waiting for her all the time, just carrying on in a makeshift sort of way till her arrival. Jonas, who never would have taken service under a woman, was eager to please the new mistress and worshiped at the same shrine as his master. They all accepted her unquestioningly; and on her part she seemed unconscious of their reverence, like a child in its own home, who accepts all that comes to it as a natural right.

To the rest of the Micklethwaite family and to those who occasionally worked about the place, Miss Margaret was spoken of as the master's niece who had come home to stay; and it was generally understood that she had lost her parents in America, where Mark had made his fortune as partner with Captain Cayley, who had also died out there.

There were no near neighbors; the homestead stood alone. The Cayleys had all been wanderers and adventurers ending their days in foreign lands, and generally leaving a questionable reputation behind them. There was an air of mystery about the house that did not attract the residents of that thinly populated district; and the arrival of the new owner had excited little comment. It was just what might be expected. The Cayleys were all gone; and it was "a good riddance of bad rubbish" in the local opinion.

The coming of Miss Margaret excited no remark because it was some time before it was generally known, and then it passed almost unnoticed. She did not venture far beyond the farm-house and garden, where there was a sunny walk sheltered from the sea-wind by a great wall supporting some fine old fruit-trees. When the weather was too wild she sat by the fire listening to the distant roaring of the waves and the dull moaning of the trees; and then the haunted look would creep into her eyes and freeze up the fountains of her uncle's stream of conversation and scare him into sympathetic silence. He longed to break the spell for her as well as for himself; but the storms seemed to come from out the very heart of that mysterious power that men call destiny, and to be actually akin to all the tragedies of human life. When the wind howled in the trees he could not keep the door shut upon the past: it sprang to life again, or like a poisonous vapor penetrated walls and doors, and filled the room with phantoms. And, as he watched the terror in her face, he felt a deadly chill of fear creep over him that made him helpless.

Then she would suddenly awake and smile at him; and all the evil things were impotent. That smile was something he had dreamed of, but had never seen on any human face — not in this life, at least. Yet he had seen it somewhere, and remembered it; but never had he dared to hope that he would see it here on earth in living eyes.

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But Margaret was no mere dreamer. She took an active interest in every detail of the daily life in the old manor. She went to work as if she had been born a farmer's daughter, or had been reared a farmer's wife, in the days when wives were house-wives, and house-keepers, and home-makers: and the house changed its aspect inwardly and outwardly. The garden followed suit; it had been utterly neglected.

Mark caught the infection and repaired the fences, had new gates, and pruned the rose-trees. The old brick-paved paths were cleared of weeds; and any stranger passing now could see that the house was occupied again: and that was quite a change. It made some talk in Saxby village, and the news reached Winterby, where Mark was known as a recluse, if not a misanthrope: but no one cared to question Jonas very closely; he was too well known for any one to expect information from a Micklethwaite, nor did the most inveterate gossip dream of venturing on a visit to the house where Rebecca was in charge. Even the ubiquitous vicar of Winterby confined his visitations to the strict limits of his parish; and, somehow, Crawley Manor seemed to have become a sort of no-man's-land from an ecclesiastical point of view, as well as socially. The coast-guard patrol would frequently diverge from the strict path of duty to visit 'the Boar's Head' but they as diligently avoided the deserted house, which had long ceased to be a haunt of their particular enemies, the smugglers.

Under the circumstances it was natural that Crawley Manor should become a 'haunted house,' a place to be avoided after dark.

The visit of the two coast-guards that had proved so eventful had not been followed by an investigation nor by any communication of any kind from the authorities: so Mark concluded that the matter of the wreck had not been reported, and that the two men who had succumbed to the seduction of his old brown brandy had kept their own counsel, or had been removed to another district.

So far as could be known the ship had come and gone, and had left no record of her visit, and no clue to her fate. In the manor-house the incident was dropped, as if it were a dream that no one cared to talk about or to recall. It marked the opening of a new life there, but none of those reborn seemed to remember it, any more than they remembered their actual birth.

Some day, Mark thought, he surely would know more of that strange event and all that led up to it: but for the time he was content to accept the gift of the gods unquestioningly; and Miss Margaret was like a child, who has no question as to how it came to birth, nor memory of what preceded that mysteriously unknowable event. By mutual consent her advent was accepted as a homecoming after a long absence.

It was not long before the artist renewed his visit to the manor-house, this time with sketching kit. He met the owner at the entrance to the farm, and asked permission to make a few sketches of the old buildings; a courteous request, that Mark would gladly have refused, but that he could not discover any reasonable excuse for such churlishness. In his anxiety to hide his feelings

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he even pressed the artist to make himself at home, and to sketch whatever took his fancy.

Malcolm Forster was accustomed to a warm reception wherever he went, and had no hesitation in accepting the invitation as freely as he supposed it to be given. His first sketch was from a point that commanded a view of the garden, and Mark hesitated in his desire to warn Miss Margaret of the presence of a stranger. So she came out as usual, and went about her gardening without noticing the visitor. She knew her guardian was there; and nothing else mattered: she felt secure.

But Malcolm Forster had seen something altogether unexpected. What it was he hardly knew. A woman in a garden was nothing unusual; nor was the woman more beautiful than many he had painted; but she was different. She was the first of her kind that he had seen; indeed, he felt that there could hardly be another like her. His own emotion puzzled him; he had painted too many beautiful women and had been too closely associated in society with women of all kinds to be unfamiliar with the emotions appropriate to similar occasions; but this time his feelings were of a new order. The woman he had seen in the garden was more like what he called a presence, than a person. But he was too tactful to express surprise in any way; and Mark almost felt injured at his apparent indifference.

On his first visit to Crawley the artist had seen in the old house a most appropriate setting for the story he was to illustrate, and in Rebecca's harsh personality a mistress of the house in keeping with the character of the place: but here was a revelation, a miracle. The melodrama of the story was suddenly reduced to mere vulgarity by a presence that suggested music. The dainty little figure he had seen seemed like some quaint pathetic melody, that wandered hauntingly among the ruins of a stormy past through which the desolating winds of human passion had swept tragically. The stooping elms and stunted oaks had bowed so long in grudging recognition of the sea-wind's mastery, that now they looked like superannuated guardians bent by long years of unrewarded service, still faithful to their duty, shielding the sturdy manor-house whose lichen-covered walls and moss-grown roof sardonically mocked the petulance of nature.

At sight of the slender figure moving among the shrubs the artist felt a thrill of wonder such as comes when suddenly the soul of things reveals itself.

It was a new emotion to one who thought himself long since emancipated from the influence of mystical or spiritual ideas. The revelation passed, the sketch continued; and Mark watching curiously saw nothing of the miracle worked in the artist's mind by the appearance of that simple figure moving through the old neglected garden. It was as if the reality of soul had demonstrated itself unquestionably.

Malcolm Forster had not been blind to the comedy or tragedy of life that underlay the surface-aspect of the common-place: but he could go no further than to see a dramatic motif running through the chaos of the world's outer life, redeeming it from mere vulgarity and vaguely suggesting a mystery that

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lay hidden in the heart of things and that eluded his perception. At one time he believed that mystery was love and had pursued it experimentally, with the usual result. He learned that although the glory of the setting sun may be most gorgeously reflected in a swamp, the one who plunges in to seize the gold will grasp but mud, risking his life for an illusion. His quest of love had led him to a swamp in which his beautiful ideal perished miserably, leaving him baffled by the mystery.

From that time he considered himself disillusioned, and looked on women generally as objects of esthetic interest merely; for the bitterness of his first adventure in pursuit of love still lingered in his memory as a warning.

The mystical element in his artistic temperament had gradually been stifled by the growth of a purely intellectual appreciation of the dramatic value of human character and action; and his imagination had been similarly cramped by his ambition to evolve for himself a new style of decorative art appropriate to the illustration of books. In this line he had met some success, and his dramatic instinct grew keener as the mystical element waned.

He had come to Crawley bent on the purely dramatic aspect of his work, and was not looking for a key to the mystery of life; when suddenly he found it—a thing invisible, intangible, that of its own accord unlocked some door through which a new light shone, illuminating his whole consciousness, so that the soul of nature stood revealed, and he could hear the music that is life.

It was but a flash of inspiration; but, had it lasted only a moment longer, he would have learned the meaning and the purpose of existence, and have found the resolution of the discords and strange dissonances of life. But the moment of illumination passed, and left him wondering in the dark.

That day he worked mechanically and without enthusiasm. He was preparing to leave when Mark announced dinner, taking it for granted that the visitor would share their meal. The artist was nothing loth.

When it came to introducing Malcolm Forster to Miss Margaret, Mark suddenly discovered that he did not know her other name. It did not seem to matter much; indeed, it struck him as a little strange that she should have another name. The artist did not notice the omission. He found her presence there so natural, so perfectly harmonious, that it required no explanation. What struck him most was the inappropriateness of his first impression of the place. There was no sense of gloom or melodrama in the house, now that he saw it properly. Even the austere Rebecca took on a new significance that was a revelation. She seemed no longer grim and gaunt, but a protecting presence that pervaded rather than inhabited the place. She was undoubtedly a part of it, part of that musical accompaniment to the song whose melody was Miss Margaret.

Mark Anstruther himself was scarcely noticeable, so closely was he identified with the place, so perfectly did he express the reticence, the insularity, the unobtrusive independence that seemed to set Crawley Manor apart from the life and customs of the age.

(To be continued)