

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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“To admonish is better than to reproach: for admonition is mild and friendly, but reproach is harsh and insulting; and admonition corrects those who are doing wrong, but reproach only convicts them.”— *A fragment from Epictetus*

THE TRUE MISSION OF THEOSOPHY: BASIC FACTORS IN MAN'S REGENERATION

KATHERINE TINGLEY

“The sins of the fathers shall be visited upon the children, even unto the third and fourth generation.”—*Exodus*, xx, 5

 HE principles of Theosophy can be applied to every department of life and to every honorable effort made by the individual. Theosophy holds within itself a royal optimism, which in its divine power gives one the knowledge of how to use all possible opportunities for the regeneration of mankind.

In the social, civic, and religious life of the present day one finds divisions everywhere, and these are the great obstacles against which workers of the Universal Brotherhood and Theosophical Society must contend. True, in the outer sense there is an apparent spirit of good fellowship existing among men. But unfortunately there is a pitiful lot of deceit inborn in the human race, that is working its deplorable influence into the hearts of men, and the taint of this is even in our children, though not fully developed, and it will be carried into the coming generation, unless Theosophy is not only accepted but practised in daily life. Theosophy gives to those who are seeking the light the knowledge that enables them to overcome all obstacles and to bring about the regeneration of the human race.

This is an age of hypocrisy and insincerity. The glow, the beauty, and the charm of the real life are obscured, though the power to eliminate these obscurations is within the grasp of all men. This power Theosophy

THE THEOSOPHICAL PATH

offers. It adds dignity to human life and makes clear its meaning.

It is to be wondered how it is possible for humanity to live with any hope or trust or certainty, while man's vision is so limited. How can the earnest mind deny the divinity of man? For in the experiences of each there is enough to convince one that out and beyond all outward aspects there is a living, pulsating power ever urging man to higher purposes and nobler service. It proceeds from the Supreme — the great Central Source of all; it is the ray of the Infinite. It broods over humanity and infolds it. It seeks to be the loving parent to every human being. It is the teacher, the helper, the consoler, the knower.

It is thus easy for man to see for himself that all those states of mind and outward experiences which cause uncertainty and discouragement are not a part of man's higher nature, but belong to the physical life only: they are the outcome of thoughts and acts of ages past, filtered down through the very blood of our present race. Desire, passion, deceit, and selfishness are the chief actors in the lower nature of man. They are ever seeking to rule and to carry human life along a path of recklessness and sin.

In this word-picture one can easily see that even the little children coming into earth-life, seeking experience and larger knowledge, and the path to spiritual achievements, begin their little part on the great world-stage with the two natures in one. According to the teachings of Theosophy a new-born child brings with it the promise of a great future, yet it lives its natural life until seven years of age without the divine qualities being active. In these years the child is like the seed of a plant working its way in preparation for a fuller life, when it may bloom and blossom in the glory and sunshine of its spiritual unfoldment.

The Sacred Teacher, the Soul, is ever near, ever watchful, ever protecting; but at seven years of age it enters into the life, so to speak, and opens the mind to a degree of receptivity where it may begin to find itself, not only on the objective plane, but also on the inner spiritual plane. Thus all parents should realize that the first seven years of a child's life are most sacred, for it is then that it is going through its first initiation, so to speak, on this plane, and is getting closer to the meaning of the inner and the outer life.

According to the deeper teachings of Theosophy, at seven years of age the child should be well grounded physically, educated up to this time with due regard for both sides of its nature, in order that the soul may more easily enter into the life and work out its possibilities.

There are few parents today who know that the great battle for the new-born child begins when its eyes open to the objective life. The susceptibility of that little mind is so exquisitely sensitive, that, according

THE TRUE MISSION OF THEOSOPHY

to my theory, a harsh word from a human voice is crucifixion to it, and every selfish or inharmonious note that strikes the consciousness of that little being is ingrained into its life.

The soul of the child is not satisfied with its physical efforts alone nor with the love and adoration given it by those who care for it — it hungers for the warmth and glow and the strength and the enlightenment that is near but not yet controlling. In this we have something for parents to think about. Truly, a larger responsibility is theirs than they realize. Many things that parents have never thought of as being essential to the baby's life must be considered, for the parents have been challenged, and they must stand not only as guardians of the child's life in the outer sense, but as the sacred guardians of its spiritual life.

How little the wisest of us knows of the wonderful processes that are worked out in the profound mystery of gestation — before the child is born! And how few parents there are who understand from the very conception of the child in its physical life, the sacred duty and responsibility of guarding every thought and every act of their own and of all those in the home-environment of the child to be. If there could only be painted a word-picture that would impart to parents the initiation they pass through in preparation for the larger unfoldment of the little one, then their task would be easier.

Here is where we must consider the importance of a proper balance in life — a blending of the spiritual laws with the physical laws — of bringing about such a harmonious development in the child that no faculty shall be overstrained and none neglected, for the child in the truest sense walks between two worlds. It must receive the secrets of a full healthful physical life, that the body may become a fitting 'temple of God,' and it must also receive the spiritual unfoldment of the character to become godlike in nature.

The human mind is the theater or the battleground where these two forces meet. It is through the higher education that the child's mind is opened for the spiritual life to manifest and become the controlling power, that it may hour by hour and day by day dominate the lower qualities of the nature and transmute them into willing servants of the soul.

It is at seven years of age that the second degree of initiation of the child's inner life begins. The parents are again challenged to be more fully prepared to realize their responsibilities, not merely as guardians of the little child-life as it is generally accepted, but as guardians of a sacred treasure of the gods intrusted to their care.

The high purposes of the parents, their determination to do their full duty by the child, will make an atmosphere in the home so that with every breath that the child breathes it will be growing in the light of its

THE THEOSOPHICAL PATH

own divinity and thus acquiring the power to overcome all the temptations that hold mortal man in his weaknesses.

The parents' responsibilities increase after the child is seven years of age. They must then see to it that the child has no opportunity to be attracted to the bewildering fascination of pleasures that may seem harmless, but are insidious in their power, and once getting possession of the child's mind, live and grow for the child's future development on the wrong path of life.

And let us remember that mothers and fathers with their minds and hearts filled with these superb and uplifting ideas of real parenthood are themselves not standing still or retrograding as human beings, but they too are advancing. They learn the truth of the noble teaching of Theosophy that self-directed evolution is the telling power for spiritual conquests.

Let us linger a moment in the home that has been so sacredly and understandingly established. What think you of the influence of such a home? Will it not then be clear to us that there should be fewer children and better ones, and that the duty of parents is to hold themselves as spiritual agents for the preservation of the divine side of human life? In such a home would not many things that have heretofore been considered essential now become non-essential? Would not such a home be a sacred altar — a temple, and a school, wherein each member of the family would play his part in a superb effort towards the divine harmonies of life? Not long have we to hold this picture in our minds before we can almost hear with our physical ears the grand and superb symphonies of man's divine life.

Following the path outlined above, the parents will add new courage to their efforts, a new trust in the urge of their own divine natures. They will step forward in certainty. No opportunities for the building of their home for ever greater service to humanity will be lost. The child partakes, the parents partake, and all who feel the touch of this home partake of the sacred meaning of life — the Râja-Yoga ideal of the perfect balance of all the faculties, physical, mental, moral, and spiritual.

In this ideal home the child has now grown to the age of fourteen — the intervening years having been filled with high purposes on the part of the parents. No opportunities have been lost for bringing out this Râja-Yoga balance.

At fourteen years of age real tragedies begin for the youth. The exterior life with all its persuasive psychological allurements rushes into the mind of the child in everything it contacts. But my youthful type, who has found himself and found the power of self-conquest before this time, is prepared. It is then, in the quiet silent moments of his life, that he can discern the difference between the lower and the higher

THE TRUE MISSION OF THEOSOPHY

-- between the darkness of temptation and the glow of the spiritual life, between desire and aspiration, between shadows and realities.

The seed that was sown understandingly in the life of the unborn babe has taken root, is growing, and is now beginning to blossom as an exquisite and beautiful specimen of youth. We will leave this blessed consummation in human life as a vision for every mother and father in the world today to contemplate.

Here we challenge the critics and opponents of our efforts for the world's betterment and shame them either into silence or into doing some real constructive work in their own natures, and for the benefit of their fellow-men.

Somewhere along the way, we Theosophists who believe in Reincarnation, may meet this type of the Theosophical youth. He may be found in the parliaments of men, confounding the people with his high and lofty sentiments of justice and applying them in all his daily duties. He may possibly be an artist bringing to the obtuse minds of men glowing pictures in form and color — so godlike and sublimely beautiful that those who are in the shadows will look and find the new way. He may be found in the humblest walks of life, feeding the hungry or teaching the simple truths of the pure and noble life to the unfortunates in prison and on the street — giving encouragement and hope to the despairing and disconsolate. What glorious possibilities for all humanity and for each individual nation there will be when the teachings of Theosophy are planted and nurtured in every home!

So in spite of all the attempts to place Theosophy before the world as uncanny and impractical, we have before us a new way to think and to live and to hope, based on the eternal verities. And more than that, we have before us an enlightened soul moving towards perfection and eternal peace.

“Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom.”

— *From H. P. Blavatsky's instructions to her Students*

THEOSOPHY AN ARK OF REFUGE

H. TRAVERS, M. A.



REFERENCE to the original objects of the Theosophical Society will show that its principal purpose was (as it still is) to form the nucleus of a Universal Brotherhood of Humanity. Put in another way, this means that the object was to collect and unite certain scattered people, so that their efforts, instead of being lost and wasted, might be protected and garnered.

The present state of the world was foreseen by those who founded the Theosophical Society; and what is being said nowadays about the condition of society is a striking confirmation of the accuracy of that prophecy. Human affairs are at an epochal point, when a new cycle or order is born in the lap of the old; a thing symbolized in the serpent swallowing his tail, which is part of the seal of the Theosophical Society. The obvious characteristic of the closing cycle is a sort of running to seed, an enormous multiplication of every sort of production and activity, a perfect welter of invention, literature, trade, and all possible activities of the human head and hands. And the universal tendency has been materialistic. When H. P. Blavatsky began her work, materialistic science was in its heyday, and vaunted itself in a certainty and confidence which has since considerably waned. Materialistic ideas ruled in science, in economics, and in religion.

It was also stated by H. P. Blavatsky that a stage in the evolution of the human organism was due, which would bring about a greater sensitiveness to finer influences, and cause a renewal of the belief in what is loosely known as the occult, and in psychic powers. If this change should take place in the midst of the aforesaid materialistic ideas, the result would be eminently disastrous. Subsequent events have sufficiently demonstrated the nature of this danger and its reality. For, though the work of Theosophy has succeeded in averting the principal danger, we can see what might have happened — what may still happen if we are not careful — from the abuse of hypnotism and from reckless experimentation in psychism by wholly incompetent people. And this is to say nothing of the very real menace arising from the abuse of purely mechanical and chemical discoveries; a topic now engaging the most anxious comment in public literature.

Theosophy then was promulgated to deal with this impending menace. But society has to be its own savior, unless it would be a child in leading-strings; so it was essential to seek in society itself for the power that was

THEOSOPHY AN ARK OF REFUGE

to save it. For this reason, Theosophy played a part similar to that of an Ark in a flood, by collecting from all quarters a number of isolated individuals, whose separate aspirations would have been wasted, and uniting them into a mutually supporting and effectually working body. This then was the aforesaid nucleus.

Theosophy has proved a haven of refuge for many whose aspirations and convictions went beyond the conventional life; and who felt, in one way or another, that there was a richer and more real life beyond the veil. Such people are like lone voices in a multitude, finding no companion for their sympathies, and no rock to anchor to. Theosophy has brought them together into comradeship, and given them the rock.

The first stage of Theosophy was one of broadcast announcement to the whole world; and to this stage has succeeded one of firmer organization. For all movements are liable to danger from the personal ambitions of individuals, and have consequently to protect themselves against perversion of their purpose or disintegration of their body by such causes. Theosophy has unavoidably afforded material for the enterprises of cranks and adventurers; and, though it is still needful for the inquirer to beware of spurious imitations, there is no danger that the original nucleus, founded by H. P. Blavatsky, will degenerate from its original character or disintegrate into sects.

As time progresses, the need for such a nucleus will become more apparent; and the wisdom of those who provided for it will have been more fully established. It is being declared everywhere that what the world needs is moral power; that it is topheavy from excess of material power. What is morality? It of course contains an element of custom and convention, but that is not its essence, that is only its dress. Those who try to make out that morality is *all* convention are very far wrong. Equally at fault are those who have tried to fit it into some ready-made plan of evolution, and to derive wisdom from instinct, according to the usual method of beginning at the wrong end. Morality is rooted in natural laws; but the word natural must here be understood to comprise a much larger area than is usually assigned to it. Man is a certain kind of being, in a certain kind of universe; and of course there are laws relating to this nature, and to the nature of the universe, and to the connexions between the two. Such a law as that the intellect of man must subserve unselfish purposes, is not a dogma or artificial convention; it was not made as a mere item of social or political polity; it is not evolved from the primal instincts of the animal creation. It is simply a natural law pertaining to the nature of man.

Everywhere the conviction is growing that the time for implicit faith in formulas is past, and that man must know what he is and why he is;

THE THEOSOPHICAL PATH

and that he must use his own intelligence to answer these questions. And, if not hypnotized by the chimera of wrong evolutionary theories, we can see that mankind has for immense ages been bending his thoughts to the solution of these same questions; and we can avail ourselves of the wisdom of the past.


Another purpose of Theosophy, subsidiary to the main purpose, has been to reinstate tradition in its rights, and to show man as the heir of a long and illustrious ancestry of *men*. H. P. Blavatsky points to this tradition, and to records of past knowledge, as the source of the teachings which she gives out. To reject all books, records, and teachings is as much a going to extremes as to be hidebound by the blind acceptance of dogmas. Bigots, once free, at first go too far in the direction of skepticism. They depress the balance in favor of universal unbelief. Thus they lose the power of justly estimating the value of evidence. Dogmas are put before us for our acceptance, without appeal to the reason; but teachings are offered for examination. Thus, one who is seeking the light, will accept it from any source, caring only whether it is what he wants. H. P. Blavatsky, having teachings which she knew would help people, offered them in that spirit.

True Theosophy is known by its adherence to the original principles and purposes of the Foundress, and by its insistence on the paramount importance of ethical ideals and conduct. Self-development is incidental to the carrying-out of the program of Theosophy. It must not be made our main object; indeed, to do so would be to defeat our own purpose, since we should then develop the personal part of our nature instead of the higher.

For all people who are not merely commonplace, the ordinary ideals of life accepted by the world offer but a poor choice. Such people are conscious of something in their nature that calls for fuller expression and lacks opportunity amid the conventional ideals and pursuits. All the best part of their nature, they feel, is starved, unrealized. They may be teachers, parents, students of philosophy or science, artists in various modes of expression, leaders in business or politics or other kinds of enterprise. But, whatever their mold, they have this in common, that they seek to elevate and refine their particular calling, and to find its real spirit and purpose. For such, Theosophy affords an ark of refuge; and thus we see, banded together in mutual endeavor, people of very various stamps, finding, in very various avocations, the realization of a fuller life than they could find elsewhere; and carrying the ideals and spirit of Theosophy into pursuits outdoor and sedentary, artistic and scientific, educational and administrative; and developing individually along right lines, while carrying on the work intrusted to them by their Leaders.

SELF-KNOWLEDGE

EMILY LEMKE-NERESHEIMER

HROUGHOUT the various stages of life – youth, maturity, and old age – our feeling of egoity does not change. The body, built up of an ever-changing population of infinitesimal organisms, grows different from day to day and from year to year; often so much so that it becomes almost unrecognisable — to all intents and purposes it is no more the same. Meanwhile, we ourselves are unconscious of any change. The ‘I’-consciousness we had at the beginning of our present life is still there, and indeed can never end! It but enlarges its scope and powers of perception, until some day it awakens to the fact that pleasure and pain, harmony and discord, birth, death, and decay, are but passing incidents that cannot affect the inner man, who is independent of them all — beginningless and endless, and of the nature and essence of Divinity itself.

All consciousness of embodied existence for us is dependent upon our perception of the relative qualities of things that we observe and reflect upon; indeed, it is only by its attributes that everything observable and inferrible can be known to us. By means of the senses, the mind of the Ego goes out to objects and shapes itself into the form of ideas. Thus the self-conscious observer, who has the power of perceiving, is ever separate and distinct from that which is perceived, and the same ‘I’-consciousness that can watch the limbs moving, can observe the feelings and the workings of the mind; can therefore stand apart from the body, the feelings, and the reasoning mind. It is its privilege to learn to select the feelings and thoughts reflected in the mind from innumerable different sources, and expressed in the spiritual, astral, and material parts of man’s nature by means of senses appropriate to each. Man has the power to change his thought and feeling at will. He does not need to suffer nor to chafe at circumstances, for he can lay aside his worries and fears at any moment and enter into another state of consciousness, if he so desires. Putting away personal concern in circumstances and events, he can see them from another, an impersonal viewpoint, as he moves out in consciousness of a wider sphere of vision in the grand and limitless Universe.

All causes and effects discerned by our organs of perception are relative and fleeting. We cannot, however, but infer that there must be an Absolute Reality underlying them all, because of our intuition that something *is* constant throughout all temporary experience; and it is unthinkable that anything can come out of nothing.

The distinction between reality and unreality for us seems to depend

THE THEOSOPHICAL PATH

upon the limited knowledge produced in the mind through the senses, but in truth the most real thing is cognised by us through an inner perception, which makes it more certain to us than anything that can be logically demonstrated and proved. Spiritual mysteries cannot be revealed by the exercise of physical or mental faculties. Pure truth, pure knowledge, can be glimpsed by the soul alone, for Higher things can only be perceived by senses and faculties of a higher nature.

Absolute Consciousness can have no relation either to any object or action, because it is the All, and within itself contains All. As H. P. Blavatsky wrote in *The Key to Theosophy*: "Conditioned thought and desires cannot be assimilated by the Absolute Spirit which is unconditioned." So vast, so all-comprehending is Absolute Consciousness that it is unthinkable and unknowable to the reasoning mind: however, the limited consciousness that deals with relative conceptions exists because of the immutability of Absolute Consciousness itself. Though hidden behind the veil of illusory existence, it is the basis of consciousness on all planes of being. Mirrored in the manifested universe, as also in humanity, and in the individual man, the centralized consciousness which is the *reflexion* of the One, is conditioned, and through the illusion of separateness becomes the percipient of object and subject. Standing without and apart, it observes both; while Absolute Consciousness, the true Self, cannot be said to be within or without, for it is both within and without, eternally subject and object in one. The manifested universe exists, the Infinite *is*.

All planes of being throughout the kosmos are reflected in the human mind, wherein are focused in varying degree all the elemental, terrestrial, astral, intellectual, and spiritual forces of the universe. All varying states of consciousness are but different manifestations of That which the Hindû philosophers term the 'Âtman,' the Supreme Consciousness. Its reflexion in the manifested universe, including man, acts many parts, depending upon whatever plane the centralized consciousness is acting upon from moment to moment. H. P. Blavatsky writes in *The Key to Theosophy*:

"In Occultism every qualificative change in the state of our consciousness gives to man a new aspect; and if it prevails and becomes part of the living and acting Ego it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state."— p. 117

She then speaks of the sevenfold constitution of man, beginning with the physical envelope, the body, which is the instrument by means of which the evolving Ego gains experience through its contact with physical nature. The body is built up of innumerable small lives, each with a consciousness and special functions of its own. These tiny entities are the same as countless others that go to build up the objective universe.

SELF-KNOWLEDGE

They come and go, vitalized by the life-force, Prâna, that permeates the whole cosmic ocean of matter, whether dense or sublimated, ever uniting to form fresh combinations of objects and beings, whose astral forms they clothe. New forms are evolved, disintegrated, and built up again in ceaseless rotation and endless variety, tending towards the creation of more perfect and more complex forms, as different degrees and kinds of consciousness seek expression upon the material plane.

The human entity shares his instincts and desires with all nature, of which the animal man is a part. Desire, Kâma, is the motive power, the driving force in nature; but man is endowed with self-consciousness and Mind, Manas, and he alone can rise superior to nature, and evolve by means of self-directed evolution, transmuting desire into aspiration. Man is 'the Thinker.' He is not permanently the lower, the animal self; he is not at all times the Higher Self, but by self-identification with the lower self he becomes the lower self; by self-identification with the Higher Self he becomes the Higher Self. He is an expanding center of consciousness that stands between nature and the highest spiritual state of being. H. P. Blavatsky wrote:

"The spiritual realm is all the while the proper habitat of the Soul, which never entirely quits it, and that non-materializable portion of the soul which abides permanently on the spiritual plane, may fitly be spoken of as the Higher Self.

"The Higher Self . . . can never be objective under any circumstances, even to the highest spiritual perception. For *Ātman*, or the 'Higher Self,' is really Brahma, the ABSOLUTE and indistinguishable from it."

Thus we see that there is a materializable portion of the soul, the mortal, and a 'non-materializable part,' the immortal and divine. Between these stands the human soul, the individualized center of consciousness, that has the power of self-contemplation, and is distinct from the body with its instincts, and the personality with its thoughts, feelings, and experiences which come and go, and are so soon forgotten. Composed of an admixture of varied thoughts, desires, and aspirations, which make of it a particular center of consciousness different from any other, changing from moment to moment, it yet remains individualized. This human soul, this individuality, is the Ego that reincarnates from life to life in order that by self-conquest it may reach ever higher states of consciousness, increasingly comprehensive in their range and scope. Its final aim is Self-knowledge — complete self-identification with the Higher Self, the true Self of all things and beings.

In speaking of self-conquest and self-forgetfulness — the conquest and the forgetting of the materializable portion of the soul — the mortal, lower self is meant. Only through such self-conquest and self-forgetfulness can man lay aside the grosser part of his nature, and rising to planes

THE THEOSOPHICAL PATH

where the Higher Self manifests, attain Self-knowledge and Self-realization. At moments when he is conscious of himself as the immortal dweller in the body, the Ego has the power to enter into states of consciousness where, to a degree, knowledge becomes his own, not only by force of effort, but also by divine right. But he must claim his own with confidence and trust. Self-depreciation is the denial by man of his true Self, and by harboring depression and discouragement he identifies himself with his imperfect lower self, losing, for the time being, the knowledge of his divine nature.

The *Bhagavad-Gîtâ* tells us that, in order firmly to maintain stability of consciousness and the peace of mind that makes it possible for the aspirant to gain spiritual knowledge, he must first learn to renounce personal interest in the result of action. This is not a sacrifice as it would seem — the giving up of something to which he is attached, and which he considers desirable — but the freeing of his consciousness from something, in order eventually to become more fully aware of the divine reality within.

Yet only step by step can man proceed along the path that leads to knowledge, and only through right action, performed unselfishly, without attachment to results, can he advance. He who works with his heart set on the success of his efforts must inevitably reap the fruits, bitter or sweet, of his actions. In proportion to the amount of feeling he puts into his acts will the effect be upon him of the ensuing consequences. The more anxiety he feels in anticipation of the success of his undertakings, the more intense will be his pleasure or disappointment at their fortunate or luckless culmination.

Inaction is an impossibility of existence. The mind is never for a moment inactive, and action must be performed in order that, through experience, right knowledge and discrimination may be gained. Is not the whole of life but for the experience of the soul? But if thought and feelings are concentrated upon hoped-for results, rather than upon the right performance of duty, the results that inevitably ensue excite pleasure or pain, proportionate to the amount of personal desire infused into the action.

It is not possible for an imperfect human being to escape error and its results. All he can hope for is to learn by his mistakes. The same event that means humiliation and defeat to one immersed in the personal life, to another, who looks at every circumstance from an impersonal viewpoint, signifies knowledge consciously gained. Gradually man may train his mind to grasp the proportionate value of things, but he must remember that in order to do this he cannot rely upon the reasoning faculty alone. His thoughts, influenced by his feelings, are constantly changing with his

SELF-KNOWLEDGE

experiences, pleasant and unpleasant, but they must be governed by the Ego, who can regulate thought and feeling at will. As the impulses are controlled that cause thought to dwell on that which attracts or repels, it becomes possible for man to realize his inner strength, to purify his vision, and to become free. Passion and ignorance constitute bondage, and only he can rule the world who is able to control his thoughts and feelings, and stand unmoved by extraneous forces, untouched and unmoved by pleasure and pain. The mind turned away from objects of sense is free to contemplate deeper realities; but the mind that yields to desire loses the consciousness of the real nature of the Self, the heart and center of his life. Our Teacher Katherine Tingley has repeatedly impressed upon her students the fact that two things cannot occupy the same place at the same time, *i. e.*, the mind cannot simultaneously harbor personal desires and spiritual aspirations. Only by being able to pass over objects without becoming entangled in them can discrimination, and finally illumination, be gained, true service rendered and real work done.

The *Bhagavad-Gîtâ* tells us that attachment for objects ensues when a man dwells on them with longing. Anger arises when desire for them is frustrated, and results in delusion, which is the loss of memory to recall at the right moment what was before recognised as truth. This leads to lack of good judgment; erroneous conclusions are formed, and finally with the loss of discrimination comes the loss of all. For him whose heart is torn by desires there can be no joyous aspiration towards spiritual knowledge, no peace of mind, and hence no true happiness.

When a man feeds the fire of devotion in his heart with high aspiration he can look with equanimity upon success and failure. Rising superior to his personal desires he becomes merged in a higher universal self-consciousness, and conquers wealth and fame and all the illusive seductions of material existence, so that no vulnerable spot is left where the arrows of fate can wound, no weakness by which the warrior can be lured to forgetfulness of his high purposes and aims.

The act of giving up interest in action and in the results of action does not of itself bring knowledge of the true self. It is true that success in the attainment of knowledge is dependent upon achieving purity of mind. Through right thought and action, purity of mind is attained, and thus man becomes fit for divine illumination, and finally gains 'liberation' by means of knowledge -- true spiritual wisdom. As Christ said: "Blessed are the pure in heart, for they shall see God."

The nature of the result of an act upon the individual principally depends upon the quality of the motive he puts into the act. A merely selfish desire can but narrow the horizon, stultify the perceptions and understanding, and tend to lethargy and depression of spirits, while the

THE THEOSOPHICAL PATH

renunciation that makes the disciple fit for the acquirement of true wisdom must come from positive and joyous aspiration which springs from an inner urge that, in its ever-growing intensity and scope, becomes love in its divinest sense. The expression of this love comes from an inner urge for Self-realization, and is its own all-sufficing end and aim. It is the aroma of the purified soul, given off like the delicate fragrance of a flower, untainted by any thought of reward. For its realization the grosser elements must be eliminated from the nature, the perceptions refined, and a quality of will evoked that can create a vehicle through which finer spiritual forces may be expressed.

As all spiritual teachers have said, "to know the doctrine one must live the life." Thus alone are the obstacles removed that obstruct the way, and suitable conditions created for the acquirement of true knowledge; but the pilgrim who would reach the goal must go forward with unflagging devotion, humility, and self-sacrificing labor, ever seeking knowledge by studious observation of life, and by learning with a reverent attitude of mind from those Teachers and Saviors of mankind who are the light-bringers of the present and the past. The latent faculties of every part of the nature must become keen and alert, acting and interacting with instant spontaneity in unselfish devotion and service, before true wisdom can be attained.

In *The Voice of the Silence* we read:

"Thou canst not travel on the Path before thou hast become that Path itself";

and Jesus of Nazareth said:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

In becoming free from the bondage of the personality, the Master reached the heights of Self-knowledge, and Divine Wisdom became manifest through Jesus, the man.

Only after many trials and initiations is the truth revealed by degrees to the wise of all ages, to those who have had the courage, devotion, and strength that gave them the right to demand it. The perfect truth — Esoteric Theosophy — has been guarded and kept pure and undefiled by its guardians throughout the ages. It is the tree from which all great Teachers and Adepts have gathered the fruit — the fruit of true Self-knowledge and Self-realization, for the good of all that lives.



"If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fiber of the body and inner man will be turned in one direction, resulting in perfect concentration."— W. Q. JUDGE

A CALL FOR LEADERS

GERTRUDE VAN PELT, M.D.



THE *Century Magazine* has a recent article entitled 'A Famine of Prophets,' by Miles H. Krumbine, the burden of which is a complaint that the world has no efficient leadership. It is topsy-turvy and there is no one to set it straight. He recognises that "religion is the only factor capable of acting rapidly upon the character of a people," therefore we should proceed as quickly as possible to correct this defect in our social organism, and take means to furnish ourselves with a mighty reformer and prophet.

There are three alternatives which he suggests as possible ways of bringing about this happy result. The first "is to provide a place for youth in the positions of leadership"; the idea being that in the church it is always the seniors who take dominant posts, thus closing the door to the ardor and inspiration of youth. This, however, does not seem to him a hopeful solution, as it would require too much political manipulation on the part of the youth to open the doors. The next alternative is to leave the church alone on its chosen futile path and turn elsewhere for help. Or as he puts it, "substitute extra-ecclesiastical leadership in religion for our present ecclesiastical leadership." And he cites instances in history which would give this method the prestige of precedence. The third "is to develop within the church, among the young men of it, groups of prophetic spirits, such as Wesley's Holy Club at Oxford. From such groups we might reasonably expect another Wesley."

The hopeful thing about this article is the evidence of sufficient desire for a spiritual leader in the atmosphere for it to have precipitated into a public expression. Leadership is a basic law of existence, manifested down the whole ladder of being, from the First Cause, through our Solar System down to lesser systems. But it seems like carrying our self-confidence pretty far to imagine that we can manufacture leaders as we have come to feel we can manufacture almost everything else. It makes one think a little of Christ's question "Do men gather grapes of thorns, or figs of thistles?" though the application is so different.

Plato saw the source of evil in the sameness or consubstantiality of the natures of the rulers and the ruled. He says we do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i. e.*, a being of a species quite different from their own and of a superior nature.

We have had great Teachers on this planet, as history tells us. They

THE THEOSOPHICAL PATH

have worn an outer garment of flesh similar to that worn by others of the race and time in which they incarnated, but as to their inner evolution, they have practically been of another species. The persistent traditions of divine rulers in the past must have been based on facts.

Nothing but Reincarnation can explain great leaders — a theory which becomes a self-evident truth to most minds after they have seriously dwelt upon it. From it flows a conception of leaders as naturally as does fruit from a tree. It would take a veritable Titan spiritually to be a world-leader in the present chaotic crisis; to reduce to order such a seething cauldron; to loosen the tangles and discriminately sift out of the jumble of disorder, rampant with passion, those forces which should be strengthened and those which should be dissolved. It would require someone who could look down from an altitude above the whole tragedy. We could not dress up any of the evolutionary products of this age in moral virtues or modern academic learning to perform the feat. The counter currents would be sure soon to carry him off his balance. If the time were ripe for a world-leader, quite likely he would not be seen issuing from any of our academies. That might be considered an unnecessary waste of time. It would be easier to imagine him coming through some unsuspected, perhaps unknown channel.


Three alternatives were suggested as a means by which we could find some one to take charge of us. But there is a fourth which might seem to offer more promise. Suppose we were as a nation, as a race, to pray for one — but quite in an 'extra-ecclesiastical' way. Which means, suppose we were to clear out of our natures some of our self-conceit, and be ready to accept guidance and direction even when it did not run parallel with our desires. Suppose the great army of souls chasing headlong after the almighty dollar were to begin to yearn for that which is really almighty and demand in their hearts that some one should show them the road to righteousness. Is it conceivable that from out of the infinite depths of Nature's storehouse, the demand would not be answered? Leaders indeed there must be, drilled in the schools of life ages before our academies. Is it impossible that one may stand waiting for just such a call?



“TRUE it is that a man may have been initiated, in his past lives, into many degrees of knowledge and power, who yet had not had certain experiences necessary before entering on the next degree; and furthermore, that not one single degree can be lost to him, even though he may now appear before you, in a human garb not inviting, not puissant, not impetuous, nor in any sense free from faults.”— W. Q. JUDGE

GENOA THE SUPERB

CAROLUS

 ENOA is prominent in men's minds today on account of the important conference of the nations which held its first meeting there on April 10, and to which innumerable troubled and almost despairing hearts have looked for relief from the overwhelming economic and social miseries brought about by the great war, and the lack of brotherhood in some directions which has been so conspicuous since that terrible catastrophe.

No more delightful spot could have been selected for a meeting. The climate itself is a soothing influence, though there are occasionally very cold periods in the middle of winter. In 1493 the cold was so excessive that the sea froze about the Mole and vessels were unable to reach the shore. Genoa has been called the Queen of the Mediterranean, and the view from the sea with rows of fine marble palaces climbing upward against a background of rich foliage and distant purple mountains is exceedingly beautiful. Augustus Hare writes: "Genoa stands at the north-western point of Italy, and is, as it were, its key-note. No place is more entirely imbued with the characteristics, the beauty, the color of Italy. . . . It well deserves its title of Genova La Superba."

The original nucleus of the city lay to the east of the old pier which occupies the middle of the harbor, but finding the flat ground near the shore too small it began to climb the low surrounding hills. For centuries it was confined within fortified ramparts, which were gradually extended, but this has helped to render Genoa a picturesque confusion of narrow lanes and streets, through which wider thoroughfares were ultimately cut. Large parts of the city are still inaccessible to carriages, but electric railways have recently been built which give easy access to the principal centers.

Although Genoa is the chief commercial city in Italy and its people are devoted to business, in no other Italian city is there a higher appreciation of the beauty of the surroundings, both natural and artificial. It is difficult to choose between the rival claims of Genoa and Naples, but Genoa is undoubtedly cleaner and more prosperous than the southern city; the Genoese have long been known as a hard-working and frugal people, and even the superficial observer notices that much less time is spent by them in talking and emphatic gesticulation than is common among the Neapolitans.

Genoa is a city of palaces, and, of course, meaner dwellings, but the


THE THEOSOPHICAL PATH

palaces are wonderfully numerous and interesting. Many of the private palaces are open to the public and are veritable treasures of artistic and historical relics, and the open-air monuments and statues are generally handsome and effective. One of the most striking is that of King Victor Emmanuel, the first monarch of united Italy, in the Piazza Corvetto, and of course Genoa has not overlooked her greatest son, Christopher Columbus, whose colossal monument stands in the Piazza Acquaverde. The great navigator rests upon an anchor with America kneeling at his feet. Religion, Wisdom, Strength, and Geography, as seated female figures, are placed at a lower level and scenes from the life of Columbus decorate the base of the monument. It is impossible to think of Genoa without bringing to mind the glory of Columbus, but the city has produced other famous men. Niccolò Paganini, the strange being who seems to have moved the soul of the human race as no musician has done since his day, or perhaps before it, was born in Genoa in 1784. His violin is preserved in the Municipal Palace. Giuseppe Mazzini, the great patriot, apostle, and martyr of Italian unity and independence, first saw the light in Genoa in 1805, and grateful Italy has erected a statue to him there.

The population of Genoa is now about 275,000, and besides its importance as a great port, it is a commercial center for the rapidly increasing iron-mining, shipbuilding, and other industries. It has been said that Genoa was a bank almost before it was a city. The Bank of St. George, one of the most ancient in Europe, was founded in 1407, but the 'appropriation' by the French in 1800 of its treasure destroyed its credit, and the famous thirteenth-century building in which it was housed was turned into a customs house.

EVOLUTION — FACT AND THEORY

H. T. EDGE, M. A.

NE continually finds it advisable to recur to that part of H. P. Blavatsky's writings where she defines the attitude of a Theosophist towards modern science. The position she there takes is an eminently reasonable one, and has been taken by many other reasonable critics: namely, that the inductive method of reasoning adopted by science is a valid way of ascertaining truth, so long as it is pursued faithfully in accordance with the principles laid down. The well-known dictum is quoted, to the effect that the scientific method consists in observing facts, framing provisional hypo-

EVOLUTION — FACT AND THEORY

theses for the temporary explanation of those facts, and afterwards altering or enlarging the hypotheses so as to accommodate later facts. To this method there can be no objection; the objection comes in when the method is departed from, and when anyone forgets that a hypothesis is merely temporary and provisional and liable to be altered, and erects it into a dogma, and requires our assent to it.

In anthropology we have illustrations of the above remarks. On the basis of a few skulls and other human remains, theories of the remote history of humanity are built. Later on, other discoveries are made, which do not fit in with those theories, and the theories have to be given up or modified. Nevertheless we often note a disposition to dogmatize on the basis of these very tentative theories.

An article in the *Sydney Daily Telegraph* meets our attention; it is entitled, 'The Beginning of Life and Primitive Man,' and reviews a lecture on this subject. The writer criticizes the rather ambitious program of the lecturer, who claimed to "outline the psychological growth of the race from the earliest chaotic beginnings of life." But, says the critic:

"This beginning of life during a state of world-chaos has yet to be demonstrated."

The more we accept such schemes, he thinks, the more we see the need of the creative fiat, 'Let there be light!' The supposing of an original energy in the primitive substance is not sufficient. This "unpacking of an original complex which contains within itself the whole range of the diversity which living things present," may be regarded as an attempt to get something out of nothing, or a stable and progressive universe out of a fortuitous concourse of atoms.

"Was the primal stage of alleged chaos one of defined atoms with fixed qualities, attributes, and discharge power, arranged in countless variations and increasing complexity? If so, then by the sure process of fixation, these passed out of any sphere wherein their nature could be further modified, and no room is left for the influence of evolution. Hence the necessity of keeping hypothesis separate from ascertained law."

For example, the hypothesis that the eye has been evolved mechanically through an early chaotic beginning by the accumulation of accidental variations on which 'natural selection' could operate is found to be insufficient. It is necessary to recognise that there is something immanent in living things, a creative life-force which strives and thinks and feels. Let us welcome science, he says, but carefully distinguish between what has been proved and what is merely speculation. As to the latter, we may claim to be able to judge for ourselves what is possible, what probable.

Speaking of the discovery of a skull, he warns us against the temptation to premature generalizations based on a trifling amount of evidence.

THE THEOSOPHICAL PATH

Without following him through the details of his criticism of anthropological results, we quote his conclusion, that

“In the light of the most recent researches, we are led to conclude that the earlier opinion of scientists as to the pithecanthropus ape being the ‘missing link’ between man and his progenitors may now have to be abandoned. Primitive man may have had a brain development equal to that of the worker and inventor of today. . . . The gap between the Eden of Delight and declension through evil in the moral plane involves our looking upwards, as well as downwards and backwards, for his origin and destiny.”

The most we can find by looking downwards is *an* origin of man, not *the* origin. And what is man?

Man is the Thinker; and this Thinker did not find his origin in the animal world. What he found there was only some of his apparatus. Even though we should assume the conventional genealogy of man to be correctly outlined, it would still be necessary — more than ever necessary — to explain how the Thinker came to be associated with the evolving scale of animal life. It is little wonder that the wiser minds find little satisfaction in the conventional theories of evolution, and are prone to regard them as a kind of highly specialized book-study, having but little bearing on the real problems of life.

We have said, ‘Even though we should assume’; but the evidence is accumulating to show that we cannot assume it. There is nothing to convince an unprejudiced mind that there have been more savages in the past than there are now, or fewer civilized types in bygone ages than exist on earth today. High types of mankind can now be traced so far back that there is no longer time left for the supposed evolution from a bestial type, the common ancestor of ape and man.

The beginnings of life are to be sought in the present, and not exclusively in the past; for we find organisms of every grade existing before our eyes. And it seems to have been the same in bygone ages.

It is upwards, as the writer says, that we must look for the origin of that Soul in man which keeps his thoughts and aspirations ever tending upwards, as though towards an Eden or a Golden Age that he has lost, and which he longs to regain. The Soul of man is a prisoner. At a sacrifice to itself it has entered into matter and is accomplishing the evolution of matter.

It is important to remember that civilizations have existed in the far past, compared to which ours is a dwarf. The ancient Egyptians had progressed much further in a knowledge of the powers of human nature and in the ability to use these powers; and in many of the arts, too, we know they had achieved an inimitable excellence. We should keep always before our eyes the illustriousness of our ancestry, and not permit our mind to be hypnotized with the picture of gibbering apes and brutal


THE SECRET OF SUCCESS

men with bludgeons, until our self-respect is well-nigh taken away.

In paying due honor to science, let us distinguish ascertained fact from unproved speculation, and not allow ignorance to trade on the credit won by knowledge. Theosophy can most certainly claim that it has science on its side, so far as science is concerned with valid methods of research.

THE SECRET OF SUCCESS

R. MACHELL

HE secret of success is really no mystery. We all know it. It is simply to seize every opportunity: that is all. But life is entirely made up of opportunities, which must be understood if they are to be made use of; and that entails a wisdom beyond the range of man's intellect as at present developed. So that the simple secret of success is like a key that is lost, a simple thing when found but hard to find because so small.

Naturally, the secret of success is to live according to the laws of life, doing each moment the right thing in the right way: no more. But who can do that? No! The world has not yet attained to such wisdom, and men are still looking for the secret of success elsewhere. They still believe that they may violate the laws of nature with impunity and get results for which no fitting cause exists nor has existed. They have not learned the law, 'as you sow, so also shall you reap.'

A man will live for pleasure and still hope to reap true happiness. He will work for wealth and feel aggrieved because he does not win the respect of the world or of his own conscience.

But pleasure lies in pursuit of a desired object, not in its attainment; pleasure is the hope of satisfaction, which when attained kills hope. Satiety is misery: gratification of desire produces a reaction which is bitter disappointment. How many successful men escape disappointment, except by constantly renewing the object of desire? If they retire from active work and try to rest upon their achievements they lose all that made life worth living. Then the desire for attainment of wealth is replaced by the fear of losing their possessions, which are objects of desire to other men; desirable only till secured, then disappointments that must still be retained for fear of loss.

Yet all men hope for success, believing that success must bring happiness; which is contrary to experience. But desire is really insatiable and hope defies experience until self-destroyed. The success that is most

THE THEOSOPHICAL PATH

generally desired is a quick result. It is to 'get what you want and plenty of it,' in order to gratify desire or to get the means to do so. In spite of all experience, men sacrifice their happiness and the happiness of all around them in order to get the means to buy happiness. There is a general belief that money can buy happiness. Experience contradicts this belief. Yet the struggle for wealth goes on as fiercely as if there could be no chance of happiness without it. Experience tells us that wealth is always a disappointment when acquired, and that, far from a man being the master of his possessions, he becomes their slave, forced to spend his life to persevere them from the grasp of others.

The mistake originates in the natural belief that happiness consists in gratifying desire, and that the short cut to happiness is to get the means to do so. All philosophy warns man against this delusion, but the mass of mankind is not prepared to listen to warnings and prefers the hard road of practical experience. Then when the lesson is learned it is not understood, or it is too late. Desire for possessions is so general that when the disappointment comes and happiness is still far away the natural impulse is to work harder to get more, until disappointment ends in despair.

The ancient wisdom taught that "he who works for self works for disappointment." And the ordinary man who is the slave of his desires and who knows no other ideal than their gratification, thinks the saying foolish; for he does not know that there can be any self other than his personal self.

But even those who are not greedy for money are generally convinced that the most desirable object of life is success. It seems so reasonable. Indeed, it is hard to conceive of any incentive to work if the hope of success be barred. I speak now of the ordinary man of the world, not of the idealist nor of the Theosophist.

I have said that the secret of success is to take advantage of every opportunity, but there are few who are not seeking some 'get rich quick' method of overriding natural laws and of forcing success at all costs. They know that there are people who are lucky and others who are persistently unlucky, and they argue from this that there is such a thing as luck, or continued attainment of desired objects, a tide of good fortune that may be turned in their direction. The gambler knows that in games of pure chance there is apparently no way of influencing the result or of altering the chances, and yet all gamblers believe in luck, and many devise schemes for finding some clue to the sequence or run of luck that is sometimes noticeable where there is nothing on the physical plane to explain it.

In business, success may be said to depend upon personal qualities;

THE SECRET OF SUCCESS

but many successful business men appear to be endowed with no more than ordinary intelligence and yet to be unreasonably prosperous, while others are ruined by circumstances beyond their control. The ability to avoid such calamities is a faculty that is hard to explain without admitting the presence of some influence other than chance, some guiding power that may be conciliated, coerced, or taken advantage of consciously or unconsciously.

Is there indeed "a tide in the affairs of men"? Can it be known? Is there a secret of success that is independent of personal merit and that may be mastered? Popular opinion would probably say yes! The successful man says 'no,' and likes to take credit to himself for all the good luck that comes to him, believing that he is able to command results as well as to create causes. A more far-seeing man might say that success comes to those who can act with nature and can make their own desires coincide with the natural course of events. It has been said that the only wise course is "to will the inevitable."

But what would a Theosophist say? Probably he would point to the teaching of the *Bhagavad-Gîtâ*, in which Krishna tells Arjuna to make himself indifferent to failure and success, saying that those who look for the success of their actions sacrifice to the gods who will grant them what they desire; but he says that the reward of such shortsighted men is brief and fleeting. The seeker for spiritual wisdom is told to renounce his personal interest in the results of his acts and to make sacrifice thus to the Supreme Spirit. The whole eighteen chapters of the *Bhagavad-Gîtâ* are devoted to this theme and its exposition according to different schools of philosophy, and the subject can be studied along lines of simple common sense if we consent to free our minds a little from the shackles of conventionality and prejudice.

First we must know what we mean by success and failure. Obviously the words refer to definite plans, projects, or enterprises, undertaken for the sake of desired results, and it is certain that these objects of desire will be more or less personal even if not wholly selfish. Now the ancients said: "He that works for self works for disappointment," but that saying would appear ridiculous to the man of business who works for no other object than personal profit. And yet experience shows that success of this kind invariably ends in disappointment.

The result achieved may be all that was aimed at, but the satisfaction anticipated falls short or is lacking altogether. A man will sell his soul for money, he will give his health and happiness to get money, and when he has the thing he worked for he finds that he has sacrificed what he hoped to buy with his wealth. And the more he gets the more is demanded of him, more diamonds for his women-folk, more automobiles, a bigger

THE THEOSOPHICAL PATH

yacht, and a lunatic asylum for his son, or perhaps a fortune to hush up a scandal or save him from the penitentiary; home a mockery; friends all eager to rob him if the chance occurs — oh, success can be very, very bitter, more bitter even than failure. And why? Why does success so frequently bring disappointment?

Obviously, the explanation of this paradox must depend upon the meaning that we give to the word success, as well as upon the more simple fact that the successful accomplishment of an object will bring its own appropriate result regardless of the expectations or hopes of any one. Nothing is more common than for people to assume that if certain ends are attained then certain other results will ensue, such as happiness, or contentment, or peace, or some mental condition which in reality is not dependent on the supposed causes. The disappointment felt in such cases is not reasonable, the cause being due simply to bad judgment, which in its turn was due to ignorance of the laws of life and of the real nature of man and his relation to the world in which he lives. So long as man does not understand the meaning and purpose of life in general and of his own life in particular, so long will it be impossible for him to make any true estimate of the probable results of his actions.

Now the average man believes that the way to get what he wants is to fight for it, imagining himself separate from the rest of his kind, with interests that are particular and personal, and which he must assert without regard to the interests of others.

But Theosophy teaches, and deep thinkers in all ages have asserted, that the universe is a unity in which all beings are related to each other and to the whole by the fact of their sharing the life of that universe. It is a Theosophic maxim that brotherhood is a fact in nature, and it follows that no individual can act as an independent unit without putting himself in conflict with the laws of nature. And by laws of nature I mean the mode of operation of natural forces, not the scientific theories about those forces and their mode of operation; nor do I refer to any formulated rules intended to express such theoretic knowledge. Nature is not deeply interested in the rules that man makes for her guidance, I imagine, nor does she hesitate to upset his schemes by bringing about results that disappoint his most careful calculations.

Man's aims being mostly selfish are to that extent in opposition to the great principle of Universal Brotherhood.

The ancient teachers of Theosophy taught that man's progress could only be accomplished by his emancipation from the delusion of separateness which keeps him at war with nature and with his own kind. And they would indorse the maxim that "he who works for self labors for disappointment." This must be so; for self-aggrandizement means in-

THE SECRET OF SUCCESS

tensifying the sense of separateness which is the real cause of all human woes until it is understood and mastered.

To attain to any real happiness man must work with nature and learn to understand his own nature. This science is Theosophy, and all progress in evolution brings us nearer to true self-knowledge.

Again, Theosophy teaches, and common sense must surely indorse the teaching, that the universe is the manifestation of spiritual consciousness, and that the consciousness of the universe is intelligent in all its parts, with intelligence that is limited on every plane by the possibilities of that plane and that is necessarily adapted to the particular conditions of existence on all planes. That the intelligence of man is unlike the intelligence of beings on other planes of evolution is natural, and that even within the human kingdom there should be all sorts and conditions of intelligence seems obvious: and the fact that there is natural law, and that there is plan and purpose apparent in all the known planes of existence, all seems to point to the necessity for recognising purpose in the universe and an object in life. If such is the case, the only way to achieve real success is to work for the progress of the race rather than for the profit of the personality, which strictly speaking can have no interests apart from its share in the general welfare.

The highest good of all centers in advancing the evolution of the race and improving the conditions of existence generally. And how can this be done? What is this evolution in which we are all involved? It appears to me to be a process of awakening to higher and higher degrees of intelligence.

One may imagine the cosmic intelligence gradually evolving from chaos to cosmos by the gradual awakening of consciousness in every particle of matter. So we may conceive of a divine intelligence evolving for itself forms innumerable, of infinite variety, and gradually illuminating the elemental consciousness with rays of intelligence that become thinking beings, capable of recognising their own divine origin and of understanding the laws of life and the purpose of existence. Such a being is man.

Whether he knows it or not he has in him the possibility of this divine awakening of the soul, which is the purpose of his life, and whether he wishes to progress or not, he must do so or disintegrate.

Even unwillingly he will learn some hard lessons in the school of experience, gaining knowledge through suffering. One such lesson is that of which I spoke, that he who works for self labors for disappointment.

But when he begins to learn willingly he seeks to let the spiritual sunlight shine in his heart and awaken his intelligence to the unity of which he is a part. This kind of awakening is a liberation from the

THE THEOSOPHICAL PATH

tyranny of self that has so long held him imprisoned in ignorance of the real sunlight of life.

The prison-house of self may seem a harsh term for the protecting shell of selfhood, but we may perhaps get an idea from the egg that shelters the embryo in its growth, until the chicken is ready to come out into the light of day and gain its own further growth by its own efforts. The shell must be broken at the right time and in the right way. So, too, our shell of selfishness must at last be shattered if the soul within is to be saved. And that event is the beginning of a new life unutterably different and yet in continuity with that which went before.

One might imagine an eggshell so hard as to be unbreakable: then the chicken dies. And a soul incased in a too rigid shell of prejudice may never see the light, and perish miserably from the perfection of selfishness in which it was imbodyed. There are men with minds like that, no doubt. We must break our shells if we would see the light and live.

That light is the light of the true Self, the Self universal, the Self Divine, the Self in all creatures. Self-knowledge is the aim of life. To feel in the heart the unity of all selves is to find the secret of success, that is, the secret that makes man indifferent to failure or success as ordinarily conceived.

To find one's highest interest in the good of all is to be free from disappointment, free from selfish cares, content to do the duty of the moment confident in the intelligence that is the universal mind and in the eternal fitness of things, which is the source and origin of nature's law, the test of right and wrong, the secret of success. "The wise man does good as naturally as he breathes."

ASTRAL AND SPIRITUAL

H. T. EDGE, M. A.

JUST now a certain class of psychic phenomena and supposed communications with the dead are much to the fore; and it is not necessary here to describe them, because they have been rendered sufficiently familiar in the pages of public print. But it is appropriate to shed a little of the light of Theosophy on the subject.

Many people are puzzled as to what should be their attitude towards these matters; because on the one hand they see it is foolish to attempt to deny the reality of such phenomena, while on the other hand they are

ASTRAL AND SPIRITUAL

deeply impressed with the atmosphere of triviality that surrounds them. If this be the truth, they think, we would rather be without it, so unwelcome is it, and so out of harmony with our feelings as to the departed whom we have loved in life. The next world, as depicted by these psychic experimenters, seems but a sorry shadow of this world; and, inasmuch as it may claim to be a better world, it is better according to very commonplace and conventional ideas as to what constitutes goodness and happiness. Those who are so prominent in these investigations are people who have reacted from scientific materialism, and have gone to an extreme of credulity, while yet at the same time importing their materialistic ideas into what they are pleased to call the spiritual world.

Now the present age, so distinguished above all ages of which we have record, in its achievements in material science and other forms of material progress, is unique in its ignorance regarding other aspects of nature. As to the nature of man, for instance, it knows almost nothing. Of man's physical body it may claim considerable knowledge; but of his mind and its many powers it knows very little indeed. For all the other parts of man's nature it has the vague words *spirit* and *soul*, which serve to conceal ignorance rather than to display knowledge. Of man's astral and psychic nature nothing is known. And now, when the cycle of human evolution is quickening, and bringing into sight some of the latent powers and faculties of the human constitution, people are all at sea without a compass, and mistake the new for the true and take everything that is not material for spiritual.

It was to deal with such a situation as this that Theosophy was promulgated; for its teachings, both as to the nature of man and as to the greater nature outside of him, are most important and necessary for our guidance. The experimenters are obviously quite unaware of the very existence of the astral body of man and of the astral plane in nature; hence their total ignorance on these points has left them defenseless against the numerous liabilities to error and delusion. It will be well to refer first to the teachings as to the Sevenfold Nature of Man. The following is the enumeration given in *The Key to Theosophy*, Section VI:

THE LOWER QUATERNARY:

1. Rûpa, or Sthula-Śarîra the physical body
2. Prâna life, or vital principle
3. Linga-Śarîra astral body; double, phantom-body
4. Kâma-rûpa seat of animal desires and passions

THE THEOSOPHICAL PATH

THE HIGHER TRIAD:

5. Manas a dual principle in its functions;
mind, intelligence; the higher
human mind, whose light or ra-
diation links the MONAD, for the
lifetime, to the mortal man
6. Buddhi the Spiritual Soul
7. Âtman Spirit

Now the teaching is that, at death, the Higher Triad becomes dissociated from the Lower Quaternary. Âtman, Buddhi, and the higher aspect of Manas, go to Devachan, which is the state of rest and bliss where the Monad (the essential Man) dwells during the interval between two successive incarnations. The remaining principles of the Lower Quaternary, being now deprived of coherence, through the death of the physical body, begin to disintegrate, in a kind of 'second death,' and soon fade entirely away in the astral world. There can be no communication with the deceased person, except under two conditions: (1) immediately after decease, before the process of separation has set in; and (2) in certain extremely rare and special cases when the ordinary laws of nature may be overruled. In all other cases, any apparent communication is fallacious, and is due to certain perfectly natural, but not sufficiently known, properties of the astral body of man and of the astral plane in nature.

The only part of the deceased person which can be communicated with is the 'spook,'— that is to say, the Kâma-rûpa, united with the remnants of the Linga-Śarira, and Prâna. It was in process of disintegration, but has been recalled to a temporary life, and temporarily revived, by the human atmosphere of the séance-room, and the astral body of the intranced medium. This is what the ancients called an act of necromancy— an invoking of the shade (*not* the soul or spirit or personality) of the departed. Such practices were always feared, shunned, and prohibited.

But even this kind of communication cannot continue long; for it is inevitable that the Kâma-rûpa of the deceased should soon disintegrate, as his physical body has disintegrated. And then the supposed communications are kept up by a system of impersonation. The materials for such impersonation are all present. The loosened astral body of the medium supplies a material to work in and through; the imaginations of the sitters, including their *subconscious* memories, supply the shapes, the ideas, the memories of the deceased; and the vitality of all present is drawn upon in the creation of phenomena.

The astral plane in nature is a kind of space, different from our physical

ASTRAL AND SPIRITUAL

space, in which the objects are not physical, as are the objects that occupy physical space, but non-physical and invisible to our physical senses, though visible to a clairvoyant eye. These objects are the creation of human thoughts and desires. Hence the astral plane is a vast and crowded storehouse of 'thought-forms,' many of which are of a kind that impel to action and to the expression of desire and passion. These flit unceasingly into our minds, filling us with wandering fancies and wayward influences. Fortunately, we live on the physical plane; and our physical body, with its gross senses and the physical objects around us, and the interests of material life, all serve to shield us against the influence of the astral plane, which otherwise would be overwhelming.

But there are certain conditions when this protective influence may be partially withdrawn: as in certain kinds of disease, or in trance or uneasy slumber, or insanity. And then the person becomes obsessed by influences from the astral plane, and loses his balance, is a prey to delusions, or is impelled to wanton actions. Such a state of susceptibility may also be induced artificially: as by certain practices recommended for the development of mediumship, by 'sitting for the development of psychic powers,' by foolish attempts to develop clairvoyance, etc.

All of these things are of course most deleterious and to be avoided at all costs. Our medical men have discovered this fact, and their alarm over the menace to health and sanity is only too well justified. Nothing has been more strongly insisted on by Theosophists than the danger of attempting to develop any psychic powers without first obtaining thorough mastery over one's whole nature, moral, mental, and physical. Such powers are only for the adept, who by long and arduous training, through many lives, has become capable of resisting every temptation, and has risen superior to every weakness, whether of the frail body, or the errant mind, or the wayward heart. Anyone else who heedlessly, and against all advice, dabbles in astralism and psychism, brings upon himself consequences which he regrets when it is too late; unless indeed, his early experiences have rendered him wise enough to leave off before the danger-point has been passed.

This is enough to show in what a light Theosophists must regard the ignorant and reckless dabbling in the 'occult' which has gained such ground of late. Too well they know that the path is one of delusion, and that no knowledge of the departed soul and its state after death can ever be won that way. Since 1848 Spiritualism has been before the world; but what light has it shed on the great question of immortality, the future of the Soul? We are still doubting and questioning; now, more than ever. What likelihood is there that the recent outburst of the same kind of thing will initiate us into anything important or even new? We

THE THEOSOPHICAL PATH

shall learn, over again, some of the properties of the astral plane; and, let us hope, we shall discover that it is a thing to be let alone. It bears the same relation to light as the moonlight does to the sunlight, or a fungus that feeds on the juices of a plant to the plant itself.

True, there is a famine of knowledge abroad in the world today, and much hungering after light and certainty. Theosophists admit it; and are the last people to be obscurantist. But people who are starving, do they not often seize upon unwholesome food? Those who are sick, do they not seek help in noxious drugs? When any good and genuine article is offered, are there not many spurious and harmful imitations?

Self-knowledge is now, as always, the key to light. And, while even the world 'self-knowledge' may be so misapplied as to give some ground for the sneers of historians and others, still there is a genuine self-knowledge, still self-knowledge is the only refuge. But, to be real and efficacious, it must not degenerate into mere idle selfish contemplation, but must be inseparably blended with action — conduct. It is admitted on all hands today that 'it is up to the individual to make good' — that help lies in action, in individual action rather than in legislation. Hence conduct is the crucial point — to conform our conduct to an ideal. And it is that ideal which Theosophy has declared to the world.

People complain that their ideals are shattered, their props knocked away, and they do not know who they are or why they are here. That is because we live in a world of illusion; but Theosophy has declared that the veil can be pierced. Man has created around himself a perfect fog of mentality, full of fixed ideas that hide the light of reality, as a fog hides the sun. And people are getting desperate and taking wild plunges in all sorts of directions. Feeling the importance of individual initiative and the glory of man's independent will, they nevertheless mistake mere personal ambition or passion for the real individual initiative; and we find them setting up their own desires for laws; and claiming, under the specious name of liberty, a license that is not compatible with the rights of others.

For all these delusions of ignorance, Theosophy has provided the remedy; for, in place of mere exhortation, it has brought once more to the world the ancient teachings as to man's complex nature. Its behests are like those of a wise and experienced teacher, in contrast with the mere 'don't' and 'do' of an ignorant parent who knows no more about the principles of conduct than the child he attempts to teach.

Referring again to the table of principles in man, we find that Kâma is the principle of personal desires. This principle, acting naturally and harmlessly in the animals, takes on a very different quality in man, because it coalesces with Manas, the self-conscious mind. The union of these two produces a personal ego, a man of ambition and passion. This

ASTRAL AND SPIRITUAL

is not the real Self; this is not what we are to assert. The real individuality of man arises from the union of Manas with Buddhi; and to allow expression for this, it is of course necessary to subdue and subordinate the personal ego.

And here is the important point at present — that this personal ego is our tyrant and keeps us held down in a world of illusion. Thus Theosophy is but showing the truth when it says that the way to light is through self-knowledge and self-mastery.

To solve the problems that are before us today; to solve them by an effectual means, and not by wild attempts to burglarize the spiritual world or dissect the soul on a table; to do this, it is essential to enter on the path of self-knowledge through right conduct. And let it be borne in mind that the spiritual can never be contained within the limits of our ordinary finite comprehension. The next world must be either a replica of this, or else it must be beyond our imagination. The next world presented to our admiration by the psychic investigators is a mere dream-world, wherein the objects are the reflexion of our ordinary sensuous experiences and worldly thoughts, just as happens in our dreams. But the knowledge of what lies beyond, the knowledge of the *spiritual*, the knowledge of those who have passed the veil — this is like the state of deep dreamless sleep, wherein we have experiences that we cannot bring back into waking life.

But people are always upset because they cannot 'see the distant scene.' The poet sang, "One step enough for me"; but he might have said more — that that one step is absolutely indispensable; for we can never go where the distant scene becomes visible, unless we take the one step immediately before our feet. People are crying out because they cannot at one jump solve the whole vast question of immortality and the life of the Soul. What do they expect? To what have their studies hitherto been directed? They need to be at once more humble and more hopeful; like the experienced worker who is satisfied to do as much as he can in one day, instead of thinking he has to do the whole job at once.

If the mind is the organ of knowledge, we must set about repairing and brightening up that faculty; instead of scrutinizing the distorted image through our misty lenses, we must polish up those lenses. To quote a teacher — the practice of altruism in deed, word, and thought, purifies the covers of the soul and permits the light to shine down into the brain-mind. Here the word soul means the higher aspect of Manas, and the word brain-mind means the lower aspect — Manas tinged with Kâma. The meaning is the same — that, to purify our faculty of knowing, we must resort to right conduct. And nobody has any excuse for ignorance as to right conduct. Every waking moment of our lives we have the choice, and the necessary knowledge and power to determine it.

THE THEOSOPHICAL PATH

So we would say to those anxious for knowledge, seek it not by rash attempts to develop psychic faculties or to trespass on dark and treacherous paths through mediumship; but strive to develop intuition. Know that the Soul, which is your real Self, *has* knowledge, but that it cannot impart this knowledge to the brain-mind. Such knowledge cannot be put into the compass of a philosophy or expressed in the terms of a science. But it can shine out from the recesses of our heart and be a lamp to guide our conduct. And the Soul has many veils, which can be successively withdrawn; so that, if we cannot leap to full knowledge at one bound, we may at least expect to draw nearer to the light day by day.

WHY ARE WE UNHAPPY?

T. HENRY, M. A.



PART of the mission of Theosophy is to restore to man a lost confidence in himself and his life. That there is need for such a mission can be gathered from the press. The following are extracts from an article in a very widely-read paper — the *Overseas Daily Mail* (London).

“There are many signs in the advanced nations of today of a diminishing capacity for happiness. What is the actual source of the very prevalent fear of life? . . . At the present time we need an inquiry into the hidden causes of the common complaint of unhappiness. For what are the symptoms of this prevailing depression? They are manifest and menacing. Maniac-depressive insanity and premature dementia are increasing. The suicide roll is high. Borderline cases of mental illness are almost as frequent as measles. Drug-taking as a means of temporary Nirvâna is spreading as a confirmed practice. Alcoholic narcosis is increasing among women and the young of both sexes. The expression, ‘I’m fed up,’ is heard in every class. Grumbling at the conditions of life is undoubtedly much commoner than assurances of content. The eager searching for feverish thrills and excitement is evidence of a craving to escape from depressing reality. . . . The quest for pleasure as a means of happiness rarely brings the serenity of mind that constitutes true felicity. It is hard to believe the natural destiny ordains that seventy-five per cent. of the days of our life shall be overcast with apprehension and depression of spirits. The present preponderance of unhappiness may be merely a passing phase. But the counsels of philosophy and wisdom appear to have failed. How can we regain the normal balance of sunlight and cloud in our lives? . . . *Who will point out the cause of the epidemic of unhappiness?*”

Having thus established the need for such a mission as that of Theosophy, we come to the question as to how Theosophy can supply the need and fulfil the mission.

The writer of the extract assumes that, if the cause of the unhappiness were pointed out, the remedy would be at hand. Perhaps the answer to the question escapes notice by its obviousness and simplicity, as so often

WHY ARE WE UNHAPPY?

happens; we overlook things because they are so near our feet. People are dissatisfied with their present life. Why? Why is a man in prison dissatisfied with his life? Because he knows of a better. Perhaps here is our answer. Perhaps the life these dissatisfied people are leading is not the real life but a sorry substitute.

The fact is we are growing, and suffering from growing pains. Growth means the swelling up of the vital force within the form. It happens periodically. It happens in the spring, and brings with it liability to certain ailments at that season. Animals reproduce their kind without change, generation after generation; and the children are duplicates of the parents. To a less degree this happens to man in periods when there is no great cyclic change going on. But just now we are turning a cyclic corner. Children are markedly different from their parents. The whole world is changing with accelerated velocity. We are growing more intense, more sensitive, more introspective. The old life no longer satisfies.

It was to meet this very condition that Theosophy was promulgated, as can be seen by a reference to the declared program of Theosophy. For one thing, Theosophy has headed off an outburst of psychism, thus preventing much danger to humanity; for it has demonstrated that psychic powers are mischievous unless the spiritual nature has been thoroughly developed first. But this in passing. Theosophy has also headed off a tendency to despair and deadly skepticism, threatened by the rapid advance of a brand of culture almost entirely materialistic. It has made real the higher life. It has demonstrated the essential divinity of man. It has proclaimed these things, not as a mere barren aspiration or dogma of blind faith, but as scientific facts. The Theosophical analysis of human nature shows the connexion between the inner man and the outer, the relation of our spiritual life to the life of the senses which we live in the outer world.

The adherents of creeds would answer the above query by saying that the outbreak of unhappiness is caused by the lack of religion. And so it is. But it is not the old creeds that can supply the lack. They can cause spectacular bursts of revivalism, always followed, as is too well known, by deadly reaction; but the creeds themselves are in the melting-pot along with the rest. It is Religion itself that the world needs to counteract its unhappiness.

Religion is faith in the unseen; faith in spiritual laws, as contrasted with material laws. The world is beginning to realize that Religion is not a thing of dogmas and formulas, but of knowledge. The Soul is not a vague shadowy thing that may possibly live in some future paradise; it is something actual, something here and now. Theosophy has declared that man *is* a Soul; not that he *has* a Soul. This Soul is the real man;

THE THEOSOPHICAL PATH

it knows and understands. The mind is merely one of the instruments of the Soul.

It is owing to the presence of the Soul that man is unable to be satisfied with the life of the mind and senses. The wave of unhappiness is because people are not finding their real aspirations satisfied. They need a fuller life. This material life, which they have been assured is so real — the only real — is being found to be the unreal life. The real life lies beyond, within.

Happiness is to be sought within, not without. Man must grow; he must raise the level of his consciousness, so that it is turned away from its attraction to the things of sense and finds a fuller richer life within. Happiness is health, poise of all the faculties; without this, no external conditions can satisfy. Hence what man needs is internal adjustment.

Theosophy, by its reintroduction of the ancient teachings, has made the Soul a reality, and has shown how man has immediately before him higher steps in his evolution, on attaining which he reaches a fuller, more real life. By giving up the vain quest of personal satisfaction, and devoting oneself to unselfish work for the general welfare, happiness is found; for it is the personal self, with its continual desires and fears, that stands in our path and monopolizes all our energies.

GENUINE THEOSOPHY AND THE CONTINUITY OF THEOSOPHIC TEACHING

H. ALEXANDER FUSSELL

“Theosophy is not a creed, but a new life to be lived.”— *William Q. Judge*



THE Universal Brotherhood and Theosophical Society was founded to teach Brotherhood, to awaken the common consciousness of mankind. The increasing recognition of common needs proves that its efforts in this direction have not been unsuccessful. To make, however, the principle of Brotherhood effective in the world, that other great teaching of Theosophy, which lies at its base, must be accepted, viz., the essential Divinity of Man, for all men are brothers in virtue of their common origin. Recent events have shown that “nothing can affect one nation or one man without affecting all other nations and all other men.” Every individual is vitally related to society and to the world, for “no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part.” And inversely, “any failure on his part to respond to

GENUINE THEOSOPHY

the highest within him retards not only himself, but all, in their progressive march.”

The idea of evolution, of self-development, is rooted in human nature; hence the plea for justice and for equality of opportunity in the realization of ideals which is now being made alike by individuals and nations. Recognising the fact that one short earth-life is not sufficient for the self-evolutionary process, Theosophy teaches that this process is continued through many successive reincarnations, the conditions of each rebirth being determined by Karma — that is, by our deeds and acquired characters in previous lives; thus justice is done to the individual and not merely to the mass in the long run. Each takes up his work again at the point where he left it on quitting for a time this earth-life, and thus we find ever new opportunities for the rectification of old mistakes and for the perfecting of ourselves and of the race. There is no injustice, apparent or real, from which we suffer, which we have not helped to bring about — in this or in some former life — either by wilful act or by condoning it. What we have caused we can alter. Instead, therefore, of praying to God to end the evil in the world, evil of which He is not the author, but we ourselves, we should bend our energies to its eradication. It is not His will that needs changing — for “with Him there is neither variableness nor shadow of turning” — it is ours. It is *we* who make war, who wrong and oppress our fellows, and we can escape neither the responsibility nor the penalty. What we have sown we must reap; that is Karma.

And so Madame Blavatsky says, that in addition to the Divinity of Man, there are four great principles, viz., “Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.”

In the statement of the aims of the Theosophical Society, issued at its inception in New York in 1875, it is declared that the principal purpose of the Organization is “to form the nucleus of a Universal Brotherhood of Humanity.”

Alas for the frailty of human nature! Shortly before her death, Madame Blavatsky, through whom the Wisdom-Religion was again made known to the western world, was compelled to say: “Since the day of the foundation of our Society in the United States, fourteen years ago, our teachings have received a welcome entirely un hoped for. The original program has had to be enlarged, . . . however, nothing has been changed in what concerns our three main aims, except, alas, in the one which we have most at heart, the first, to wit, Universal Brotherhood without distinction of race, color, or religion. In spite of all our efforts, this object has been ignored or has remained a dead letter.”

THE THEOSOPHICAL PATH

And now, after nearly forty years, it seems, if we confine our attention to the many so-called Theosophical societies now in existence, as if the subsidiary objects had not only usurped the place of the principal object — which Madame Blavatsky the Foundress had “most at heart,”— Universal Brotherhood, but that it had been replaced, in many cases, by a cold selfish intellectualism, entirely unrelated to the needs of humanity. And this despite the fact that our first Leader, whom all these societies profess to revere, has most emphatically declared that “true Theosophy is ALTRUISM, and we cannot repeat it too often.”

How did these societies originate? Owing to vanity, self-interest, or personal ambition,— forgetting that Madame Blavatsky had said: “There is no room for personalities in a work like ours,”— some who were once prominent in the Society, and up to the time of their defection had been apparently loyal to the great principles of Theosophy, have either left the Society of their own free-will or been voted out of it. The majority of these delinquents simply ceased to take interest in Theosophy, but a few more determined ones started opposition societies of their own which, though masquerading under the name of Theosophy, departed in most cases notably from its fundamental teachings. It became necessary, therefore, for the original Theosophical Society publicly to disavow all connexion with them, so as to safeguard the real purposes for which the Society had been founded. It is the old story of the counterfeit trying to pass itself off for the genuine article and the protective measures that such a proceeding renders necessary.

In addition to the lack of true brotherhood and loyalty to principles and teachers exemplified by these self-styled Theosophists, may be mentioned political activities and their predilection for the various forms of psychism, despite the fact that Madame Blavatsky has expressly stated that the Society as such “takes absolutely no part in any national or party politics,” and the numerous warnings that both she and her successor William Q. Judge have issued against all dabbling in psychism or spiritism.

If we turn, however, to the history of the original Theosophical Society — now known as the Universal Brotherhood and Theosophical Society — we shall see that there has been and is perfect continuity of aim and practice.

Before her death in 1891 Madame Blavatsky had designated as her successor William Q. Judge, Co-Founder with her of the Theosophical Society. As we are not sketching here in detail the history of the Society, a few quotations from Mr. Judge’s writings will best show how faithfully he adhered to the original program. Under his leadership the Society passed successfully through a particularly hard period of stress and

GENUINE THEOSOPHY

conflict, growing steadily all the time and increasing its sphere of influence.

Speaking of the great Helpers of humanity, our Elder Brothers, who live only to benefit mankind, Mr. Judge says: "Those who know all about the psychical world, its denizens and its laws, are proceeding with a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man." And elsewhere he says: "Brotherhood, and not merely the study of the secret laws of nature, is the real object of the Theosophical Society. There is no higher philanthropy than Brotherhood, considered as an aim, especially when wedded to knowledge."

In this connexion it will be well to remember the following from Madame Blavatsky: "And another great aim of the Theosophical Society has been to show how the pursuit even of the highest philosophical knowledge must of itself, to be successful, be wedded with the wish to do good to the whole family of mankind. As a mere intellectual luxury, sought for in a selfish spirit, spiritual knowledge itself must necessarily be futile and unprogressive. This is a great mystic truth, and out of the full knowledge thereof on the part of those from whom the Theosophical Society received its creative impulse, has arisen *that primary watchword of our Association, 'UNIVERSAL BROTHERHOOD.'*"

Before his death in 1896, William Q. Judge appointed Katherine Tingley to succeed him in the leadership of the Theosophical Movement throughout the world. All who are acquainted with the work of the present Leader know how faithfully she has carried out the purposes for which the Theosophical Society was founded. In order to meet the evil of the world at the source where it is conceived, namely, in the heart and mind, she insists strongly, as did her predecessors, on the application of the principles of Theosophy to daily life. "We cannot cleanse" — she says — "the world of its plague-spots and impurities until we have first made clean our own homes, our hearts and our lives. We cannot touch the hearts of those who need us, until we have first found the Divine Light that shines in our own."

In her marvelous Râja-Yoga system, Katherine Tingley has applied the principles of Theosophy to education, and has thereby earned the gratitude of all who have the welfare of humanity at heart. "The world is seeking for and requires," she says, "a practical illustration of the possibility of developing a higher type of humanity." It is this which the Râja-Yoga system, now recognised as eminently practical by the majority of the foremost educators the world over, is demonstrating. By developing the powers of the soul, latent in every human being, by assigning their true place to the physical powers and the intellectual faculties, "by wise teaching, by training in self-reliance, self-discipline,

THE THEOSOPHICAL PATH

concentration, and a recognition of the power of silence," and especially by the emphasis it lays on character-building as the foundation of human perfection, the Râja-Yoga system is showing the world what true education really is.

With a master-hand Katherine Tingley has discussed in *Theosophical Keynotes* — a series of addresses delivered in Isis Theater, San Diego, in 1919-20 — the causes of the world's unrest and the remedy. Man has exploited the earth to satisfy his egoism, his luxury, and his greed; he has utilized its forces in the work of destruction; instead of peace we have suspicion, hatred, and war, if not between nations then between classes; the pursuit of personal pleasure and unlimited competition are nearly everywhere the predominating characteristics of modern life; disrespect for the forces of law and order is general. Despite the dark picture that a survey of the world we live in affords us, there rings out in all Madame Tingley's addresses an unmistakable note of optimism, an optimism which characterizes all her work undertaken for the benefit of "discouraged humanity." "This age," she tells us, "need not remain the age of darkness. . . . It is only an age of darkness for those who cannot see the light, for the light itself has never faded, and never will. . . . A new and brighter day has dawned for mankind. . . . The doubt of the age stultifies spiritual growth, involving humanity in a psychological influence of disintegrating forces that in course of time must engulf it, if a halt is not called. . . . But," she continues, "we must look within and find a deeper meaning in life, we must move away from our personalities, from all petty interests and desires and prejudices, and find ourselves working with those who have suffered the most, those who need us the most — the uppermost thought in our minds being: 'What can we do to help lift the present burdens?'"

And the new work she is even now inaugurating in the interest of humanity springs from her boundless love for a world struggling under heavy karmic burdens, amid the wrecks of a civilization built largely on head-knowledge, self-interest, and unbrotherliness. "Unbrotherliness," she says, "is the insanity of the age." Needless to say this new work — destined to spread over all the world in the course of time — is but an enlargement of the original program of the Theosophical Society, and is in answer to the cry for help in the reconstruction of human society upon new and more enduring foundations. The opportunity to participate in this work is offered to *all* — Theosophists and non-Theosophists, Church-members and those who stand outside of all creeds and dogmas — the only condition being that they lay aside prejudice and personal ambition, in order to unite on a common ground of practical moral and spiritual effort, and that they learn to utilize the knowledge that is latent

GENUINE THEOSOPHY

in them (and which Theosophy teaches them to find) for the salvation and welfare of their fellows. And the keynote of this reconstructive work is BROTHERHOOD in the truest and deepest sense of the word. "Brotherhood," as William Q. Judge defines it, "is not sentiment; is not emotion; it is not so-called love. It is putting one's self mentally in the place of another, and realizing his difficulties, while showing him that true compassion which we would hope for in like place."


One thing we all must agree with, and that is the vital importance of getting certain fundamental dynamic ideas — ideas upon which depends the safety of mankind — into the thought-atmosphere of the world, and of doing all in our power to have them realized in individual and national life. If we could only get Brotherhood in action at the present moment, and not in theory only, and take it out of the region of talk and mere intellectual assent, half the world's problems would be solved at once. And that is why Katherine Tingley asks your co-operation in the new work she is undertaking, which is practical and entirely undenominational.

From all that has been said it will be seen that Theosophy as presented by the Universal Brotherhood and Theosophical Society is essentially practical, eminently social and not individual only. Recognising the dangers of one-sided development, it rounds out the whole man, physically, mentally, morally, and spiritually. By awakening the divine element in our nature, it has power to raise the fallen as well as to quicken the saint. It appeals to the heroic in man, for it is a call to service. It insists upon our doing our whole duty — to ourselves as well as to others. Theosophy takes no part in politics; yet it reveals the secret of social good and shows men how to realize it. It transforms life, showing us that the commonest things, if done in the right spirit, have eternal value. Theosophy does not antagonise anyone's religion; it does condemn, however, unreality in religion. It teaches that the universe itself is an effort towards perfection, but that man, being dual in nature, determines the course of evolution, according as he yields to his lower animal nature or to the Divine Self within, which is self-revealing, self-imparting, "ever striving to lead the whole being into a state of perfection."

And therefore, finally, we say confidently with Madame Blavatsky: "Theosophy will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."

THE ROMAN WALL IN BRITAIN

JAMES H. GRAHAM

TRETCHING from coast to coast for seventy-four miles across the counties of Cumberland and Northumberland, the Romans built a massive wall for the purpose of defending the settlements in England. To the north, so it is said, the country was inhabited by unconquerable races of people, and certainly the land is hilly and wild enough in its character to give refuge to them. So the Romans built their wall; a matter of seventeen or eighteen centuries ago as time is measured. Six feet thick it was and fourteen feet high, with a four foot parapet. Every quarter of a mile there was a sentry-box with thick walls, a castle at every mile, while every third or fourth mile there was an organized camp.

Today, all that is to be seen, where traces remain, is for the most part a mere low embankment, affording grazing ground for sheep and cattle, the remainder being not in view.

It is not to be supposed that the defenders were welcome in those lands. They had to defend their wall to the south as well as the north, and built an earthen embankment with projecting stakes for that purpose. There is a persistent legend that there was even telephonic communication along the wall, though excavators have not found any trace of speaking-tubes.

One of the best preserved of the larger stations is known as Cilurnum, or more modernly, Chesters. It is supposed to antedate the wall proper. The illustrations which appear with this description show some of the remains. There was evidently a well-arranged township here with its barracks and market-place. The castle is situated quite near to the banks of a river, and there were buildings outside the walls, near the river-bank: One building, said by some to have been the baths, by others a villa, was fed by a spring which rose just above it, the water being conveyed along channels, first through several small rooms and finally through the floor of a large open court, the outlet being to the river.

Very little has been dug up by excavators at Cilurnum, beyond the foundations of the buildings themselves; times have been wild in these parts since the Romans left. In one of the vaults some counterfeit denarii were found. (There were coiners at work in the town of Colchester, Essex, before the Roman era!) A few ornaments and implements and a mutilated statue of Cybele standing on a bull, are all that have been found.

NEVER SAY DIE

STUDENT

THE habits of a lifetime cannot be changed in a moment." A dogma. Put in invidious quotation-marks, to show that we do not necessarily indorse it.

Is it true? Too brief to be either true or false. All depends on the interpretation. It is true within certain limits, and false within other limits. Thus it may be helpful or quite the reverse. It is of course true that a force which has been a long time accumulating cannot be annihilated by an opposing force which has only just begun to operate; or, at least, not unless that opposing force is of enormous strength.

But, on the other hand, suppose that a habit has been operating all through life, as far back as you can remember, and perhaps even farther back, into times preceding birth; and suppose further that a contrary force has also been operating during the whole of that time. There will eventually come a time when the opposing force has at last completely neutralized the habit; and that moment may surely arrive at any time.

Experience tells us that the habits of a lifetime are often overcome 'in a moment'; but we may fail to realize that the process of overcoming has not been momentary, but continuous throughout a long past period. It may be that the man has been resisting the habit ever since it began. It may be that the contrary tendency was set up even before the habit began.

Thus there is perhaps no need to discourage ourselves with the idea that a habit which we can trace back to our childhood is necessarily ingrained; it may be just at the point of vanishing. Extreme propositions of any kind are very easily overturned.


People are prone to take too narrow a view of evolution, and to imagine that it runs in one direction only; whereas a closer inspection of life shows always currents running in opposite directions. I am growing older and laying aside some of the advantages of youth; but at the same time I am gradually maturing certain other qualities, which in youth are very imperfect, and only reach their zenith in later life. Thus the words, rise and decline, become somewhat vague in their meaning and may easily degenerate into names for harmful dogmas. Are we not dying and being reborn all our lives? And shall we, with our eyes glued down to the tombs of departing eras, miss the golden dawns that are glowing overhead? The snake does not pine over his shed skin and bury with it himself and his hopes; nor does the moulting bird think that all is now at an end. The mental resources of a philosopher are vast and inexhaustible. And we

THE THEOSOPHICAL PATH

speaking not here of the philosopher in a decayed sense of the word — a man deluding himself with false hopes; but of the true votary of wisdom, the man who reverently studies nature's laws and finds out how ample and gracious they are. To such a one, life seems like a most interesting experiment in alchemy, or like the planting of an orchard. His experiences are the trials and experiments he has made. He himself is the master. He stands ever ready to expect the brightest results from the most unpromising-looking material; or never fails to find fertile soil for the sowing of a new kind of seeds. Life, for him, is always just beginning.

LANGUAGE

F. P.

O study the rise and development of language, we scarcely need to search back into the dim past and through the rock strata for scattered human bones, and from these try to reconstruct men, to determine their mental status and the birth and unfoldment of intelligence. To ascertain this with facility in a present and natural way, we need only to observe the birth and growth of a child, and record its mental unfoldment into manhood. In this way we are readily made acquainted with the incipency of language and its growth into the present stage of its evolution.

Then, too, with the scheme of its past demonstrated, it should not be difficult, pursuing the same logical line, to prophesy the future of man and his language.

Limping science is recognising that the process of the prehistoric physical birth and development of the animal man is reproduced in the child born into the present. This true, then logically and necessarily the same is true of the child relating to the dawn and unfoldment of human intelligence, and the way it expressed itself in expansion.

With children everywhere to observe, the subject of language can be taken up at its present stage; recounting only that, as the needs of mankind for means to express itself have increased, more fluent and rapid methods have been found, and these have conformed to man's states of intelligence.

Beginning with imitative and exclamatory sounds, signs were added; then the names of objects, followed by the giving voice to primary emotions, then ideas. With ideas came the desire to connect these, giving rise to what can be called language. As the desire to record ideas awak-

LANGUAGE

ened, pictures and symbols came into use, and finally word-writing for distant communication of ideas, and for recording these.

At first ideographic words, having many meanings, were employed, then syllables having the same characteristic; and, finally, letters with which to write out words with which to communicate, express, and record the multiform and complex thoughts of man today.

With letters, it is evident that we can go no further. And this is in keeping with the needs of language at the present time. Letter-written words are becoming cumbersome and too slow to meet the constant exigency incident to the need of rapid expression and quick communication of present-time thought relating to material affairs; while spiritual ideas must go limping, at best, and feelings of this nature can but murmur or remain silent for lack of words to voice the aspirations of the heart and soul -- the inner man.

Nor are we contented with the plodding and blocking of letter-words, and phonetic writing is rapidly spreading; signs, representing words and combinations of these. And where letter-word communication is used what inroads the condensed and concise telegraph despatch is making on post letters! while the wireless telegraph and telephone, utilizing etheric impulses, are sweeping transmission-wires from the air and oceans. By these means man communicates and speaks around the world instantly.

Lettergraphs are going out of date, to be replaced by phonetic signs. The stress and complexity of modern life demand concentrated, simple, and direct thinking, and need means for communicating such thoughts and ideas. This want is being met with sound-signs and etheric impulses. And it is not presumptuous to believe that these will soon render letter-words obsolete, and lead to a new and adequate language, condensed and speedy, of a symbolic character, competent to convey quickly higher and finer thought. This will be necessary in man's dealings with higher, more refined and subtil elements and forces in nature, into which he is now entering.

And as a part of this language-development, voice will be given to a perfection and beauty of ideas which will have place in the human mind; to the high feelings and aspirations of the heart and soul, now silent in words.

The exigencies of world-life will force humanity to coalesce on all lines, acting together for the good of all -- no room left for strife or war. The heart of man will then express itself in brotherly acts and works and adequate words. He will be controlled by his divine soul, finally come into its own, rendering life one great harmony.

In fact, it appears that, in the nature of language, its ascent into higher forms for more refined thought-expression, spiritual conceptions

THE THEOSOPHICAL PATH

and truths, will reproduce the various phases of its descent from spiritual into material expression, with somewhat added of richness, purity, and beauty, acquired in the millenniums of use in an expanding life. This would be in the order of the perfecting of all things.

While this ultimate is far remote, the present trend of life is towards that goal. The resistless undercurrent of life cannot be dammed up nor checked. It sweeps on, giving surface-evidence of itself in compelling man to follow its flow, however much he struggle against it. As evidence of this, man is becoming terrestrial-aerial. He is on wings, exploring, to him, the new world of the heavens. He has harnessed the ether to transmit his thoughts and speech; and his language is keeping pace with his thought as it penetrates into the finer elements and the heart of things in his search for the soul or spirit — the divinity in them.


There is no possible question that man's means for expressing and recording himself must keep pace with his advance in material and spiritual thought. As he and his language have become materially involved, so must both evolve out of the material into the spiritual.

POETRY AND ILLUSION

T. HENRY, M. A.

“Poetry produces an illusion on the eye of the mind, as a magic lantern produces an illusion on the eye of the body. And, as the magic lantern acts best in a dark room, poetry effects its purpose most completely in a dark age. As the light of knowledge breaks in upon its exhibitions, as the outlines of certainty become more and more definite, and the shades of probability more and more distinct, the hues and lineaments of the phantoms which the poet calls up grow fainter and fainter. We cannot unite the incompatible advantages of reality and deception, the clear discernment of truth and the exquisite enjoyment of fiction.”—MACAULAY

“More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. . . . Our religion has materialized itself in the *fact*, and now the fact is failing it. But for poetry the *idea* is everything; the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea is the fact.”—MATTHEW ARNOLD

T is a world of contrasts. We cannot accept both the reality and the illusion, says Macaulay; and we leave it to our readers to reconcile, if they can, the two above views. Macaulay is justly considered as the apostle of the ‘garish day,’ who banished his fears, if not by a pride-ruled will, at least by a very comfortable complacency. He was the type of ‘daylight sense,’ of a well-ordered mind with everything in its place; he dealt in certainties and exact values. But, less than a generation later, mark the difference in the voice that speaks: We are reminded how very uncertain is this atmosphere of solid daylight reality, especially near its fringes. Its brevity in duration

POETRY AND ILLUSION

of time would even seem proportionate to its intensity while it lasts. And then there is the ever-present mystery of death to remind us how slight is our grip on this solid 'reality,' and how we are mocked by the powers whose operations we have sought to confine within the definition of rule and compass. To copy Macaulay's love of simile, we might compare his world of reality, with its outlines of certainty, to the Pepper's Ghost illusion; nothing can seem more solid and real than the figures on the stage — till they suddenly vanish into thin air. We might say that Macaulay's 'reality' is an illusion produced on the imagination by turning the light off one spot and turning it on to another.

Science, too, presented us in the last century with a solid self-sufficient world, that is beginning to quiver and thin out at the edges. Political economy likewise had its schools of settled opinion, whose views are now found not so certain as they were once regarded. In general we are forsaking our old moorings; and the voices that emanate from current literature are suggestive of mariners anxiously leaning over the side with lanterns and grappling-irons.

Mankind is like someone tied to a tree by an elastic cord. He tries to walk in a straight line towards his ideal, which he sees before him. The cord stretches and its pull becomes stronger. Ultimately the man is obliged to give up following that straight line; so he adopts another line and follows that until the tension again pulls him round. The outcome is that he describes the circle of his destiny, instead of the straight line of his desires.

The reality is within; and abrupt changes in the exterior constantly remind us of this fact. To preserve our identity during a lifetime, we have to anchor to the deepest depths we can reach; to such an extent are our supports knocked away. Some are unable to survive such sudden changes. The real world is behind the phenomenal, whether in the life of man or in physical science.

The above quotation from Arnold heads a newspaper essay, dealing with the poetic aspect of religion. Arnold says we have anchored our religion to fact, as opposed to idea; but that the alleged fact is the unreality, while the idea is what is essential. This drives us to seek a truer religion outside that formal aspect of religion which we have thus materialized. We cannot live without the poetic element: it deals with ideals, which are more real than the external forms to which they give rise. Thus we find man seeking inspiration outside of accepted religion and within himself.

But a broader definition of the word poetry is needed. It is not restricted to verse or even to literary composition, but is a quality that may enter into any part of life. A man may be a poet in this sense without

THE THEOSOPHICAL PATH

possessing the gift of literary expression; he then expresses his poetical spirit in other ways, perhaps through his life, his conduct, his bearing.

We are accustomed to think of truth as coming to us through the channel of the thinking mind; but this is by no means its only path. It speaks to us through our feelings; it expresses itself in our character and doings. A person with *intuition* is in contact with the source of truth within, and may have no intellectual conception of that fact; and so, without a process of reasoning, he acts wisely and rightly. But this is not intended to disparage reason; if that were abandoned, we should be at the mercy of shifting winds, unable to distinguish intuition from impulse. The reason is a court of interpretation, as it were; it is specially concerned with adapting knowledge to the needs of daily life. The reasoning faculty alone does not conduct us to certainty and reality. Instead of that, light comes in sudden unexpected flashes; and *then* it is that the mind gets to work, elaborating these flashes of genius and inspiration, until it has worried them to the last shred, and built complicated systems which are all structure and no life.

Does it never strike materialistic historians or archaeologists or those who speculate about the origin of the human race — does it never strike them how futile all their interest in these questions is, if the life of a man began but yesterday and ends tomorrow? Surely the fact that we *can* take such interest in the past and the future implies that a part at least of our make-up is immortal. The mind is a prison, in which the Soul is confined; and the poetic inspiration lets in gleams of light from beyond, like sun-rays through the grating. It is this influence that continually renews life; for life, if left to the intellect alone, would run down.

Our failures to make inspiration effective and permanent are chiefly due to our misguided attempts to make it a matter of personal enjoyment. Under these circumstances it comes under the law of reaction which governs our changing moods, and we sink to depths corresponding to our heights. It is evident that humanity in the mass must be affected, and therefore the work to be done is work in the world at large, not work for oneself or for a privileged class. Humanity as a whole has to learn to perceive and value the deeper tones of life, to live less on the surface. Appreciation of beauties and harmonies comes from within more than from without; so that human nature must be attuned in order that it may be capable of responding to the finer influences and may be able to derive happiness from the simplest experiences.

THE UPWARD PROGRESS OF THE SOUL IS A SERIES OF AWAKENINGS

FRANCES SAVAGE

(Student, Theosophical University)

PROGRESS is the watchword of the twentieth century — that is, progress of a certain kind. Contrast human life on the material plane one hundred years ago, with what it is today: the difference brought about by science, and the invention of labor-saving devices and conveniences of all kinds, is well-nigh incalculable; so that it makes one marvel at the ingenuity of which the human brain is capable, especially in devising mechanical means of getting our work done for us! We have no longer to write our own letters, nor to do our own arithmetic — there are machines to do it for us; we are no longer obliged to act our own plays, nor play our own music, nor sing our own songs — there are machines to do all these things for us! And now we hear of an invention whereby we do not even have to stir from home, but can hear music and speeches that are being given on the other side of the continent. I refer to the new telephone attachments for transmitting sound, which were used recently on the occasion of the interment of the ‘unknown soldier’ at Arlington Cemetery, and by means of which large bodies of people, assembled in Chicago, and even in San Francisco, were enabled to hear the address of President Harding, the cheering, the playing of the band, the firing of the guns. Truly, the material, *mechanical* progress of the age we live in is marvelous to think of. Indeed, at the present rate of things, we shall soon have to do nothing but sit still with our arms folded and let machines live our lives for us, and then what kind of human beings should we be?

A condition such as is mentioned above would seem to be the inevitable culmination of the one-sided tendencies of human life today, were it not for the leaven of spirituality that was infused into the thought-world when Theosophy was brought to the attention of the western world by H. P. Blavatsky. For Theosophy teaches us that man’s life is three-fold, being at once *physical*, *intellectual*, and *spiritual*, and that, for the finding of truest light, each of these three aspects has to be developed equally. For physical well-being is an indisputable need, and the intellect of man is a splendid and indispensable instrument, but *only* an instrument, to be played upon by the master-hand, the Spiritual Self of man. And on the other hand the physical, if unduly accentuated, is apt to run into sensual channels; the intellectual alone becomes cold and dehumanizing; but add to these the warm ray of the spiritual life, and the three will go

THE THEOSOPHICAL PATH

hand in hand, each helping the others, and all in consonance enabling man the more perfectly to accomplish his life-work.

This life-giving breath of spirituality, H. P. Blavatsky pointed out, was the magic touch needed in every department of life — in science, in literature, in business, and even among those who were endeavoring to help their fellows, as best they knew; for she said:

“Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths, will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil than the mere tinkering of superficial misery. Prevention is better than cure.”

She declared that men were asleep to much of the knowledge that was their birthright, but that by means of the intuition, the lost chord in human life, many truths regarding the evolution of man and the lower kingdoms, which scientists are just now beginning to recognise as facts — but for which they are seldom willing to give credit where credit is due — might be discovered. She taught that the so-called ‘monad’ which is an emanation of the Over-Soul, must go forth upon a pilgrimage in order to reach that perfection which is its goal; it must pass through three successive kingdoms of nature-forces or elementals, then sojourn for a period in the mineral, and then in the animal kingdom; finally becoming man. It is in the mineral kingdom that the first faint glimmerings of individuality are manifested, for even minerals have a consciousness of their own, the affinity of one chemical element for another being an example of this. Then this feeling of individual consciousness increases through the plant and animal kingdoms, each of them conscious in its own way, until at last, through union with the *thinking principle*, we come to the kingdom of man, the thinker, the name *man* coming from an old Sanskrit root meaning *to think*. It is this power to think that differentiates man from the lower kingdoms, and which, when united with the spiritual part of him, makes of him a god upon earth, if he but will.

But the process of evolving into godhood does not take place in the twinkling of an eye, it must progress step by step; and as one life on earth is not enough for the working out of all of man’s latent possibilities, he must incarnate again and again in different bodies, among different conditions, and in the environment best suited to his needs; and each incarnation is an awakening to higher possibilities and higher forms of service; for it is a law that as man progresses along the path of evolution he helps the lower forms to progress also.

Now, according to the Theosophical teachings, the nations of the earth are just as much entities in themselves as are men, and just as the souls of men progress through a series of awakenings, so do the souls

THE UPWARD PROGRESS OF THE SOUL

of nations. They make their mistakes and undergo national Karma; they go through cycles of darkness and cycles of light, when a spiritual awakening seems to seize upon a whole nation, and through a succession of noble deeds a far-reaching change is wrought in the national life. The individuals in the nation cannot tell why; they probably believe that they are merely following some great leader who by the force of his character compels them to take action. But there is more in it than this; they are integral parts of the nation, and as that nation, through its Karma, is entering upon a spiritual awakening, so every individual in the nation must be influenced by the national Karma, more or less. There are examples of this in some of the young nations, such as Czechoslovakia, that have been born again, so to speak, since the great war. It has not been with them simply a fight for temporal independence; there has been an awakening of the life-force within the nation, and every individual in the nation has taken part in this rebirth.

These are but mere suggestions of the profundities of truth revealed by H. P. Blavatsky, and there was much that she had that could not be revealed, because men were not ready to receive it. But what she did disclose is there in her books for all who wish to read and study for themselves; and it is there in the Theosophical Manuals, written in a simplified form by her students. Surely this knowledge belongs to men by right, but they have lost sight of it because they have become so immersed in materiality that they have eyes and ears for nothing but what can be perceived by the physical senses. But what a world of wonder lies about us unobserved — under our feet and above our heads; and what a marvel of evolution we are taking part in — much more wonderful than the wildest fantasies of fiction, only we prefer to turn our interests in other directions, and pass over what so intimately concerns us to other phases of life that are as short-lived as they are unimportant.

I believe we all have intuitive glimmerings that there are things to be discovered that we once have known, and that if we could only go beyond this brain-mind of ours, that seeks to work everything out mathematically, new vistas would open before us. Did you ever come upon a majestic mountain and feel that it was actually saying something to you in the silence? Did you ever pluck a daffodil or a crimson rose, and look deep down into its heart and perceive something there — something beyond the mere beauty of color and velvety texture of petals? Did you ever look into the eyes of a comrade, and setting aside all barriers, find there perfect understanding? These experiences are shy and elusive as the wild creatures of the forest, but they come to us all at times, and they are intimately connected with the life of the soul, whose progress is verily, as H. P. Blavatsky says with such clarity, a series of awakenings.

THE THEOSOPHICAL PATH

In childhood our vision and our view of life are limited to the capacity of the child-mind; we are not cognisant of what goes on outside of our little sphere. Then, as we grow older, new ideas and thought-forms replace the old ones; we awaken to a broader mental vision, and we often look back in amazement and even incredulity upon some cherished idea of our younger years, and we say: "How could I have been so foolish as to have believed thus and so?" And just as this growth proceeds from childhood to maturity, so when we have 'grown up,' as we say, do we continue to advance from step to step of inner knowledge. Sometimes it is only a matter of weeks or months from one awakening to another, but with each successive step a new self seems to be born, and we smile a pitying smile upon the self that was once ourself. But many of us fall into mental ruts and go round in a squirrel-cage in smug contentment, going through the same experiences day after day, and so long as life is tolerably kind to us, never dreaming that there are heights of life awaiting us, just around the bend in the road, so to speak, but as yet not even glimpsed by us. Then there are others who feel a vague longing to delve deeper into the treasure-houses of life, and who know that within the depths of their natures are hidden untold potentialities, but who have not the will to dare to grasp new experiences, and so opportunity after opportunity passes them by.

To both of these types Karma often suddenly sends a thunderbolt in the shape of some great sorrow or some mental upheaval, and if the nature be strong enough to stand steadfast in the face of suffering, there will come one of these spiritual awakenings which mark the upward march of the soul, and the one going through the experience may say: "Lo, having eyes, I saw not. I have been blind; I have been self-centered; I have been ignoring my brothers' claims upon me." And if he is sincere in his desire to throw behind him the dead past, the ghost of his former self, it will not be long before his own sorrow will be assuaged and softened through compassion for the woes of others. For it is in proportion as we develop through self-forgetfulness, through absolute elimination of the feeling of 'I', that the progress of the soul can become manifest on this present plane of earth-life.

But the one above-mentioned may be so deeply engrossed in his own egotism that even such an upheaval will not touch him at all, except perhaps to make him rail bitterly against the injustice of 'Fate,' so-called. Or, if he is a weakling, he may succumb entirely to adverse fortune, and spend the remainder of his life in utter dejection and discouragement. There are those who thus waste their vital forces. To such as these Karma comes very slowly, and it may be that they will be obliged to go through several successive incarnations before they learn the lesson nature has

THE UPWARD PROGRESS OF THE SOUL

been trying to teach them. Then there are still other types: there is the daring man who has the courage to face whatever life brings to him of good or ill. Be it good fortune, he accepts it as a lesson in the school of experience, realizing that it is sometimes just as difficult to bear good fortune with equanimity as it is to accept the reverse. Be it sorrow or ill-luck of any kind, he embraces it with courage as a bit of rough ground that must needs be passed over. Or be it simply a new experience requiring him perhaps to do what he has never done before, he grasps it as an opportunity for growth. Courage and fortitude are his watch-words, and Karma, meeting his ever-ready spirit half-way, works swiftly and makes of his life a series of spiritual awakenings.

Thus it lies in our power to evolve ourselves, to shape our own lives in any given direction, and this power of self-directed evolution implies not only meeting opportunities as they come, but actually *making* opportunities for the growth of the soul. William Q. Judge said:

“Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.”

In short, we must attain mastery over self and in our inner life. It is a glorious idea: to be master of every situation that life has to offer; never to be embarrassed; never unprepared; always alert and ready for any emergency; and again, it is the intuition more than anything else that can enable us to meet life in this way. The reason so few of us have it is because we do not use it — we do not seek to evoke it; it needs to be strengthened by use. But the best of us are half asleep; we view life from one angle only rather than from all sides; we have not reached that point where in every circumstance of life we can actually and cheerfully put on one side our own wishes and concerns, and do that which is best for all. We as a race are lacking in that heroism which consists in repeated denials of self-indulgence of all kinds; in accumulations of small acts of self-conquest, too insignificant even to be mentioned separately, and yet in the aggregate constituting a series of steps in our spiritual growth — in the upward progress of the soul.

We know that a deeper spiritual life is the crying need of humanity today; we talk about it; we write about it; and yet, when it comes to the test, who of us are strong enough to give consciously that side of our nature a chance in daily life. We must *dare* more in disciplining ourselves — dare to be different from our neighbors; dare to realize that we are responsible for our own inner growth, and dare to awaken that spirit that inspired Katherine Tingley, when she said:

“Oh! that every atom in my being were a thousand-pointed star to help men see the divine

THE THEOSOPHICAL PATH

everywhere, to know their limitless power, to feel while in the body the exhaustless Joy of Real Life, to wake and live, instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law. This is your birthright of Wisdom, and the hour of attainment is *now* if you will."

"Tarry no longer in the delusion Hall of Learning.' Feel, Know, and Do!"

When this idea of spiritual responsibility is awakened in the hearts of men, then the upward progress of the soul will become a living reality.

THE SONG OF LIFE

F. P.



ALL about are lures inviting to rest and peace in a great Harmony.

Disturbed by the noise of a near, passing airplane, and following its recedence, I noticed that the mechanical bird began to trail out a rhythmic murmur, which spread, rising and falling, sounding through space.

So if we listen through the buzz and whirl of the machinery of life, its noises fall into a murmurous music which comes into tune with the ocean's anthem and Nature's deep toning. Then to the enchanted ear all sounds accord in the harmony which swells and recedes, to echo through space — the outer turmoil and the inner silence blended in a great Choral. Now there is silence nowhere; for each thing and all things are vocal in the universal song. And it would be incomplete if one note were not sounded, though the latter when heard singly is a shriek.

So the tuneful silence is all about, waiting to welcome those who will come into its calm and peace for rest and refreshment, and regird themselves for duty in the outer life: working happily there, listening to its sounds blend into the great Song of Life —

Where the whirl of the busy wheels
And the grind of the passing car
Are notes in the Song of Life,
Which, blending the near and far,
Accords, transforms, all strife.



"BENEVOLENCE, righteousness, propriety, and wisdom are not infused into us from without. Men have these four principles, just as they have their four limbs."— MENCIVS

WHENCE CAME WE --- AND WHITHER DO WE GO?

MONTAGUE MACHELL

(Student, Theosophical University)

THERE are a number of causes for wonderment in the conditions of human life today. One of these is the amazing casualness with which it is lived. In looking around us we are struck by the heedless, nonchalant air with which human lives are conducted. Everything is taken for granted and there seems to be an absence in many cases of deep serious thought in the undertakings of daily existence, so far as the great majority of people are concerned. The ordinary duties and obligations of life seem to be fast losing their significance.

There was a time when the schoolboy and the young student regarded his years of schooling as years fraught with a very serious significance. The school was accorded a certain veneration and the teachers and professors were looked up to at least with a respect approaching to awe, and in some cases with a deference mingled with a certain fine admiration and gratitude. The appreciation of the relative position of pupil and teacher was once upon a time far more keen than it is today. And when the school course was concluded and college was entered there was to be found a very large body of really solid and serious students --- men who loved study for its own sake and were ready to take time to build a thorough foundation for their knowledge and to mellow and mature their judgments and opinions. The college term was a season of sound interior development and ripening, and brought forth men whose thoughts and words were not of the moment or the day, but of lasting worth. It would be wrong to say that even in former times all our scholars were of this class, or to suggest that the class is non-existent today. But I feel it is not incorrect to say they were easy to find formerly, and are far harder to find today.

And then when the years of study were passed and the time for choosing a profession arrived, that choice was made on more sound premises, I believe, and had in it more love of the work involved and less unadulterated greed for monetary returns than obtains in most cases today. The result was that reliable workmanship, reliable information, and reliable products of labor, were less hard to find than today.

Most noticeable of all, however, is the difference between what may be termed the 'old-fashioned' view of marriage and home-making, and the up-to-date mode of procedure. In the old-fashioned procedure marriage was contemplated with serious thought and preparation, its consummation was more likely to be a matter of years than of weeks or days,

THE THEOSOPHICAL PATH

and when achieved the couple tended to stay by each other and remain faithful to their vows with a constancy which one might well wish to see more generally evinced in this day when marriages are most noteworthy when they follow one or more divorces on the part of the contracting parties.

Another matter for wonderment in modern life is its strange incoherency: it fails to hang together; it lacks pattern or design in the larger sense. It is an isolated incident unrelated to anything which has gone before and having a very hazy and uncertain relation to anything that may follow hereafter. Of course, if this view is correct and life is a purely unrelated incident — well then, why worry? Nothing matters. We are not here long enough to accomplish anything really great or lasting, and in most cases life is full of disappointments and injustices. On the one hand is that dry, distasteful, and unremunerative path called the Path of Duty; on the other there is the Path of Pleasure in the pursuit of which each one is entitled to get just as much enjoyment out of life as his own ingenuity and capacity to ignore the gloomy and pitiful things of life will admit.

And in quite a number of cases we can see multitudes tending in this direction. Since what I have referred to as the ordinary duties and obligations of life are losing their significance and value in the minds of men and women, there must be some other pursuits which are absorbing their attention and which have for them greater significance. What are these?

First of all, apparently, one must name the accumulation of wealth. The average laborer, merchant, banker, artist — even — is endeavoring to make just as much money as he or she can — that is the primary object in each particular profession. Since a great many people are all absorbed in this same pursuit, and since the conditions under which they work, the skill they possess, as well as the opportunities which offer themselves for the attainment of their object, must vary greatly with the individuals, it comes about that we have those who are successful in amassing only a very small amount of wealth and consequently are wearing themselves out to acquire more, and those who succeed in accumulating vast fortunes and — still are busy getting more. And since the amassing of great fortunes is fundamentally a purely selfish pursuit, in almost every case those engaged in it are largely, if not wholly, indifferent to their treatment of those who may stand in the way of the attainment of their end. Hence you have a condition of one portion of humanity preying on another portion in order to accumulate wealth.

But then the question arises: is this pursuit of wealth an end in itself, or is it a means to an end? In some few cases I believe it may be found to be purely an end in itself, but in the great majority of cases wealth is

WHENCE CAME WE --- AND WHITHER DO WE GO?

desired for the things it brings. Those things which wealth brings and for which its accumulation is so much sought after and labored for, go by the name of 'pleasures' or luxuries. Another term which, I think, will describe them generally more accurately would be 'distractions.' A vast percentage of humanity is selling its existence in order to procure a distraction or distractions from that existence. The next question is, "Why distraction — distraction from what?" The answer to which would seem to be, "from the boredom of individual life." In other words, to a man left to himself, without the diversion of the movies and the daily paper, without the excitement of business speculation and the interest of competition, life would be unendurably dull. Is this a normal or abnormal state of things? Is it due to the man or to the nature of existence itself?

In other words, is life mainly and essentially an external affair concerned with and dependent upon external stimuli and gratifications, or is it mainly a matter of interior growth and dependent for its true development upon interior light and sustenance? If the former, then the attainment of external benefits and external pleasures and distractions must be the means to the ultimate attainment of the great goal of life, the attainment of which goal should bring perfect bliss and happiness. Have you ever met a person whom the possession of boundless wealth and the means to gratify unlimited desires found at the close of life perfectly contented and happy — conscious of having attained the great goal of life? No one, I think, can answer that question affirmatively. You may find small and limited natures who during life considered themselves perfectly happy in the possession of the fulness of worldly goods, but either the closing hours of their life brought a bitter disillusionment, or they went out of it the small untutored souls they entered it, and you pitied them for the very smallness of their outlook on life. To be sure, you may say that nothing is perfect in this world and even the greatest and best natures are not given to know perfect happiness. Very true; but the great test is, did the one in question ever taste of or perceive the possibility of attainment of a happiness greater than any known to him or his fellows in his present mode of living? For to perceive that is to have glimpsed the greater destiny of man.

On the other hand, have you not again and again met or heard of great natures who have been surrounded by those worldly goods men call blessings, who have moved in the circles of the most famous and the most brilliant, who have known the pomp and glory of this earth and who, after trying all life's allurements, after toying with all its baubles, have found themselves, when death called them, wearied, disillusioned, disappointed, and perhaps cynical? And why? Because they had chased life's dazzling externals and found them powerless to satisfy -- found that

THE THEOSOPHICAL PATH

they turned to dust and ashes in the mouth and instead of quenching that all-consuming thirst which is the heritage of every great nature in life, the seeking souls were left parched and yearning for the waters of life. This has been the experience of great natures the world over, again and again; all through history we find it; and the greater the character the more certain is it to be dissatisfied with mere external allurements. And I maintain that there have been enough examples of this kind to afford ample proof — were other proof lacking — that life is not mainly and essentially constructed and constituted of external attributes and external stimuli. The very fact that externals alone do not satisfy and that the greatest characters of all ages have been those who have developed and revealed deep rich interior natures, demonstrates clearly that the real things, the vital things, the lasting things of life are those which have to do with man's inner nature — his *spiritual* nature.

If this is a fact, and if, as is evident today, the great mass of humanity is living either in ignorance or indifference to this fact, then it must mean that life as it is lived today is lived wrongly, and the results obtained by such living must be wrong. Has it ever occurred to you, I wonder, in scanning your daily paper, in noting the rather marked predominance of murder news, of suicide news, of riot news, of strike news, of divorce news in a rather meager sprinkling of what might be called news of normal human doings and achievements, that perhaps there *is* something wrong with life as it is lived today? If it has, and one can hardly see how the conclusion can have been escaped, then this question of external and interior development ceases to be merely an interesting and commendable topic for platform oratory and becomes the concern of the man in the street. The difficulty is to convince the man in the street that it *is* of interest and moment to him. There are hundreds of public-spirited citizens who are ready to defend the 'good name of our fair city,' who will sit on juries and help condemn a human being to the gallows, who will run for mayor, or member of the city council, who will sit on committees for every kind of uplift work, and so forth. But approach almost any one of these and tell him that the most important thing to be done for any citizen or patriot is to convince him of the fact that life is a spiritual undertaking, that he is a spiritual being and that no time must be lost in reaching this realization and acting upon it, and — well — one might be taken seriously and regarded as an unspeakable bore, but I believe that any of our average citizenry today would laugh outright in his face and tell him to consult the doctor. That is the degree of proximity in which the majority of us today live to a spiritual perception of life.

So that a discussion of the question 'Whence came we and whither do we go?' is bound to be academic and unappealing until the plain citizen

WHENCE CAME WE --- AND WHITHER DO WE GO?

can be shown that his conception of where he came from and whither he is bound *does* have a direct bearing upon his daily life and concerns him personally here and now. That really, is the greatest problem, I believe, that the different spiritual teachers of the world have had to face: to convince the people — the man on the street — of their age and generation, first that their mode of living was *not* all right, and secondly that spiritual things *do* count, and *do* belong to everyday life.

Now to retrace our steps a little: we spoke of wealth as a means of procuring distractions from the boredom of individual existence. And since we have found that the distractions of life, heaped up and running over, do not serve to satisfy in the end, and since we have reached the conclusion that life is mainly a matter of interior growth and development rather than external absorption and amusement, let us now analyse this boredom from which so many of the human family are seeking distraction. It means, does it not, that, the external turmoil and excitement stilled, what is taken for unendurable flatness and ennui replace it. In that admission does not a great mass of humanity stand self-indicted for partial spiritual atrophy? If we are absolutely honest and sincere, we shall discover and be compelled to admit that many of us are running in terror from far more than mere boredom. In this terrible tyranny of externals which holds our twentieth century in its grasp, a vast majority of mankind is running away from itself --- from its Higher Self. It is terrified at the thought of being brought face to face with its real self. We all, I suppose, have this terror to a greater or less extent, and it is most certainly the underlying explanation for this feverish hunt for distraction which is seizing upon certain phases of society today. To forget, to forget --- that is the great idea. To escape the silence that shall make audible that still small voice which is the Spiritual Self of man seeking utterance.

“Whither do we go?” Yes, whither? That at least, is a question it were well for each of us to ask seriously. With an unbiased study of history and an honest estimate of conditions of life as they are today, it is not difficult to see whither this path of External Distraction leads, but is that the path which nature and destiny intended for us? Theosophy says “*No.*” And it brings to the support of that denial the Theosophical teaching of duality. This teaching shows that all men have two aspects to their nature, the lower, personal, temporary self; and the higher, impersonal, immortal self; the outer self which interests itself in and craves external distractions and the interior nature which grows and develops by means of spiritual food which is drawn from the peace of interior thought and meditation. The life of the outer nature has been called a life of oscillation between pleasure and pain, the life of the inner nature that of the peace and rest born of the steadfast mastery of both pleasure

THE THEOSOPHICAL PATH

and pain. All life's drama is the battle between these two natures, now one gaining control, and now the other.

The explanation, according to Theosophy, of the awryness, the incoherency, and the sorrow of human life today, is the almost universal predominance of the outer, personal nature in our mode of living. To change this condition mankind as a whole, which means you and I, and the man on the street, must be brought to *feel* and to *realize personally* that we are living wrongly, and that this wrong way of living *actually needs* to be changed. This is the first and greatest need of the day — it is not to interest or to entertain men and women with eloquent or learned discussions of the conditions of human life, but to *arouse* them to *do* something about those conditions.

Having aroused some part of humanity to the necessity for *action* and an intermission in mere amiable discussion, the next step is to give them a philosophy of life which shall make them feel adequate to the situation confronting them. This Theosophy alone can do, for the reason that Theosophy alone has those teachings which have come down from all ages of humanity's life on earth — the teachings of the Wisdom-Religion which have been in the possession of every race of mankind: not a set of sectarian doctrines, not a new revelation, not a recently revealed or invented religion, but those teachings which every great spiritual teacher, from Buddha and Confucius up to Helena Petrovna Blavatsky, the Foundress of the modern Theosophical Movement, have come into the world to disseminate.

And why does this philosophy of Theosophy make a man feel adequate to the task of human regeneration before him? Because it gives him the heritage which his own soul has claimed and sought to inspire him with. It proclaims for man a double line of evolution: the evolution of his physical form up through the animal kingdom from the lowest to the highest — an evolution concerning his physical body simply and solely and in no sense touching the real man. And another evolution downward from that highest of all spiritual sources — the Central Source of spiritual life whence all things emanated — the evolution of his real or spiritual Self which is a ray from that Central Source, imprisoned in this physical tabernacle which has been evolved up through the lower kingdoms until fit to become the receptacle of that divine ray which makes man, man and distinguishes him from all the lower kingdoms.

This is a religious philosophy and a philosophic religion which transcends the idea of a personal God, which refuses to accept any heaven or hell other than that which man makes in his own life on earth, which rejects the idea of personal salvation at the hands of another and which makes man the ruler of his own destiny, the arbiter of his own fate.

WHENCE CAME WE --- AND WHITHER DO WE GO?

It is essentially the philosophy of the strong man and the strong woman, of the heroic man and the heroic woman, of the sincere man and the sincere woman. It declares that the real spiritual Self of man is a pilgrim coming into earth-life, not once merely for sixty or seventy years, but again and again, ever in human form, to gain experience and to lift these physical tabernacles and this human nature to ever higher degrees of knowledge and attainment. Theosophy declares that life is the great opportunity — the great series of opportunities; that as behind man there lies a sublime and heroic past, so before him open vistas upon vistas of superb achievement, never final failure or defeat, but always another chance for that immortal fighter, the Soul which is by its very nature invincible. As H. P. Blavatsky said:

“For those who win onward, there is reward past all telling: the power to bless and serve humanity. For those who fail, there are other lives in which success may come.”

And as the great Wordsworth said:

“Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.”

There spoke the Soul of the artist through the wonderful medium of his art. On the crest-wave of real inspiration the spiritual Self of the poet declared itself and its declaration is infallible. “Trailing clouds of glory do we come from God, who is our home.” Not the personal God, who punishes and rewards — so Theosophy reads those words — but the great Central Source, omnipresent, all-powerful, and unknowable. “Trailing clouds of glory do we come from God” — and is there need that we should shed that glory utterly in taking on this human form? Need this life be the hard, cruel, sordid, chaotic thing it is? Do business, efficiency, common sense, success, necessarily mean elimination of spirituality? If you believe so, then look into the lives of real Theosophists, visit the Theosophical Headquarters at Point Loma, catch a breath of the atmosphere and spirit which permeates the life there and you will receive a blessed disillusionment. No, life *can* be lived, life *must* be lived by you and by me and by every member of every community with a *spiritual* basis, a *spiritual* background. Humanity as a whole must be brought to a realization of whence it came and whither it goes — this is a greater and more urgent reform than disarmament, prohibition, reduction of the cost of living, tariff reform, or any other, because it is the basis of every reform.

Theosophy has been declared to be the most serious movement of the age, and it is so because it strikes at the root of the world's evils. It alone can adequately answer this mighty question of man's origin and destiny — a question in which it is imperative that we interest our citizens. *Action*

THE THEOSOPHICAL PATH

is needed if we would stem the tide of disintegration that is sweeping over the world; *action* is needed if the fairer destinies of this great American nation are to be realized. If our patriotism is the lofty living thing we profess, let us realize that the highest and truest patriotism is *spiritual patriotism* for that mighty commonwealth — the World — and realizing this let us pour into the channels of our civic and national allegiance that living stream of conscious effort towards *spiritual* living and serving which shall make of our nation a beacon on the pathway of true freedom — the freedom from the tyranny of materialism and self-seeking. These are the words of Katherine Tingley:

“To move away from the material plane of effort and thought and personality for a little while, that is what the soul is urging us to do; to move out into the realities of life, to believe that those things which we do not see are greater than the things which we do see; that what our hearts yearn for is greater than anything the mind yet knows; that within and above and around us, and in the very atmosphere of our thoughts and feelings there is Universal Life which is pulsating continuously in response to our yearnings and questionings; . . .

“Material things, in place, are right. Man should know how to use his intellect for the sustaining of his material life; but he should also have knowledge of the spiritual life; he should know how to place his feet so that they may carry him along the paths of true progress on all lines. There must be a balance in his life, a balance between individualism and institutionalism. He must employ his own thoughts, his own power, his own life, for self-directed evolution — for self-control. But this is not possible until he honors his own higher, divine nature, until he realizes its spiritual ability and power.

“Difficult as it may be for you to believe what I say, yet the Kingdom of Heaven is nearer at hand than you can realize, and all the storms and trials and sorrows that we now see raging in human life are but indications of the passing away of the old order of things. All that we have to do is to seize our opportunities, to do faithfully our duties as they lie before us, ingrain in the very atmosphere in which we live the finer vibrations of the Higher Law, study and work, and love and serve. Let us no longer crucify the Christos in ourselves! Bid the Christos Spirit come forth and enter upon the nobler work *now*, for the woes of humanity are great! Say ye not, all ye who love Humanity, and seek its welfare: IT SHALL BE DONE!”

THE INHERITANCE

R. MACHELL

(Continued from the *May* issue)



ALCOLM treated Miss Margaret with a gentle courtesy that was an almost involuntary tribute of respect for her prompt recognition of the value of a work that appealed only to the soul. She was a mystery to him before, but now she seemed almost sanctified by unselfish service. She seemed to be marked in some way with the seal of Brotherhood, the Brotherhood of Humanity, which had assumed a new significance in his eyes. The Brotherhood of Man, as preached by socialism, had at one time appealed to him; but he had come to realize that it was generally no better than a phrase in the mouths of men. Now it had

THE INHERITANCE

recovered more than its original importance; for he saw that it was in reality a living fact, as well as an ideal.

He realized that this great truth was worth the sacrifice of a man's life, and of his personal ambition; but he also realized that, practically speaking, he did not love his fellow-man when he met him in real life. He saw the degraded condition of mankind and pitied the human race. He was indeed anxious to devote his life to the service of humanity, but as a matter of actual experience he had to admit that people in general were objectionable to him: he did not want to nurse the sick, nor to console the unfortunate in a practical way, but he would have liked to devote his life to a noble cause. He knew well that he was in the grip of the great giant, self, and seeing the practical unselfishness of another, he was ready to put that one on a pedestal, wondering if he himself would ever arrive at this easy forgetfulness of personal comfort and convenience, this apparent disregard for his own sympathies and antipathies, this readiness to take up some trivial duty as if it were the most natural thing in the world. And then there was that sense of brotherhood that would make gossip distasteful and sarcasm impossible, and that would silence the keen criticism of other people's weaknesses which was a second nature to him. How could he aspire to such a quality? And yet he felt its truth, and knew that he was, inwardly, already pledged to this cause without a word spoken.

It was as if a veil had been lifted and he had seen himself. The revelation was a shock to his vanity, and seemed to throw all his standards of moral and social values into confusion. In his distress he thought of that day when he had first learned the power of music and had become conscious of an inner life. So when *The Voice of the Silence* was published he had sent a copy to the only person he thought capable of appreciating it, and followed the book himself, hoping to find some help from one to whom the inner life must surely be already a reality.

Mark's invitation was more than welcome and he accepted gladly, but retained his room at the Inn in case Miss Margaret should want to return and not wish to have a stranger in the house, for he guessed that old Sally could not live long. Mark had told him that Maggie called the old woman 'Granny' and treated her as if she were in fact her grandmother. So that the artist thought she might feel his presence an intrusion at such a time. He had not expected to be able to discuss such subjects as now filled his mind with a man like Mark Anstruther, and it was one more revelation for him to discover a heart of gold beneath the unassuming personality of the man. So he went gladly to the manor-house, bearing along with him the books and magazines alluded to, copies of which Mark wrote for to the publishers. Meanwhile he dipped into the books that were at hand and read the magazine from cover to cover, but the reading was only incidental to discussions which ranged over the whole field of human evolution and of experience. Mark seemed to expand in this congenial atmosphere, but never alluded to the mystery of Miss Margaret's origin and her past life.

THE THEOSOPHICAL PATH

He kept her well supplied with literature and with his own notes of what he could learn from his guest about the life and history of the Teacher, who was known to her friends by her initials, 'H. P. B.'; but writing was difficult to him and his notes required more explanation than could be got into the space of his daily visit to the cottage. He spent most of the day now in reading, while the artist was out sketching. The evenings were given over to discussion. More than once the friends had speculated on the effect the book might have on the vicar of Winterby, who was too honest to hide his opinion if he had one, but who had not been to call at the manor-house since Margaret went away.

He had paid one visit to the sick woman, who said she had lived without the parson's help and she could die without it; but she thanked him for his good intentions. The message was a good deal modified in the delivery by Margaret, who soothed the good man's feelings by asking him to do her a favor, namely to procure for her a guitar in Winterby and have it sent to her. He would have undertaken to procure a pipe-organ for her if she had asked for it, and indeed it would have been as easy to find the one as the other in Winterby. But he took the train to Hull and returned with the best that he could find there. He guessed rightly enough that she intended to use it in ministering to the wants of the sick woman, and he was glad to be allowed to serve her in this way if in no other. She had not mentioned the little book, and he had felt unable to say anything about it on the first visit, as she was so anxious about the guitar. But he hoped for better luck when he had got the instrument, and indeed he was rewarded with a treat that he had not hoped for.

She was like a child with a doll. She fondled the guitar before tuning it, and caressed it as if to coax it to sing; and then she showed him what could be called out of that poor thing by one who could awake the soul of music imprisoned in the form on which the instrument was fashioned: for form is a magic pentacle in which thoughts may be confined by those who know the word of power that binds them to the service of the master-hand.

She took the guitar in to where Sally lay, and cried out: "Now, Granny, I can play for you, and if you're very good I'll dance."

And so she did. It was a slow rhythmic motion, accompanied by a long-drawn chant that had a strange fascination in it. The vicar, watching from the other room, was spellbound by the rhythm. It was a soothing, dreamy influence that was not dancing as he understood the word at all, but which was like an incantation. And yet there was no witchcraft in it, as he understood that term, either. It was as pure as the waving of a flower in the wind, and it suggested the fragrance of wild flowers and the song of birds in summer. There was something infinitely touching in the whole action, that was a deed of love, a benediction, speaking to the heart of the dying woman and opening for her the portals of release: for he became subtly aware that a soul was passing from the earth, and his imagination conjured up a vision of glory breaking around the figure on the bed, and he

THE INHERITANCE

heard songs celestial echoing the love-song of a soul incarnate purified by love that made a bridge across the gulf between the world of shadows and the land of light beyond. He bowed his head in deep humility, fearing to gaze upon a mystery beyond his comprehension. And in the silence he was conscious of a presence that was itself a benediction.

When Margaret saw the end had come, she laid down the guitar and closed the sleeper's eyes. Then she sent Jane to tell the doctor, and asked the vicar if he could call at the manor-house to let Mark know. She needed no one with her, and he was grateful to be allowed to be her messenger. She wrote a note to say that she would stay in the cottage till all was over and that she would be glad to see Mark next day if he would come over then.

When the vicar reached the manor-house it was just tea-time, and Mark pressed him to remain and join them in the evening meal; an invitation readily accepted, for the visitor was secretly afraid to be alone with his own thoughts, which had been stirred almost to the point of a reaction against his settled and confirmed beliefs. New points of view had shown themselves, new vistas of imagination opened, and he himself was standing on the border of a mighty current that threatened to sweep his little houseboat to destruction or to bear it out to the open sea.

But here were two men of the world in whose society he hoped he might regain his normal point of view. The borrowed book was in his pocket and he thought he might manage to return it without being questioned on the subject, but it seemed to burn his fingers and he let it stay there for a better opportunity, which came before he was quite prepared for it, when Mark referred to it and said that Mr. Forster had met the author, or rather the translator, whose initials were the only indication of authorship in the book itself.

Being thus challenged he produced the book, saying that he had read it with great interest. The artist watched him and saw his dilemma. The man was moved, the minister was bound down. There was a conflict that would have been apparent to any student of character. Malcolm Forster was interested, and asked Mr. Douglas what he thought of it.

"It is certainly a remarkable work," conceded the vicar; then hesitated. "The ideals are quite sublime. I might almost say superhuman. Is it not audacious for man to raise his aspirations to such heights? What are we that we should attempt to enter heaven while still on earth! Man is but a worm. And yet the great renunciation is a sublime ideal. Oh yes! I feel the grandeur of it all. But what am I that I should raise my eyes so high?"

Malcolm Forster anticipated some such answer and doubted the wisdom of debate, but could not refrain from asking if it was not more audacious to deny the divinity of man. The clergyman protested that he had no such intention, but thought that it was only the immortal spirit that was worthy to be called divine, and not the mortal man. The artist opened the book and read: "All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of

THE THEOSOPHICAL PATH

clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower self."

The minister sighed. "Yes, it is very beautiful; but it seems to make man sufficient unto himself - not personally, of course, I understand that, but collectively. It simply makes the atonement unnecessary."

Mark scratched his head. Here was a man who saw the light and would not enter the path that leads to it, for fear of reaching the goal by a road not recognised by his church. Such a state of mind was simply unintelligible to him; but he was not a professional preacher of a doctrine for which divine authority was claimed, and so he sympathized with Malcolm Forster when the latter asked "Why not?" to the alternative suggested. If the goal could be attained by man's own effort, why should he have his work done for him?

Vicarious atonement had always seemed a cowardly doctrine to the artist, with his independent spirit, and he was not of so tolerant a disposition as his host. So he persisted.

"This teaching of the divinity of man, and of the redemption of the lower man by his own higher Self, seems to me to give the lost key to the whole doctrine of atonement. It makes Christ universal. It would redeem Christianity, if Christians could renounce their narrow concept of a material heaven and hell, and see the whole world as one universal brotherhood, with every human being a potential Christ."

"That is pure pantheism," protested the minister.

But the artist saw nothing to object to in a name, and merely said: "There always seemed to me to be more pantheism than monotheism in the teaching of Jesus. But, be that as it may, a name is nothing, or rather it is just anything that anyone can understand by it. As to audacity, what about the teaching: 'Be ye therefore perfect, even as your Father which is in heaven is perfect'?"

Mark felt the clergyman was being pressed to defend his church, and such an attack was out of tune with his own broad toleration as well as with his views of hospitality, so he invoked the absent genius of the house by regretting her absence, for he felt sure that she could harmonize these different views.

"I wish my niece were here," he said. "She can see farther and clearer than any of us; but I feel that these great ideas are hard to talk about sometimes, even among people who really appreciate the truth."

"Exactly," exclaimed the vicar. "That is what I feel. Some form of thought seems necessary, and yet all forms are quite inadequate. I cling to a familiar path for fear of losing myself in the open country, where there are so many tracks. I cannot fix my eyes upon the sun, it is too bright. A dogma is perhaps no better than a smoked glass, but it may serve to modify the sunlight so that weak eyes may see the source of light; and surely that is sufficient to justify some veiling of the truth."

The obvious retort was stayed by Mark's appeal to the gentle influence of the absent one, and the vicar was allowed to think that he had justified his church, in his own eyes at least. This duty accomplished, he felt that with a

THE INHERITANCE

clear conscience he could wander a little in the fields of what he considered speculative philosophy, and spoke so sympathetically of the exalted character of the teaching in this translation from one of the sacred books of the East, that his listeners marveled how such a man could remain tied down by outworn traditions and ecclesiastical dogmas. Had they gone further in the study of Theosophy, they would more easily have understood this exhibition of the complex nature of man and the duality of the human mind.

As it was, both Mark and the artist felt that they could not hope to find a Theosophist in one who seemed to love the shelter of his prison-walls better than the sunlight of truth. They had both hoped to find in him the same immediate recognition of the truth that they themselves had given.

If they could have seen a little further they might have been even more surprised at the strange working of the human mind; for Mr. Douglas had carefully noted the address of the publishers of the little book, and had already sent an order for a copy for his own use, as well as a subscription for the magazine of the new Society. These matters he considered private, and no one knew how eagerly he studied the Theosophical literature, for which he arranged a secret corner in his library.

The Theosophical Publishing Society had an increasing number of such subscribers, some of whom relieved their consciences by denouncing the Teacher whose writings they secretly studied and openly plagiarized. It was a shock to Mr. Douglas when the magazine arrived with a cover-design representing the descent of Lucifer, "the bright star of morning." He feared the comments of the servants, and so he promptly destroyed the cover and replaced it with a decorous wrapping of brown paper. He was one of those strange creatures who are very bold in private, and who enjoy reading works of speculative philosophy, no matter how daring, but who tremble at the possibility of being in any way identified openly with a movement that could be called unorthodox.

In the same way the scene in the cottage, when the old woman was dying while Miss Margaret danced and sang, had filled him with awe and a feeling of reverence that he would not have confessed to any human being. And he would have been pained to think that he could be suspected of tolerating such pagan rites, if that which he had witnessed could be called a rite. Yet he did not utter a word of disapproval to the dancer, nor did he harbor a disrespectful thought about her conduct. On the contrary, the incident was a bright spot in his colorless life, that he would treasure as a sacred memory, while he sighed helplessly for the coming of a more spiritual age in which the soul of man might assert itself openly. Until that age shall come, he and his like will remain pillars of orthodoxy, devoting what little energy they possess to keeping back the day of liberation for which they sigh.

Mark could not understand the paralysing influence of convention and custom on a weak character; nor did he realize the duality of the mind that makes human beings such bundles of contradictions. He was deeply disappointed, and left the conversation to the artist, who was more familiar

THE THEOSOPHICAL PATH

with the ecclesiastical mentality and its reverence for orthodoxy. He dropped the subject of Theosophy, and talked about the country and the people; but both he and his host were glad when the meal was over and the visitor left them.

A silence followed his departure, and it was some time before the topic of absorbing interest could be approached. The death of old Sally was not so unexpected an event as to hold their attention, except in so far as it was of interest to Miss Margaret, whose absence made itself almost painfully felt. She had become the genius of the house, and the two men felt as if they ought to wait for her return before entering on a serious discussion of Theosophy.

But the subject absorbed the attention of both minds, and it was not possible to talk with conviction of anything else; though Malcolm Forster had a little laugh at the timidity of the poor parson.

Mark pitied the man and said so. "Poor man! if he were free from his conventional religion he would be lost, like a pet dog without a collar, till he got a new owner; but he means well."

The artist shrugged his shoulders as he answered: "I suppose people generally do; but what's the good of that? What is the value of good motives that have no motive power? They are like dirt in a filter that will not pass through because it can't, but which can and does stop the flow of the water. The church is no better than a filter clogged with the good motives of the pious."

"Do you suppose the filter could be cleaned?" asked Mark.

Forster shook his head. "What? Clean out their own good intentions? Never! But one day the people will understand. Look here, read this:

"'If thou wouldst have that stream of hard-earned knowledge, of wisdom heaven-born, remain sweet running waters, thou shouldst not leave it to become a stagnant pond.'

"Religion is a stagnant pool; the stream has silted up, and the water is running to waste elsewhere."

"Still," objected Mark, "a man is not to blame for having good intentions."

"They're not good," answered the artist, "if they're not practical. They are misleading, making their owners appear like sign-posts on the path, but the message that they bear reads 'No road this way!' Good intentions are a great responsibility; and a good reputation makes a weak man dangerous, because people follow where he leads."

Mark laughed at such cynicism and asked pertinently if Malcolm Forster had actually joined the Theosophical Society.

"Why, of course," was the prompt reply. "Not that I can do much to help, but my sympathies are with it, and I felt as if I ought to join. You see for yourself that Theosophy is the key to the problems of life. A Society with such philosophy behind it must become a powerful factor in human evolution. In fact, it seems to me the biggest thing in sight."

"Yes," said Mark thoughtfully. "It is a big thing, almost too big for such a man as I, I fear. And yet, if I could help it on in any way. . . . Do

THE INHERITANCE

you suppose that I would be eligible? You see, my past life might not be a credit to a Society with such high aims."

"Forget your past life. That is what Madame Blavatsky herself told me. She said that no one who is in earnest can be refused the chance to work in such a cause."

Mark brightened up and said decidedly: "Then I shall make application. I'm sure that she, I mean my niece, will go with me in this. I wish she could be here."

But Margaret would not leave the cottage. She knew that her grandmother was regarded strangely, and she feared their curiosity, so remained on guard and met inquirers and visitors as if she were indeed the grandchild of the dead woman. In talking with these visitors she learned a good deal as to the past history of her parents, and marveled at the ways of fate that brought her all unconsciously to the place where they had lived, to find a home awaiting her, only to learn that she was called to undertake a longer pilgrimage and a new quest requiring perhaps as many life-times as this first step on her long pilgrimage had needed years for its accomplishment. For in the message of Theosophy she recognised a call that could not be ignored.

These days were largely spent in reading the books that Malcolm Forster had brought with him in which her intuition helped her more than his intellect had him, in grasping the deeper purpose of the whole philosophy. And it was not till the simple funeral was over that she thought of going back to the manor-house, where Mark awaited her return as eagerly as if she were his only child and they had lived together uninterruptedly since her birth. Yet she felt even more at home in old Sally's cottage, now her own by her grandmother's bequest. To be at home was such a new experience in her life that it might have seemed almost unnatural if the home-instinct were not so deeply planted in the human heart.

Sitting alone in the empty cottage with her mother's portrait beside her she tried to realize the meaning of the drama that had been played with this neglected corner of the world as its starting-point and focus. The events of her own past life were still like a bad dream to her clouded memory, while the story of her mother's passionate romance was vividly present to her imagination.

It seemed only natural that she should come home to close her granny's eyes and comfort her last days; and in doing so she felt that she was performing a filial duty to her own dead mother, and in some sense making atonement to her for her father's cruelty. Her own sufferings seemed part of another story that belonged to some other age almost forgotten; only her father had bequeathed to her the shame of his iniquities and the duty to redeem the wrongs done by him.

Her mind turned now to her half-brother, little Tony. He was adrift upon the world without a home, and he was her brother. The bonds of blood are part of that great web of destiny woven so intricately that none may say "I stand alone, sole master of my fate." The bonds that bind a

THE THEOSOPHICAL PATH

family together are but the smaller strands of the 'cable-tow' of human brotherhood that is so little understood and yet so indestructible.

As she sat brooding on this theme, her eye fell on the cover of the new Theosophical magazine, with its strange title *Lucifer*, the "light bringer," the bright star of morning; and a new light broke on her mind, merging her thoughts of personal relationship in the larger companionship of universal brotherhood. She was conscious of a strange heart-hunger that was not personal, but was the yearning of a soul awakened to a sense of its isolation from the great spiritual family of which it is a member. She felt that all these years she had been wandering alone and dreaming in a world of shadows, herself a shadow. But now the messenger of morning brought the promise of the dawn, and all the shadows seemed to be waking into life, and she herself was waking to a new day of life in a world of hope peopled by one great family of which she was a part.

She seemed to have discovered her humanity. She was no longer a hunted creature, but a human soul whose destiny was linked with the evolution of the great Universal Brotherhood.

She wondered if the message of Theosophy had found response in the vicarage of Winterby and what would come of it. To her the call seemed so imperative that none could hear it with indifference. But then she did not know the intricacies of the human mind, nor did she guess the paralysing influence of orthodoxy.

After the funeral she still lingered at the cottage till Mark came to fetch her home to Crawley. The artist had gone back to the 'Boar's Head,' though Mark had pressed him to remain.

Rebecca thought the sun shone brighter when the little lady came back again, and Mark began to wonder how he could have been content to live alone so long. If it had not been for the companionship of Malcolm Forster and their common interest in Theosophy he would have been intensely lonely, a new experience to the man who hitherto had never had a friend nor felt the want of one.

The old piano had been silent; perhaps it was asleep. But Mark thought he heard it give a murmur of content as the hand of the musician touched its closed lid in passing, and all the room seemed tremulous, anticipating the awakening of music in the house.

When Malcolm Forster came to tea he wondered what had happened. There was a change. The 'little lady' had become a commanding presence, so it seemed to him. She had an air of unassumed authority, a new dignity, and yet all was exactly as before. She was as gracious as a child, but more impersonal. And yet there was a general sense of strangeness felt by all, and it was by mutual though unexpressed desire that she opened the piano.

This time she sang, and her voice was strong and sure. The song was an invocation, and the power invoked seemed to respond as a pervading presence, the soul of their little company. Yet there was a sense of incompleteness in the group. The two men were thinking of the vicar who had seemed so nearly

THE INHERITANCE

one of them but now was felt to be 'impossible.' Margaret was thinking of her absent brother Tony, with a distinct wish to see him back again.

"I wonder why Tony has not written to us," she said.

"Why yes," said Mark, "he ought to be here. Next time he comes we must keep hold of him and make him a Theosophist."

Forster looked up inquiringly but did not ask who this Tony was.

Maggie explained: "He is my half-brother who came to see me here a little while ago. I nursed him when he was a baby."

Mark laughingly suggested: "When he comes home you will have to mother him again and be his theosophic godmother. We'll make him a Theosophist."

Malcolm Forster was cautious; he said thoughtfully: "I have been wondering if one can make any one else a Theosophist if he is not one at heart already. It evidently is not enough to see the beauty of the ideals, nor is it a question of accepting a creed. Of course a person may join the Society for all sorts of reasons and not be a Theosophist at all."

"That," said Mark, "would be true of any religion or art. I suppose a man might learn to draw and paint, yet never be an artist."

"Exactly," agreed the young man with a sincerity that made Miss Margaret smile, for she too had met musicians who were no more than musical mechanicians, performers, executants, with no music in their souls.

Malcolm Forster described some of the strange people he had met at Theosophical meetings, and confessed that many of them were not good samples of what Theosophists should be. A few seemed to be quite whole-hearted in their enthusiasm and also in their devotion to Madame Blavatsky; but the majority seemed to look on her as a kind of curiosity, who could be used as a source of information on various branches of occultism. These latter called themselves Theosophists, but showed no disposition to do anything to spread the teachings or to establish the Society, while the ideal of universal brotherhood appeared to them an amiable platitude which they might indorse without in any way binding themselves actively to support it.

He confessed that he had been interested in some of the phenomena ascribed to Madame Blavatsky, but had never witnessed anything of the sort at her house; though some of the frequenters of Theosophical gatherings were avowed students of the occult arts. Such things had little interest for his friends at Crawley, who wanted to know more about the real Theosophic Movement of which the teacher was the heart and soul, as well as the head.

He explained that Madame Blavatsky referred to her Teachers as the source of her authority, and always assured her followers that if the Society remained true to its principles at her death it would not be left unprovided for. She was empowered to appoint her successor. Furthermore, she declared that if the new movement could carry on successfully into the next century humanity would be saved from the doom it was bringing on itself. The keynote of her teaching was Universal Brotherhood which was the lost factor in our civilization and which must be restored if we are to be redeemed.

THE THEOSOPHICAL PATH

It was this great ideal that appealed to both Mark and Margaret, and it was this that made them feel anxious to identify themselves in some way with the new movement. It was Mark who put the thought into a practical form by asking how they could apply for membership in the Society. In the meantime plans were proposed for meeting and discussion while the artist should be in the neighborhood.

But before these plans could be put into effect there came news of the missing Tony, who was lying crippled in the London Hospital in White-chapel. The letter was written at his dictation by a nurse, and merely mentioned an accident at sea as the cause of his condition and of his long silence.

Mark turned to Margaret and said regretfully: "You were right. We should have kept him here. He must come home and be nursed."

Margaret wanted to go to London at once, but Mark insisted it was his place to go and fetch the boy home. He said it so spontaneously and wholeheartedly that the tears came to Maggie's eyes, and she blessed him in her heart. He would not hear of her going with him, for he was secretly afraid that her mind was not yet restored to a normal state, and might be unsettled by a return to the world from which she was so sheltered in her present home.

So Mark went up to London, and Malcolm Forster went with him, leaving him at the King's Cross Hotel and extracting from him a promise to accompany him to a meeting of the Blavatsky Lodge at Lansdowne Road, where he would meet Madame Blavatsky herself and some of her assistants; meanwhile, he would be able to make arrangements for the journey of the wounded boy, who would probably be unfit to travel for some days or weeks.

So Margaret was left alone with Rebecca in the old manor-house to make arrangements for the reception of the crippled boy. There were more rooms than there was furniture upstairs, with curious corners, unexpected steps, and seemingly unnecessary stairways, with roomy cupboards mostly empty and disused, one of which turned out to be the head of a dark staircase covered by a trap-door in the floor, and leading down presumably to the basement of the house. Rebecca had never seen it and her curiosity was roused. She lit a candle and they went down the narrow steps to a place where the staircase ended in a dark chasm crossed by a rotten plank that seemed to lead only to a wooden wall with no visible door in it.

Dislodging a piece of mortar Rebecca dropped it and listened till it splashed in water far below. Miss Margaret shuddered, but Rebecca said in a matter of fact tone: "Why it's nought but an old well," and turned to climb up again. But there was something uncanny in the discovery of this secret stairway and the old well that made them both glad to be up again in the light of day.

It was too plainly suggestive of the world as Margaret had found it. There was always some dark pitfall or some secret passage hidden in the very homes of men where all seemed fair and open. And there were ghosts that haunted these unwholesome corners, ghosts of past horrors horrible themselves — memories that might be hidden by a trap-door but that were never

THE INHERITANCE

so safely locked away but what they might creep out and permeate the house like evil odors. She wished she had not seen that secret stairway, innocent though it might be. A well inside a house was common enough in that part of the country, as Rebecca was careful to explain.

But Margaret thought longingly of Sally's cottage, where there were no cellars, and if ghosts there were, it would be ghosts of loved ones. She went there nearly every day for an hour or so to keep it dusted and to dream a while; and she would gladly have made her home there, but Mark needed her and it was he who had saved her from the haunting terrors of her former life. So she would not think seriously of deserting him and indeed looked eagerly for his return. His presence was an antidote to ghosts.

Mark wrote regularly, sending news of Tony's condition, and of his own introduction to the Theosophists. He had much to tell of the people he met there, but it was more than he could attempt to describe with a pen, which was rather an unusual implement in his hand.

As a matter of fact it would have been a task for a good writer to do justice to the varied types of men and women that were to be seen at those meetings, where the nucleus of real students of Theosophy was so small and the variegated mass of inquirers was so large and ever changing. Mark was bewildered and did not venture to ask questions, nor did he attempt to take part in the discussions, which were sometimes altogether unintelligible to him. His introducer, Malcolm Forster, himself was content to be a listener, and frankly confessed that a great part of the discussion was often beyond him; yet he said that his interest was greater than ever and his conviction of the reality of those occult powers that to some seemed so desirable was confirmed by study and inquiry.

Mark spent much of his time at the lodge-meetings in studying the visitors and members, noticing their personal peculiarities as revealed in their remarks. He was astonished at the extraordinary divergence of opinions and points of view, which made Theosophy a different proposition to each one of them apparently. To some it was a means of escape from the tyranny of conventional religion and science, to others it was a star of hope that shone in the darkness of their pessimism. Some seemed to find it enticingly mysterious, a kind of labyrinth ingeniously constructed for their amusement, a new game, or a momentary distraction from the worries of real life. Then there were more romantic searchers for occult mysteries who dreamed of dramatic initiations and weird rites designed for the sole purpose of giving the initiate a feeling of superiority.

While serious investigators of the claims of occult science were not wanting, there seemed to be but few who understood the importance of the principle of Universal Brotherhood. The great majority of visitors seemed to be impelled by the shallowest kind of curiosity at first, but a fair proportion of these became more or less serious students of Theosophy later.

(To be continued)