

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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“NOR would the ways of Karma be inscrutable were men to work in union and harmony instead of disunion and strife. For our ignorance of those ways — which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them — would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no one man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. . . . We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal highroad of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that we *will not solve*, and then accuse the great Sphinx of devouring us.”

- H. P. BLAVATSKY, *The Secret Doctrine*, Vol. I, p. 643

MAKING THE WORLD SAFE FOR HUMANITY

C. J. RYAN

HE world is not so proud of its 'civilization' as it was a few years ago; 'progress' as it was understood before 1914 is being questioned in many quarters. There is a growing impression that our civilization is not so firmly planted as was believed, and thinkers are looking for something substantial upon which to build a really permanent edifice, one whose foundations will not melt away when the first great storm comes. How frequently we hear the cry "What shall we teach our children, so that they will not make our mistakes!"

We have heard a good deal about making the world safe for this and for that, but the only methods proposed depend ultimately upon force for their backing, force, and more force. And yet how many times has force been trusted to for reforms, and we are still moving round in circles and coming back to the starting-point! In despair, many have given up hope of any improvement in world-conditions within a reasonable time and have withdrawn from further effort or have confined their energies to the amelioration of minor evils in which there seemed some prospect of success. But Theosophy, while not foolishly optimistic or sanguine enough to imagine that Utopia can be established in a day, looks forward with hope, because it knows that the seeds of improvement are within human nature and that the absolute power to bring about the regeneration of the world *is in our own hands*. A beginning has been made by the Universal Brotherhood and Theosophical Society in the only possible way to insure permanence.

It would seem reasonable that the harrowing pictures of the horrors of war, of the misery it entails upon millions — particularly in these days when war is no longer confined to professional fighting men but engulfs the whole civilian population, men, women, and children alike — of the frightful cost in money, health, decency, and the very necessities of life, would have appealed to the mere natural sense of self-preservation, but so little effect is produced that when the first jolt in international affairs comes, the immediate cry is for more blood and fire. Today we in America are paying \$450,000,000 a year for relief of soldiers who suffered in a *victorious* war, and we have the example before our very eyes of the terrible consequences abroad of the recent catastrophic madness, but the raucous voice of those who call for force as the only effective way to settle disputes is still clamoring among us.

What, then, is the most promising way to check the aimless drifting

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towards still worse conditions and to make the world *safe for humanity*? Perhaps it would be wise to find out something about humanity --- ourselves --- of which we are deplorably ignorant, before starting out on lines that may have to be retraced. Ignorance of the true nature and possibilities of man is the reason why the remedies offered by well-meaning reformers are mere temporary palliatives which leave untouched the deeper causes of the trouble. *The real cure lies in the understanding of the spiritual nature of man.* The western world is obsessed by the false notion that man is only an animal - superior in some ways to the lower creatures, but still an animal with a more highly developed brain and with animal propensities as the dominant parts of his nature. But this view is purely superficial and illusory.

Man is an immortal soul, and at the base of his nature love and harmony are found, however terribly they may be buried under a dead weight of brute selfishness and animal passion. Behind the illusion of the personal limitations of our being stands the Real Self, the divine Companion, and if we spent half the time living the life that would bring into activity this greater and nobler part of ourselves that we do in worrying over petty personal aims which ultimately turn to dust and ashes, we should find true happiness and war would become impossible; it would be an absurdity; there would be no need to fear 'the collapse of civilization.' To make the world better each has to find for himself the truth of the wise saying of the great Teacher, that the Kingdom of Heaven is within.

The distressful conditions which we all deplore cannot be changed by legislation or by any action depending upon the theory that man is simply an intellectualized animal without a spiritual, immortal soul. The appeal has to take higher ground. Man is a soul; he has a part in the Divinity; and in this sense above all, mankind is a brotherhood in fact, a unity capable by united effort and aspiration of reaching undreamt-of heights of peace and wisdom. The brotherhood of humanity is not a theory or a pious aspiration; it is a fact simply requiring a little intelligence and goodwill to be perfectly clear. It can be proved by anyone who honestly sets to work to act in a brotherly manner; *the response is immediate*; the password given in the right way brings forth the countersign, sometimes from the most unlikely quarter.

To make real progress we must evoke the spirit of internationalism, by which we mean nothing so crude as mere political or social conceptions, but the international spirit of brotherly love and co-operation arising from the recognition that all mankind is one in essence, in ultimate aim, in destiny, and that only superficial and illusory barriers separate one man or nation from another. We are our brother's keepers, and more, we are

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so closely united, so truly members of one great family that everything that injures one injures all. Universal brotherhood is not a fanciful dream of faddists or the vague possibility of some ideal future, it is the most vital fact of life, and the reason things are in such a deplorable state is that this has been ignored, forgotten, or deliberately denied. Think of the difference if statesmen, in making international arrangements, had the principle of brotherly love in their hearts as the leading factor in their discussions and decisions. Should we not then rejoice in results which the peoples would receive with content and which would *endure*? But, as the guides are little better informed than their followers and the spirit of brotherhood is looked upon as unpractical or visionary, we suffer the consequences of flouting nature's law.

Internationalism, then, in the only valuable sense, means the spirit of harmony which can only arise by evoking the inner divinity in each man, and this is the practical way to make the brutality of war impossible. While we refuse to lift the latch of the Golden Gate and enter into our birthright, the 'fighting animal' in man will have its own way with intervals of temporary rest in which it will meditate on and prepare for future bloodshed.

How, then, shall we begin to rebuild the world on 'safe and sane' lines? What suggestion has Theosophy to offer? First of all by the broadening of ideas as to the meaning of Brotherhood, and also by educating the children with the definite object of bringing into activity the higher and more spiritual side of their nature. As Katherine Tingley has said so often:

"Brotherhood is the way; that is the keynote of the new age. Universal Brotherhood means Universal Peace. . . . Spiritual growth - that is the ideal. It is the only guarantee of permanent peace."

It may be said: How simple this is, surely the way out of such a complicated labyrinth of trouble must be more elaborate? Theosophy replies, No, the Path is indeed simple, so plain and simple that those who are looking for involved or sensational ways fail to see what is right before them. The teachings of Theosophy and their practical demonstration in the work of the Universal Brotherhood and Theosophical Society are devoted to the spreading of the knowledge that the path of peace and brotherhood is a possibility for all who desire it, and that it is open to all *today*. Just as Alexander broke away from tradition and declared himself master of Asia by cutting the Gordian knot, so we need not stop to unravel the complicated entanglements in which we suffer by mere intellectual processes, but must cut through them by rousing within ourselves the higher spiritual power. It can be done, and it is the only way that promises success. The world is like an invalid who has tried every

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new-fangled remedy without success. A physician comes at last who says, Why, your remedy lies at your very door, in the common herb which you unheedingly pass every day. I have tried it and tested it, and it was known in ages past, but somehow it has been neglected in favor of all kinds of quack medicines. It is the only thing that will cure you and it works on simple, natural lines.

We have, then, to rouse in ourselves the knowledge that we have a greater, diviner nature within us than we commonly recognise, and this can and must be done before we can make real progress. Theosophical literature is devoted to the most intelligent methods of doing this. All the great Teachers throughout the ages have given the same message; one of the most familiar examples is the positive assertion of Jesus: "Ye are Gods!" But how few seem to be aware of this stupendous fact! The work of those who love their fellow-men and have heard this magnificent truth is to spread it broadcast so that others who are just waiting for the spark which will illuminate their souls and change their lives will hear and understand.

Without going into details of the methods of widening the field of universal brotherhood, two of the most important subjects may be touched upon — the power of a rightly ordered home-life, and the necessity for a system of education of the young based upon the knowledge that man is dual, and we cannot do better than quote a few sentences from Katherine Tingley's teachings which epitomize the essentials in brief and telling words:

"What factors can be introduced that will readjust our home-life *as a nation* — for there are sublime exceptions in individual life — and bring it nearer to perfection?"

"Theosophy answers by declaring that men and women should study the laws of life and the responsibilities of fatherhood and motherhood even before marriage. Home should be acclaimed as the center from which the higher life of the nations is to spring. . . . I hold that if the women of America — for the moment let us leave unconsidered the women of other nations — would take up this work of spiritual reconstruction in their lives and in their home-life, if they would actually believe themselves to be appealed to by suffering humanity to re-fashion and remodel human life, they could do it."

". . . When the homes of the world are based on justice and a higher type of love we shall have no more disheartening national and international problems."

Then in regard to the absolute necessity for a new view of the meaning of education:

"In the nurseries and schools of the world the principle of selfishness seems often to be exalted into a virtue. 'Preparation for life' seems all too often to consist in the cultivation of those aspects of the nature which have already done so much to create the misery which we see. The habit of self-interest, the 'duty' of competition, are taught from the earliest and most impressionable days by many who would be the last to work consciously and wilfully to impede the child's real growth. And children so taught, being left in ignorance of their own nature, its complexities and intricacies, are unable to discriminate between the Higher Self and the lower, between the true and the false in life. . . . The truest and grandest thing of all as

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regards education is to attract the mind of the child to the fact that the Immortal Self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja-Yoga system is rather to evolve the child's character than to overtax the child's mind: it is to bring *out* rather than to bring *to* the faculties of the child. . . ."

Seeing that the children of today will be the men and women of the future, the great importance of this work surely cannot be over-estimated. Only by wise teaching, by training in self-reliance, self-discipline, concentration, and a recognition of the power of silence, can the lower qualities of the nature be overcome and the higher developed. . . ."

"The sins and crimes of the world are really commenced in the cradle. . . ."

According to Theosophy, Education means really the unfolding of the higher nature within into beneficent and joyous activity, and this can only be done so far as the educators know that man is the battlefield in which the animal and the Divine contend for mastery. The triumph of the Divine in man is the only way "to make the world safe for humanity."

WAR vs. PEACE --- SOME REFLEXIONS

F. J. DICK, M.I.C.E.



THE picture of children starving, not merely by thousands, but hundreds of thousands, as an outcome of the war, is surely one to arouse earnest thought and a stronger endeavor to understand the weaker elements which underlie our human nature, so that new powers of right self-control can be awakened. That our nature is essentially divine has to a degree been shown in the splendid work undertaken to repair or ameliorate the frightful damage done to the race both during and since the recent great war. But remedial measures leave causes untouched. Ignorance of our dual nature is the chief cause, in the last analysis.

It is well to realize that the work and philosophy of the Founders and Leaders of the Theosophical Movement have set in operation world-wide thought and inquiry into the true relationship of men, and to practical action in right directions. The cumulative result of utterly inadequate materialistic views on evolution, apparently prevalent in many educational institutions, not only accentuates the need for the better understanding of man's nature and high destiny, but such teaching, in the meantime, tends to be exceedingly harmful in its influence upon young men and women. Are these not, in effect, taught that they are all nothing but improved animals? What kind of a result can reasonably be expected as the outcome of such teaching, whether in the home, community, or nation?

Let us think for a moment about what happens, not at gun-range, but

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in the shock of actual conflict in the trenches, or when men go 'over the top' at each other. In that instant, as a rule, are we not less than men? We 'see red,' do we not? A blaze of absolute Ferocity envelops every fiber. Is a bird pecking at a gnat ferocious? Ferocity is in fact a quality unknown to by far the greater part of the animal kingdom. The particular source of energy in man, which in archaic philosophy was known as Kâma, or passion, when bereft of either intelligence or compassion and left dominating, converts the human vehicle into something much lower than one's faithful dog, and makes of man a mere fiend. But this is not all. The man quits life with this passionate element in full control, and the atmosphere, so to speak, of human life becomes pervaded by forces of that nature, seeking entrance into the living. Hence 'crime-waves.' A quality, moreover, has been thus, as it were, stamped upon him, which in his next life on earth he will have to face and surmount. And if this happen simultaneously (or nearly so) to tens of thousands, what of the future of the race?

What has occurred in the homes of Europe? We see mothers unable to procure proper nourishment for their unfortunate children, and themselves borne down in health by cares and desperate conditions, surrounded by almost incredible horrors, suddenly deprived of husbands, sons, or brothers, or these made unable further to render support to their kindred! How futile -- bearing in mind the great laws of Reincarnation and Karma -- the endeavors to patch up such effects, if we go on remaining supine as to causes which are simple enough for a child to understand, and therefore by no means so hard to master as are the strenuous, but wofully inadequate efforts -- however noble -- put forth to repair the vast mischief done by War to the human race in this presumably enlightened age.

Mind you, it is we who have sown the causes of war, through giving the rein to our desires, ambitions, hates, and prejudices; and, according to the eternal Law of Retribution, or of Cause and Effect, "as ye sow, so shall ye reap," it is we who have to suffer the effects, until we succeed --- for we possess the power --- in neutralizing the latter by setting in motion new causes proceeding from the inner, diviner nature in ourselves, which will ultimately convert our beautiful planet, with its blue skies and lovely flowers, into something else than a shambles of dead, dying, and plague-stricken wrecks. Herein lies the responsibility of every member of the human family, not only as regards war, but also in relation to all other forms of unbrotherliness which engender sorrow, and worse consequences.

Says that sort of materialism that is too often miscalled science:

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“Behold! The only reality is the objective physical world,” an assertion occasionally followed by more or less vague apologies for ignorance about the very nature of matter, atoms, and so on — other and far more important subjects pertaining to ontology being either ignored altogether, or relegated to alleged domains of phantasy. Mind, Intelligence, instead of being one of the necessary Kosmic ingredients precedent to all and every form and plane, in a sempiternal period of manifestation, is, or has not so very long ago been, specified as a merely accidental product of chylification! But as H. P. Blavatsky humorously pointed out, people seldom see anything they don’t want to see. And so, under such hallucinations about the derivation of the stock to which he himself belongs of right, the scientific by-product of ‘fittest survival’ and ‘natural selection’ struts around in the temple of Man and presumes to teach that of which he scarcely knows anything at all. It is hardly to be wondered at, then, if we find these same sciolists employing their spare scientific time in devising new things for the next war. We find big headlines: “New discoveries, for the next war.” Greatly to their credit, some men of science have publicly protested against this kind of thing, but it goes on just the same, and the majority — secure in their blind hypothesis about the true nature of Reality, which would have vastly amused some fore-runners of the Aryan race — continue to misguide both young and old.

No doubt many of these clever if somewhat dreary people would reject as unworthy of a moment’s attention the idea that any one in the archaic past understood Reality better, and more practically than we. Intelligence, you see, grows fortuitously out of slime. It seems, nevertheless, barely possible that some of the ancients could have proved it in ways that would astound the moderns, were any good purpose to be served. If the moderns are partly right in their negations, may it not be that we know less about the magnificent variety and depth of the laws of Nature than we by this time ought to have known, because we neglected to look within?

‘War,’ and ‘warriors,’ are inherent on all planes of manifested Nature. But the kind of ‘warfare’ we should cultivate is far other than physical war between the mere vehicles of the soul — our bodies. Beyond the turning-point of our long descent into matter there arises ‘war’ — on whatever plane, subtil or gross — against the material side, the lower Kâmic elements of our own nature, and this is inevitable if we would be men and women — not groveling hypocrites, or something less than the best of our animal neighbors. The longer we delay, the more precipitous the curve now leading part — very possibly a considerable part — of the present race away from the light hidden within us.

Are not the words, “I came not to bring Peace on earth, but a sword,”

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somewhat cryptic unless we realize the true meaning — that each must win that peace by taking the sword, or the surgeon's knife, *against the lower part of his matter-inshrouded nature?* And after winning that peace, let us look forward to helping others to attain, and to compel Earth to approach Heaven, which is our true and high destiny, as rays, however obscured at present, of the Supreme Spirit. Better still, let us help others now, careless as to when, if ever, we may ourselves attain.

DEATH AND REBIRTH

KENNETH MORRIS

I

I COULD not but be shaken when I saw
Death, ravening far and forth, his arrows shed
Broadcast a stricken world discomfited,
And his unfathomed and appalling maw
Glut with whole nations. Full of pity and awe,
I sought the Innermost, and with bowed head
To that heart-hidden deep Dodona sped
Whenceforth we sense the motions of the Law

Then was I made aware that nothing dies.
Through all the Bounds of Being starry-wrought,
From Regulus that rules the eastern skies
Westward to fiery-foaming Fomalhaut,
There is no exit out of being: naught
Goes down, but in its hour shall re-arise.

II

A Mercy mightier than the creeds have guessed
Governs the sequences of mortal birth:
That which we mourned of valor, ardor, mirth,—
The martyrdoms, the genius unexpressed,
Cut off at Death's immutable behest
Where the Seas weep betrayed, where tettered Earth
Lies anguished, yet shall bloom and burgeon forth
Out of Death's tenderness re-manifest.

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A Janus-headed Angel at the Gate,
He keeps that sanctuary from pain and strife;
His other face is birth; indeseccrate,
His silent temple-chambers all are rife
With being and becoming. Hidden life
Bides there in peace its reflorescence. Wait!

*International Theosophical Headquarters
Point Loma, California*

THE HIGHER AND LOWER PSYCHOLOGY

H. T. EDGE, M. A.



WAR has always been a destructive fever and a letting loose of the worst passions; but, in comparing the present times with past ages, we must accept the conclusion that they are so entirely different that no inference can be drawn from one to the other.

In what respect is the present age so different from all the times whereof history furnishes us knowledge? It is different in the vast and intimate union which has taken place among all nations, from the remotest corners of the earth. Such a phenomenon is wholly unparalleled in history. It is the progress of the intellect, applied to invention and scholastic research, that has brought about this unification of mankind.

This unification is an actual fact, which has been accomplished in our material life and external circumstances; and, in order that stability may prevail, it is necessary that a similar unification should take place on the moral plane. This is why we are today faced with altogether novel moral and ethical problems, such as never in history have confronted mankind.

Of such problems, the greatest and most urgent at the present moment is that of war.

This violent and destructive fever, which in bygone days might destroy a nation, leaving the bulk of humanity unscathed, can no longer be thus isolated; but spreads like some vast epidemic over the whole face of the globe and among the people of every race. The case is the same as with pestilences; and in the case of pestilences doctors have learned the urgent need for drastic and wholesale measures, in order to prevent a catastrophe, which in former times would have remained isolated, from involving the entire world. We are now at the critical epoch when people are realizing that the same measures have to be taken

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with regard to war; the only alternative to which measure seems likely to be the speedy disappearance of civilization and the plunging of humanity back into ages of barbarism.

It is this altered state of affairs that forbids us to rely on precedents grounded on a totally different condition, and that forces us to deal with existing facts. It is imperative that the great advance in our material progress should be balanced by a notable advance in our knowledge of human nature. For upon a proper understanding of human nature rests the true ground of that moral law whose aid we must now invoke, or at our peril neglect.

This is the heyday of inchoate sciences and fads in what is called psychology; but it is noteworthy that these systems, with scarcely an exception, deal with the *lower* aspect of human mentality, and with its relation to the human organism. And this is quite in agreement with those conceptions of human evolution that have done so much to accentuate the instinctual and passional side of human nature. In a crisis like the present, we cannot afford to amuse ourselves with speculations and inquiries of merely academic interest, but must face facts. There is no fact more patent than that man is endowed with altogether unique and matchless powers of self-knowledge and self-control; and this is evidence enough that he possesses (however acquired) a higher nature, to which we may well give the name of 'spiritual'; and that it is his urgent duty to cultivate and utilize this spiritual power of his, to the solution of those problems with which he is confronted.

We see on the large scale in war exactly the same as what happens on the small scale in the individual man. The lower nature has broken loose from the control of the higher, and man in the mass has resigned himself to his passions, which for the time being he adorns with the name of virtues. It is just the same as when an angry man allows his judgment and justice to be overcome by his wrath, and endeavors to preserve his self-respect and soothe his wounded conscience by dubbing his anger 'righteous indignation' or 'justice.' Calmly scrutinized, war is seen to be nothing different from an outburst of temper between two children; nothing different except in respect of the hypocrisy which seeks to paint the ugliness, and which causes it to resemble more a quarrel between grown-up neighbors.

As to the virtues of courage, self-sacrifice, and honor, which are sometimes alleged to be promoted by war; while no one doubts that our soldiers and our civilians too have displayed these qualities; still, is it not evident that the virtues are *exploited* and that the heroes are *victims*? And if the presumption be that, without war, courage and honor and self-sacrifice would *not* be cultivated, and mankind would lapse into a race of

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weaklings and cowards; we answer by propounding the question whether life in this world affords no other opportunities -- no urgent calls -- for all these virtues and for every noble and divine quality that man can call forth from the depths of his wonderful nature. Truly, never were courage and devotion more needed than now by valiant and loving hearts enlisted in the great emprise for a world of peace, harmony, and true brotherhood!

The popular psychology tells us how waves of emotion can spread from man to man among the crowd, giving rise to great manias and delusions. The higher psychology tells us that the mere presence of a strong, pure, noble man or woman can diffuse around an atmosphere of beneficence. For people are influenced by visible example more than by anything else; and what they sorely need is a living proof of the value of high ideals when carried out in the daily life of such an individual. Thus the higher psychology teaches us how you and I and every single individual can do his part in the promotion of harmony and the prevention of discord, by simply adopting two lines of action: to *refrain* from scattering, by word, act, or even thought, the seeds of envy, hatred, fear, suspicion, anger; and to *act positively* by sowing everywhere the seeds of harmony and justice.

One who would stop a quarrel must avoid being drawn into it. The psychological influences which he must resist, in his attempt to keep out, are strong. They will grip any part of his nature that is weak; and his good qualities, failing to resist the pressure, may be drawn in and exploited. When there is a fire, it is above all necessary to prevent it spreading. It becomes therefore our urgent duty to see that as many people as possible may keep their heads and refuse to be drawn in by any argument.

Now is the opportunity for the individual to assert his individuality by doing his part in spreading a wave of the higher psychology, in the interests of harmony and common sense. Those who are so insistent on their rights as individuals, often woefully neglect the matchless opportunities they have to assert the genuine and inalienable rights which every man possesses as man. They prefer to drift in the crowd, and to take their opinions from the prevailing currents of thought; when they might take their stand as individuals on the ground of their real inner convictions. It is open to every man or woman to assert the dignity of human nature, and to show in their conduct that they believe themselves to be something more than thinking animals. No government, however despotic or masterful, can ignore the will of the nation; and if a government is weak and its policy one of folly, it is because the people whom it represents, and whose sense it expresses, are not doing their duty. Let the sense of the people be against war, and war will cease, as other things are ceasing or have ceased, against which the sense of people is firmly set. Capital

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punishment, the drug evil, ill-treatment of the insane or of children: a hundred abuses have yielded to the growth of a right feeling in the people. Let us but promote in every possible way the growth of a firm sentiment against war, and place more reliance in the strength of man's individual and collective will, when it is exercised in a cause that is pure, unselfish and just.

PERSONNEL OF THE GENERAL THEOSOPHICAL PERMANENT PEACE COMMITTEE

1. KATHERINE TINGLEY presiding.

To the right:

2. MR. CLARK THURSTON, Member of Katherine Tingley's Cabinet, Chief of Finance, President of the Men's International Theosophical League of Humanity.
3. MR. E. A. NERESHEIMER, Chairman of Katherine Tingley's Cabinet, formerly President Theosophical Society in America.
4. PROFESSOR H. T. EDGE, M. A., Head-Master of the Râja-Yoga College, Professor of Physics, Theosophical University, personal pupil of H. P. Blavatsky.
5. HERBERT CORYN, M. D., M. R. C. S., Editor of *The New Way*, Member of Cabinet, personal pupil of H. P. Blavatsky.
6. PROFESSOR F. J. DICK, M. INST. C. E., Professor of Astronomy and Mathematics, Theosophical University and School of Antiquity, Member of Cabinet, Secretary of Men's International Theosophical League of Humanity, personal pupil of H. P. Blavatsky.

To the left:

7. MRS. ELIZABETH SPALDING, President of the Woman's International Theosophical League of Humanity, Superintendent of Lotus Groups (Theosophical unsectarian Sunday Schools) throughout the world, Member of Cabinet.
8. MISS ELIZABETH WHITNEY, Member of the Aryan Theosophical Society of New York, and active worker since the days of William Q. Judge.
9. MR. R. W. MACHELL, Director of Art, Râja-Yoga College and Theosophical University, Member of Cabinet, personal pupil of H. P. Blavatsky.
10. MR. H. T. PATTERSON, Manager of the Theosophical Publishing Company, Member of Cabinet.
11. MR. J. H. FUSSELL, Secretary of the Universal Brotherhood and Theosophical Society, Private Secretary of Katherine Tingley, Member of Cabinet.

“In this age of general calamity, when disaster affects the individual, the nation, and the relationships of all nations, the real difficulty, in fact the cause of all our difficulties, lies in the fact that modern civilization has no philosophy. To a vast number of beings, therefore, life has no meaning. It is but drift. Naturally, then, consciousness must become absorbed in a sensuous life; and the one impulse to secure as much as one can for oneself must prevail, with discord as the natural and inevitable result.”—*Theosophical*

“The politicians have failed in establishing a righteous peace, and men everywhere are feeling the need of some power which shall lift all political relationships out of the rut and mire in which they are fallen, and create the possibility of national and international fraternity. It is not soft sentimentality we need. Sentiment must be impregnated with righteousness. Love must draw its vital strength from holiness. Kinship must have its roots in virtue. Fraternity must have a moral code.”

— *The Rev. D. J. H. Jowell*

“Slowly but surely Theosophy will burst down racial 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.”— *H. P. Blavatsky*

“Thus he lives as a binder together of those who are divided, an encourager of those who are friends, a peace-maker, a lover of peace, impassioned for peace, a speaker of words that make for peace.”— *Selected*

“Forgiveness must remain our most precious gift, as it causes us to resemble more closely our Divine Prototype.”— *Count Saint-Germain*

“Conquer your foe by force and you increase his enmity; conquer by love and you reap no after-sorrow.”

— *Fo-sho-hing-tsan-king*, v. 2, 341

“Though a man conquer a thousand men in battle, a greater conqueror still is he who conquers himself.”

— *Udânavarga*, ch. 23, v. 3

“O Liberty! Liberty! How many crimes are committed in thy name!”

— *Madame Roland*

“Mad war destroys in one year the work of many years of peace.”

— *Benjamin Franklin*

PERSONNEL OF GENERAL THEOSOPHICAL COMMITTEE

12. DR. GEORGE F. MOHIN, Pioneer Theosophical worker in California, Head of one of the Departments of Theosophical activity.
Standing, reading from the left:
13. PROFESSOR KURT E. REINEMAN, Instructor Isis Conservatory of Music, Superintendent, Juvenile Home of the Râja-Yoga School.
14. C. L. HUNGERFORD, D. D. S., Pioneer Theosophical worker, Kansas City, Missouri.
15. MR. LARS EEK, Teacher, Râja-Yoga College.
16. MR. FRANK BARDSLEY, Manager, Aryan Theosophical Press.
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THE KEYNOTE OF PERMANENT PEACE IN THE WRITINGS OF KATHERINE TINGLEY

MARJORIE M. TYBERG

“Why is not humanity aroused to its great need *before* disasters come? Why cannot we help each other *before* we are challenged by suffering or by war? Why cannot we move out beyond our limitations, in true compassion and with true love of justice, and ingrain into human life the spirit of Brotherhood? Spiritual growth — that is the ideal. It is the only guarantee of permanent peace.”

“There are those who have the qualities of integrity and fearlessness, which represent the godlike qualities, constantly living in them and cultivating them. And there are those of an opposite nature. These divisions of thought and feeling and action exist all along the line of life — we find them in families, in communities, in systems, in politics, and in nations; and it is the lower qualities, opposed to the godlike, belonging to the lower nature, the mortal side, that are constantly interfering with the progress of the higher nature of man. Surely we must realize that just so long as these differences exist, there cannot be a true conception of peace, — lasting Peace. We may have our declaration of peace, and an international peace worked out on merely the intellectual plane by some of the brightest minds of our time — representatives of the different nations; but there is an underlying *godlike quality in human nature* on another plane than the intellect, which must not only be recognised, but lived in the heart, if we are to have a continuous peace, an Eternal Peace.

“In this Twentieth Century humanity is challenged for something greater than war: we are challenged to defend our country and the countries of the world by the nobility of our manhood and our womanhood.” — *From addresses by Katherine Tingley*

OR more than a quarter of a century Katherine Tingley has been speaking and writing in behalf of permanent peace. Taking her stand firmly on the work done by her predecessors, H. P. Blavatsky and W. Q. Judge, she has brought her own splendid genius, her profound knowledge of human nature, her glorious optimism and undaunted courage, to the consideration of this question and she has clearly indicated the golden middle path by which the longed for consummation of peace can be attained. Before the twentieth century opened and in all the years since, Katherine Tingley has challenged men and women of every nation to awaken to the needs of the hour. She

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has sounded a warning showing the existing causes of inharmony and unrest. She has heartened all who gave ear to her words by her declaration that within themselves lies the spiritual energy so to quicken the higher forces in human life that instead of the bloody turmoil of war there may be, as she says, "a wonderful, sweeping, pulsating, inspiring, power of unity."

The note of warning rings clear in Madame Tingley's editorials of 1897 and 1898 from which we quote:

"Are there not in our civilization today signs that mark a unique barbarism among us, showing an immense danger of retrogression? Can we not see, in spite of all the good there is in the world, that the very blood of some of our brothers is teeming with a heartless cruelty, a subtle viciousness, and a monstrous selfishness and hypocrisy? Is not the world brimful of unrest, unhappiness, injustice, and despair; and are we not on the very edge of a condition which, if not improved, must sweep away the bright prospects of our present civilization?"

Tracing the cause of these conditions to their source in the individual, Katherine Tingley states the duality in human nature and points out the need for self-analysis and self-conquest. She says:

"There is a great discovery which each one must make for himself: that human nature is dual and that a battle is ever going on between the Higher Self and the lower, the angel and the demon in man. . . . When the higher dominates there is knowledge and there is peace."

Realizing that outer conditions but reflect the thought-world of humanity, Madame Tingley declares:

"Our problem is to transfer more and more of ourselves to the real battlefield. That field is one that consists of the feelings and thoughts of men; therefore by right feeling and thought is the battle maintained."

And again, laying stress on man's duty in regard to right thinking and his power to uplift and purify the ideal world that becomes the actual, she says:

"Victories are won first in thought."

Individual responsibility is directly challenged in the following:

"We cannot bring great ideals into concrete expression until *we* are the living expression of those ideals. We cannot set right the affairs of the world in a way that shall build spiritually for the future, until our lives are based absolutely right. The nations are wandering today, and their statesmen admit as much, but no one can help them in a lasting way whose own little nation - *the individual life* - is not spiritually what it should be."

"Men may talk of peace, and work for peace, but it is mockery unless they try to find peace within their own natures. You cannot gain the power to adjust civic affairs, let alone international affairs, until you begin self-adjustment."

The inspiration and the source of strength for this individual self-conquest and harmonizing of the nature, Katherine Tingley states to be the Divinity within the human being, the resources of which have, in the absence of knowledge of its existence, never been drawn upon. In making

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the discovery of this Divine Self, which exists in each one, men and women find not only their own Souls but also the very foundation for a harmonious relation with their fellow-creatures. This common divinity is the true basis for that fellowship of all humanity which will make us

“consider ourselves so much a part of the great human family that we shall never accentuate nationalism *as against justice to others*, but we shall look upon all earth’s children as one universal family on the path of evolution.”

It is this knowledge of Divinity and its power to overcome all obstacles which is the source of the splendid optimism which characterizes all the utterances of Katherine Tingley. With this Divine Companion evoked, the human being has an entirely new outlook upon everything. Brain-mind theories and plans are perceived to be just what they are — utterly inadequate to govern conditions involving beings with the two sets of possibilities belonging to humanity. Once the light of the Soul is taken for a guide, a new conception of human life is grasped. It is possible to feel and to believe that “A new energy is being liberated from the center of life”; that

“New opportunities are before us, new demands are being made, for it is a new time, *a new time*. . . . The Spirit of Love is knocking, and opportunities are before you that are undreamed of in their scope.”

It is possible to believe and to act upon the belief that in the face of bitterly roused and opposing forces of the lower nature of mankind the very highest spiritual energies are more responsive to our call, if only we have the courage and the trust to challenge them in ourselves. In her Declaration uttered at the Parliament of Peace and Universal Brotherhood held at Point Loma in June, 1915, Katherine Tingley said:

“We shall take this time of Dark Warfare and great crisis in the world’s history to light New Fires such as time hath not known in any land.”

Since these words were spoken the full realization of the horrors of war and the appalling sense of the failure of all that had been regarded as Humanity’s stronghold of peace and progress, have wrung from human hearts a cry for the new gospel of peace, the new message that shall awaken the deeper fires of the spiritual nature; and Katherine Tingley’s words in her speech at the opening of the Parliament of Peace and Universal Brotherhood above referred to will find a much wider response in the world today than they met with in 1915:

“We may be a forceful and sympathetic people and may have many splendid ideas for the furtherance of Peace; but not until we realize that it is a moral force of the people that must be aroused, that a new quality in human life must be brought out, shall we be able to accomplish anything that will be effective for the establishment of permanent Peace.”

There is a wonderful progressive harmony in the keynotes of Peace

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sounded by Katherine Tingley. The note of warning, with the teaching of the duality in human nature to make clear the menace and the urgent duty; the presence of the inner Divinity giving the power to conquer the lower forces; the fact of Brotherhood based upon that common Divinity; the optimism and courage and trust that are born with the realization of that Divinity; and the appeal to the imagination made by the pictures of *a new time*, a new solar energy for us to draw upon, a higher plane of endeavor right at hand if we will but rise to it; all these are the very bread of life which the heart-hungry people of earth are pleading for at the present time. Truly these people shall not perish while one such Teacher and Helper as Katherine Tingley holds before them her vision of Peace.

“Let us give way to the eternal procession of the Peace-bringers, the currents of Divinity ever ready to flow through every man who will take down the bars and evoke their passage. We are fixed; they change ever. We are mechanical; they are spontaneous. Fatigue is ours; they are immortal, ever-born, and never-fading.”

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KENNETH MORRIS



WE have had some confidence in our civilization; but to every strength there is a breaking-point. Let the strain be beyond that, and snap goes the fabric,—thereafter through long centuries to waste and decay slowly: this happened to the great structures of human culture a hundred times of old. Put upon civilized man too much to bear, and his manhood and civilization vanish, and he sinks half way to the beast again; and there, half way to the beast, he must spend an age or two slowly regathering his energies for a new advance.

War is the greatest strain that can be imposed on a nation; and war, as it has come to be with us now, is more than a strain, and something no national strength can endure. The late nightmare-adventure of 1914-1918 set its mark on a whole generation: statistics are there to tell their terrible story; but this is a matter in which statistics must play the optimist, and present only the rosier side of things. They cannot nearly reach to reveal the whole harm done.

The best physical elements of the warring peoples were taken: those who should have transmitted the healthiest heredity; — and the sounder the material was, the more likely it was to be cut off by death; and setting aside the killed, and those who came out maimed and halt and blind, and

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the shell-shocked, all who will obviously never be the same again -- never of as much value to the community, either as workers and thinkers or as transmitters of heredity, as they would have been had there been no war: setting aside all those whose deterioration has been, one way or another, great enough to be apparent; -- we are to think that the poison which injured them so grievously has been at work on the systems of all: that something of value, something of life, was taken from all who underwent the long agony of the trenches, and from all who were affected through them, -- on the millions of women, mothers prospective or potential, who dreaded the coming of every mail. All humanity, in the participating nations, suffered some loss of that which makes life valuable; and all the children born to those who suffered at all heavily must suffer for it too; some taint, some deprivation of the fulness of their humanity, must be transmitted to them, -- neurotic tendencies, seeds of insanity, weak capacity of resistance against vice and crime.

It is not the same world that it was in July, 1914; it is a world that has been deadly sick, and has not recovered; worse, it is a world that shows few signs of a disposition to recover. The worst symptom of all is, that it is still thinking and talking of war. This is a pathological condition; we open the doors of our asylums to individuals afflicted like this. For Christendom does not wish to commit suicide; it values itself highly, and dearly loves its life; and yet within five short years after the end of one suicidal attempt, it is gaily projecting another; and an attempt which, this time, can hardly fail to succeed. For another war spells doom.

Some of these nations now, that have been at death's door in these last years, may, if the best should happen to them, be dragged back therefrom, and set tottering on their feet: and they may recover health in a hundred years or so, and by the end of the twentieth be as strong as they were at the end of the nineteenth century. If the very best should happen to them, and perfect quietude for recuperation. For the strength of a nation lies in its morale: that is, in the life, health, nerve-force, energy, and moral sense of its people: and it is precisely morale that is squandered in war. All resources are squandered, but this most of all; and it is this by which a nation lives; waste this, and every measure of it wasted is another milestone passed on the short road to death.

Now then, what are the symptoms of these patients, the nations, to show what store of life they retain? First, what are the signs of health? -- Law-abidingness, ability to co-operate, energy, capacity for hard work, a calm outlook on life. All these things, comparatively speaking -- some reasonable degree of them -- were to be found in the great nations of Christendom in the early part of 1914. Now we find law-abidingness generally gone, and waves of crime everywhere. *This* nation, renowned

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of old for its energy, is plunged in lassitude; *that* one, that had evolved a marvelous faculty for clear thinking, displays a hysterical tendency to run amuck on any provocation; here we see anarchy; there despondency and inertia; in many places famine. And these very peoples, after a debauch of bloodshedding that has brought them to the brink of the grave, it is they who are proposing to go on, to plunge into debauch again. The nation that goes to war now, or provokes another to go to war, is signing its own death-warrant, and sharpening the axe for its own neck.

Bring your imagination round to see what national death may mean, and how a civilization, built up through centuries of effort, may die, and reek to the sun, and be no more. When a people's energies are all spent, nothing is left wherewith to progress. There is no vim left in the inventor's brain; he is too tired, mentally and nervously, to invent. The manufacturer, affected with lassitude, no longer cares about the quality of his goods; whatever requires great skill in the making, is no longer made; because the quality of all brains is cheapened and worsened, and skill is no longer to be had. Only the necessities are still made; and these of the poorest and most slipshod kind. There is no care nor diligence among the operatives, least of all joy in their work; everything that must be done, is done slovenly; loafing, that to the healthy normal man is the worst of oppressions, becomes the desired thing among all classes; so standards of living go down, and to the extremest point they may, and all dignity and value go from life.

The main difference between the civilized Christian and the naked Bantu or New-Guineaman is in standards of living: take away from us the energies that maintain our standards, and we shall be as they are: we shall be too worn out and listless to work, or think, or strive upwards, or resist the tendency to decay. The paraphernalia of civilization will go; and the civilized habit of mind.

But this is only the outside of it. Our moral standards already have been shattered; war shattered them; what will remain of them after another and worse war? War is a dangerous state, that makes the taking of life no longer murder and abhorrent, but mere killing: a duty for millions and a familiar occurrence in the thought of all. So too it robs all kinds of crimes of the color of repulsion: men are trained in war to wholesale destruction of the appurtenances of civilized life. The great conventions and molds of mind which have grown up and grown strong in civil times of peace, and are the basis of all orderly living, are contravened, broken, held to contempt. The waves of crime that have swept over Christendom in these last years show this: they show how sick our culture has become. Such effect has been produced in countries that before the war were fairly normal and healthy, as things go; what effect

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will be produced, by yet another orgy of the poison, in communities now so wracked, gaunt, hollow, and feverish with disease? The answer he who runs may read: where anger once brought but an expletive to the lips, it will move the hand to the blow that murders; where a passing thought of covetousness flitted through the mind, there will be larceny or robbery with violence; neither property, nor men's lives, nor women's honor, will be safe; and that not from the criminal classes, but from the man in the street, who called himself and was called respectable; -- unless perhaps among people fortunate enough to be ruled by a ruthless tyrant, strong to make himself and his lusts and cruelties the only dangers to fear.

Civilization will have gone back to the condition it passed from at the close of the Middle Ages.

Ah! but is that all? I doubt; it may take a long time to get back even to such low cultural conditions as that; it may, and is likely to, fall much lower for awhile, and make ourselves and our children mad and murderous savages; and only rise slowly and painfully to Medieval heights. For you are to consider that war renders the public mind abnormal and subnormal; and that there is no clear dividing-line between sanity and madness. Many go mad -- asylum-mad -- and never recover; nearly all are affected to mental states that in normal times would make them shudder. We remember . . . how acts of vile cruelty, if committed by one's own side, were condoned, considered salutary, told as good jokes, praised; while in the same breath, or in the same newspaper column, like acts done or said to have been done by the enemy were howled over and held up to execration. We rose to heights of moral indignation then, where before our fancies or our humor were tickled; sauce for the gander was never applied to the goose. Now this is not a manner of thinking that arises from reason; it is haphazard, warped, sidelong and askew; of the nature of insanity. Now the brains that have been touched to insanity once by the great provocative cause of war, - how will they react when touched again? And the whips of the last war will be scorpions in the next; the inciting causes of insanity will be much greater. Any general war that may come now will exceed that we have emerged from perhaps as that one exceeded the Napoleonic wars; because hell's own science, that of slaughter, has progressed wonderfully since the guns ceased booming: the chemists have been at work overtime; ingenuity has been running wild in scientifico-militaristic brains. Where we have had want we shall have famine; where we have had famine we shall have --. Put a name to that; say boldly, cannibalism.

Yes; we may live to see something of this sort: where Paris and London have been, amidst the ruins and pest-breeding desolation hungry wild-eyed things that once were human lurking in wait for their prey;

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the furnishings of palaces, the embellishments of galleries and museums, feeding the fires that prepare horrible feasts. The children of a generation that had run stark mad, themselves half-witted creatures without intelligence as without moral sense, clothing themselves as they may, manufacturing nothing, leaving the tettered earth untilled, the dead unburied, living miserably in the forests and the wilds. In some few strong places, indeed, as in the monasteries of old, the remnants of the learned gathered, and barrenly carrying on a sterile tradition of learning . . . and the achievements of modern science become a legend. Around the fires in the forest-clearings, or in the mud huts of an evening, skin-clad savages may be telling how of old there were mighty magicians on earth, who rode the air on winged dragons they called aeroplanes; who spoke to each other across seas and continents; who traversed the world windswift on steeds of steel and fire. And these tales will be told in the decayed remnants of languages that once were on the lips of Dante and Racine, of Shakespeare and Goethe; and on grim altars beneath the forest moon, wild priesthoods may be offering up human sacrifices in the name of -

A Carpenter's Son who once spoke gentle words in Galilee, and gave men this commandment as their means of salvation, that they should
LOVE ONE ANOTHER.

UNBROTHERLINESS, THE INSANITY OF THE AGE

H. CORYN, M. R. C. S. (LONDON)

PERHAPS we should not differ much if we tried to draw out our picture of the human race perfected. Anyhow we should begin by thinking of universal comradeship, a splendid *brotherhood*. That essential background we should fill in with our ideas of perfected human faculties. If we thought of any individuals of this perfected race as dropping back to lower levels we should think of them as falling once more under the control of common animal impulses, as reverting to the beast, as preparing to resume aggressive disharmony with the rest. The generous comradeship would have broken down into instinctive greed and quarrelsomeness. In other words the future would have broken down and become degraded into -- today!

So in that way we can get some idea of what we actually think of ourselves as we are. We can find our unflattering self-portrait. Calling these backsliders insane in their folly we should find we had called our own civilization insane in its unbrotherhood. And we should be justified.

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The poet Gray, musing in a churchyard, bethought him of the "mute, inglorious Miltons" (for instance) that might be buried there, condemned, by a poverty that left no respite from toil, never to unfold the creative potentialities within them.

He might have saved himself his lament, for there are no final obstacles to real genius. It will burst through, mold circumstances, dissolve difficulties, triumph somehow. Genius was never permanently muted by difficulties.

He might have lamented with more reason if he had wandered and mused over the battlefields of France. Genius, of whatever divine intensity, cannot triumph over a charge of shrapnel, and the war swallowed up the young men in their hundreds of thousands and made 'mute' -- how many Miltons and Beethovens and Newtons and Pasteurs and Damiens and Spinozas? We lost all these and gained -- write down the gains! Look over the countries as they are now and make your list. War, they say, is the special field for the growth of certain great and manly qualities. Well, they never had such a field before in human history!

War, in its hand-to-hand manifestation, is unbrotherliness carried to the *n*th power. But the progression to this extreme from the very slightest manifestation of unbrotherhood is quite uniform and logical -- though in the slighter degrees it is not usually credited with the production of great qualities in those who practise them. If war, as coming to its last and intensest expression in the bayonet charge, is there obviously the human wild beast fully unchained, then every slightest degree of unbrotherhood in action must be at any rate some degree of that same unchaining. If war is a mistake (and the last and greatest of wars is visibly the greatest mistake our race has ever made) then it would seem that any degree of unbrotherliness is a mistake in its degree.

The war skimmed off much of the cream of ripening genius of this young generation, and made an end of it. From that, mankind will be the poorer throughout all coming centuries; and, we must repeat, there is nothing whatever in which mankind is the richer to counterbalance.

Exactly the same, in its way, is true of every slightest manifestation of unbrotherhood. Something fine, in the individual, has been lost, corresponding to the something fine -- say the young man of coming genius -- lost to the nation and the world in war. In degree and for the time the higher human powers of those who allow themselves to feel and practise unbrotherhood, suffer loss, paralysis. And, obviously, a man can never be the same, after a strong feeling of any sort, or an act, as if he had not permitted that feeling or done that thing. There is an eternal loss to him -- or an eternal gain, as the case may be. Some men's lives are, in the higher sense, absolutely sterilized from one end to the other, by

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their habitual and ingrained unbrotherhood. They ripen no spiritual or higher mental flower and have lived worse than in vain - as the gods see and estimate human life.

Unbrotherhood is twice cursed; it curseth him that gives and him that takes. It is the natural brute yet surviving and given scope. It starves the higher efflorescences and evolutions of human consciousness, those that make it specifically human and divine, the manifestations of it that mark the higher man of every type. Evolution - - the unfolding of something new, previously latent and inactive; in its application to man, the unfolding of *human* characteristics from instinctive animal, of creative mental powers, of the power of self-government, self-control, of imagination, of the feeling of human solidarity. So the highest type of man, the most human man, furthest from the beast, is the man least pulled back by the beast, the man of genius, the supreme lover of his kind. We are waiting for these. It is by means of the great artist, poet, thinker, scientist, humanitarian, that human consciousness and human life are enriched and move forward. We depend on what they have to give. All men need all men for their ripening, and our need of the *great* men, the foremost, is only a part of the larger fact. For there is a touch of the divine in each man and all other men need that from him for their own ripening. It is brotherhood, not antagonism or indifference, that opens us to the touch of the real natures of others and gives our own natures that much enrichment. The inner nature of every man is an expression, however imperfect, of something unique; there is something of soul peculiar to him, and brotherhood opens it to us, gives it a line along which its special vibration may come over and help ripen us. No man can reach purely individual 'salvation.' He can only pass the gate of 'heaven' by showing a ticket upon which all others have written their signature. That is his mark of real greatness. That is why all mankind's spiritual teachers have made so much of brotherhood. It is the only redemption from poverty of soul. He who stands apart from one other man and will not push his brotherhood in that direction lacks something he should have had because he would not give. There is something in his garden that has not opened and ripened.

The principle works out in other ways. Nowhere does unbrotherhood pay. Society, for instance, locks away the criminal behind bars and dismisses his welfare from consideration - thereby often making of him its resentful enemy and the enemy of law. And as such, in due course, he will return to it and act accordingly. Century after century the nations go to war with each other, proposing to settle something for good and all. But the equilibrium proposed is never established, and every war is the sure parent of others. And at last, for the sole reason that there is no

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brotherhood, civilization is ominously threatened and the social framework beginning to totter and break down. Through unbrotherhood we stand to lose everything, through brotherhood to gain everything. Unbrotherhood is the insanity of the age because it is the way of social suicide. Yet international unbrotherhood is even taught to our children in their schools! They learn to think of it as patriotism and their plastic minds are molded into hate of some other nation or nations by the history primers that tell them of their own country. They are given no ideal of international unity, no picture of what the world might be, what human progress might be, if there were brotherhood instead of conflict. But these school-children of today contain the public opinion and feeling and the germs of the national action of tomorrow.

It looks as if this civilization might go up in flames. There will then be another, and others, just as there have been many others in the past, known and as yet unknown to history. But till this or some succeeding one establishes itself in brotherhood it will have no permanency, it will permit mankind no final entry upon the endless path of progress.

WAR AND RACE SUICIDE

LYDIA ROSS, M. D.

"As we contemplate the causes of the World-War and realize its horrors, every right-thinking man and woman must feel like demanding that some steps be taken to prevent its recurrence. . . . We may well ask ourselves whether civilization does really reach a point where it begins to destroy itself."— *General Pershing*



THE ultimate end of War must be permanent peace or race-suicide. Zangwill truly says: "Between Love and the Sword there is no true third way."

The keynote of war is destructiveness; and the ghastly theme is played upon the chords of suffering, devastation, and death. The South-Sea Islander's belief that he acquires the strength of his slain enemy, is on a par with the civilized fallacy that the spoils of war are so much gain. Edmund Burke wrote: "By an eternal law Providence has decreed vexation to violence, and poverty to rapine." The karmic law of adjustments restores moral equilibrium, by requiring men and nations, in one life or another, to reap whatsoever they have sown.

War is the argument of barbarism; civilized warfare is a contradiction in terms. Society's very complexity offers multiple subtil ways for the social diffusion of the concentrated passions of war. The evil seeds of the late war, sown by previous conflicts, found the soil enriched by the domi-

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nant modern cult of intellectual materialism. The world's enormous material and mental gains overshadowed its dangerous lack of moral vitality. Science rejected the old theological half-truths, but made no provision for natural expression of that innate devotional nature which animates the forms of all religions.

In consequence, man literally was 'not all there,' in an evolution which left out of account the real self,— the incarnating soul "that was, that is, and will be." So, in due time, the premonitory symptoms of unbalanced growth, increasing in number and intensity, culminated in the insane outbreak of a Christian war. Civilized warfare is criminal insanity. Alienists agree that insanity always means some moral wrong, underlying its myriad mental phases. In evolving the grosser elements of his nature, and not the finer also, man becomes a clever type of thinking animal,— unmoral even in his moralities. It is consistent with an era of highly-evolved animal brain-power, to find its stores of knowledge, its resources of land and sea, and its fit men, lined up for conquest, for war is the sub-human method of tooth and claw.

In the jungle, after the fight, the animal licks his wounds, lies by quietly upon magnetic mother-earth, quickly to recover or peacefully die. Having felt his whole nature flood the fight with joyous sense of power and life, the ebb and the wounds bring no regrets. Victor and vanquished alike are content to have played out the game. They have no qualms of conscience, no intellectual venom, no outraged ideals, no blood-taints or highly-organized brain and nervous system to react unhappily upon healthy flesh, and no fear of a boggy hell to spoil dreams of a last sleep.

The battlefield survivor does not get off so easily. His wounded body, — salvaged for further service — has the latest scientific art and artifice for aids, and perhaps a coveted medal on his breast. But underneath it all, his unsatisfied heart makes his flesh unhappy, even in healing. His human sensibilities, wired by civilization to feel vibrations in the whole mental and emotional realms, are injured, betrayed, and dishonored. He had strained every nerve to win; but his best self was not enlisted. True, his finer human forces, eager for action, touched his comrades-in-arms with unwonted brotherhood. But his regulation equipment for meeting his enemy-brother included no sentiment impeding his duty to kill.

The sensibilities of the soldier and of his countrymen are invisibly lined up by war with high-power currents of fear, horror, recklessness, loss, suffering, hatred, lust, pestilent disease, and death. It is reckoned a patriotic and military duty faithfully to serve the god of confusion who dispenses these thoughts and emotions; albeit this fact is blurred over by brave music, flying flags, ringing slogans, bravado, and distinctive uniforms. The battlefield air, so fetid, shattered, and unfit, has its duplicate

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on inner lines, where the stifled, discredited soul-man is spiritually 'gassed' and helpless to use his own body. Moreover, this individual desecration, from which the fighter's over-fagged body and brain react upon his general well-being, is repeated in his nation's welfare, whether it wins or loses. The most potent elements of human nature are the cohesive, vitalizing forces of mind and heart, without which the individual or national trend is toward decay and disintegration.

No statistics are needed to prove what he who runs may read today on every hand. The unseen national spirit,— the 'oversoul' of a people which mystically unites them in deep, unifying love of native land — is not more active since the war ended. Rather, the restless symptoms of disorder are evident in every organ of the body politic. What nation is not internally weakened, by the unstable health of its organized industrial, social, commercial, educational, religious, and financial functions? At home and abroad, every institution has been weakened by the cannon's denial of brotherhood.

Note the frequent political murders in nations that, mourning their fallen heroes, have dire need of all surviving citizens in home-readjustment. Surely both assassin and victim had enough common ground for loyal action. Is there not less self-sacrifice and more destructive impulses found now than during the anxious years of fighting? The failure in human conservation is a significant contrast with our recent lessons in strict economy and salvage of mere things. Evidently the battlefield's destructive motive, technique, and habit, all keyed to ignore the sacredness of life, finds suicidal reaction in the homelands.

Even the material affairs of organized society require stable solidarity for the healthy interplay of men and thought and things. The public see now that a nation's ignoring of a foreign people's poverty may mean commercial suicide for its export market. Today the world's close mesh-work of communicating lines by land and sea, air and ether, literally form a material body for a timely incarnation of international spirit. Permanent peace-sentiment can invoke such a composite embodiment of the highest humanities as would enrich all life with a new, enlarged sense of that indescribable something the common heart knows as 'home' and 'native land.' The present is a moment of choice, when all must choose and choose quickly. Human atoms like you and I can turn the quivering scales, in favor of Peace animating the international body, before it is commanded by the Frankenstein spirit of War.

While crowns and scepters are falling, and helpless leaders blindly grope their way, the great common heart everywhere is challenged to exercise its inherent franchise to choose between a democracy of higher endeavor and a democracy of death. The people bear the brunt of

WAR AND RACE SUICIDE

battles, of suffering, and of long-lived debts. It is time that, singly and together, they counted the cost, and, as man and nation, answered that imperative question of the devouring Sphinx: "What is gained by War?" Many soldier and civilian hearts of the rank and file can answer from bitter experience. Hear this war letter-item, written to the *New York Evening Post*:

"From the lips of a prisoner taken by the English during the present German drive in Picardy, has come the most imaginative and suggestive word relating to the great war that I have seen. The speaker was apparently a person of little note. Neither his name, his military rank, nor his occupation in time of peace was indicated in the dispatches in which his brief statement was quoted. What he said was this: '*We need all the land we gain, to bury our dead.*'"

Of all the summaries of National Adventures in Suicide, is not that epic sentence the most fitting letter-head for war-office and council-chamber stationery? The Duke of Wellington, statesman, prime minister, and victor at Waterloo, did not word it better in saying:

"Nothing except a battle lost can be half so melancholy as a battle won."

Ruskin figures that

"It made all the difference, in asserting any principle of war, whether one assumed that a discharge of artillery would merely knead down a certain quantity of red clay into a level line, as in a brick field; or whether, out of every separately Christian-name portion of the ruinous heap, there went out, into the smoke and dead-fallen air of battle, some astonished condition of soul, unwillingly released."

That is the vital point of gain or loss! What matters it to the deathless liberated soul of the fallen, whether ground for burying the dead has been gained or lost? In any event, the incarnating self is violently ousted from its own rightful estate, fitted fully for use in gaining earthly experience. War has made untimely and unseemly wreck of the wonderful habitation that Nature made for it in the form of a human body.

Nor is the war-god content with a millioned tribute of dead and bereaved. He trades on popular ignorance of the ancient truth that thought and feeling outlive the body. He uses the intangible body of consciousness that duplicates every physical cell, and persuades the grieving seekers after a sign of immortality, that this ghostly replica of its beloved is the liberated soul. And so these wraiths of desire-body, composite of dead men's thoughts and emotions that fade away naturally after weakening illness or age, are cultivated and given a fictitious life, which they vampirize from the sensitive, negative, mourning living.

It is these unreckoned desecrations and spoliations of mind and heart and soul that, in civilized peoples, breed war upon war, and play upon the human heart-strings with suicidal lures. Small wonder that the world today is distraught with vague, insane desires and longings. Are not young and old unwittingly responding to vagrant impulses that touch the

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whole keyboard of sensuous life, from gross vulgarity to degenerate refinement? The explosion of animal passions in war is spent; but, by repercussion, they are broadcasted, to appear, consistently enough, even among those who were not enlisted or mentally interested in the conflict.

Herein is the gist of manifold social problems found everywhere, and not least often in impressionable Americans, whose country escaped serious material injury. The symptoms engage leading religious, educational, legal, and medical minds, as well as the man in the street. Unfortunately, specialists rarely see the common causative psychology,--- intensive specialization having played its part in the modern cult of the "heresy of separateness." The ancients synthetically studied conduct by the motor-quality behind it,--- by the Motive. Under this acid test today, hydra-headed Passion appears precipitated in the forms of rampant murder, daring robbery, suicide, drug-addiction, juvenile vice and crime, scandal, extravagance, divorce, dissipation, political corruption, degenerate forms of music art and dancing, and a general self-indulgent lowering of moral tone. Does all this not promise a graveyard of hope for the next generation? How much of the finer forces of humanity will be handed on from forebears who live out the unreckoning creed: "After us, the deluge"?

The very machinery of mind and body give way under the unnatural, futile strain and waste-motion of activities so unworthy of the soul, man's creative power. Note the continued increase and more incurable types of insanity, of all nervous, degenerative, and cancerous diseases, whose causes elude detection by all material analysis. As Dr. Byron Robinson said:

"The physiological function of the nervous system is rhythm, and the destruction of this function causes disease."

Emerson testified:


"The reason why the world lacks unity and lies broken and in heaps, is because man is disunited with himself."

The brain-mind alone is unable to settle problems of human nature, for out of the heart "are the issues of life." The over-brainy world did not foresee that the international morale which dictated the armistice after four years of futile waste of blood and treasure, could have saved the situation in the beginning. That is the panacea for the problems of world-reconstruction. Permanent peace will secure the alliance between the inner and the outer man, between governments and people, and between nations. What shall it profit the race if millions die, and tender hearts bleed to save beloved, when the reaction of war is essentially suicidal?

THOUGHTS FROM CHINA

OSVALD SIRÉN, PH. D.

"China with her civilization was before we were and may endure when we are no longer. The Chinese of the future are not likely to trouble themselves with the history of our decline and fall, but they may append a note to their histories to the effect that in a certain century the foreign devils of the West ceased to molest them and life became more agreeable."

 HE above quotation is from a leading article in the *London Times*, a paper which hardly can be suspected of partiality to the Chinese nor of any tendency to belittle Western culture. It may sound too sweeping to most westerners but those who have studied the history of ancient China and been in touch with the deeper currents in the life of its people will find little difficulty in accepting the main ideas expressed in the quotation, namely: the perpetuity of Chinese civilization; the molesting influence of the West on present conditions in China, and a great future for the Chinese people after the gradual decay of the European nations. In other words: the wonderful drama of the old Chinese civilization is still being played and it will unfold new acts in the future, while the part westerners are taking in it will soon be ended. Yet, it would be rash to predict when the curtain will fall on the present interlude; it may take two, three, or more generations before a dramatic development of primary importance will take place. No leading actors are yet in view, only smaller men who keep up more or less quarrelsome dialog, seconded by the babbling crowd. But the play goes on.

It is well known that China has been in a state of political, social, and financial convulsion ever since the introduction of the republic twelve years ago. The western influence which has been steadily growing during the same period has not been conducive to more stability and order, rather the contrary. It has brought to the Chinese a great deal of new knowledge and stimulated much intellectual activity, but with all this have followed continuous disturbances, religious, social, financial; a very marked political and moral disintegration.

And how could it be otherwise? A civilization which has brought about so much social and political unrest in the home-countries and led to such a terrible efficiency in homicide could hardly be expected to give the Chinese nation more stability and contentment. We may indeed doubt whether our scientific knowledge and efficiency in material pursuits are conducive to a higher state of civilization or a finer type of humanity when we see what disastrous results it has produced in Europe and what a dangerous thing it has become to the Chinese. Nobody will

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be able to deny that before this powerful western influence reached China, there was more order, peace, and contentment in the country. Life was altogether more enjoyable; beautiful things were produced and real wisdom about the great problems of life was attained. The Chinese knew nothing about our science, our political systems, and our intellectual efficiency, yet they developed a type of civilization which made the nation one of the greatest in the world and gave the people happiness and peace of mind. And something of these harmonizing inner qualities still remains, in spite of all the political convulsions, in the life of the common people in China. They know that man is good by nature, as their ancient sages taught, and they cling to that belief even in the face of sufferings and privations. Their life may often appear depressingly poor and wretched from our point of view but to them it is still full of enjoyment. They simply exercise a little more patience and tolerance and retain thereby their peace of mind.

A Chinaman may be dirty and unreliable in many ways, yet he is an intensely human creature, and he will show affection and do a great deal for you if you know how to appeal to his inner nature. The finer qualities of his heart have not been marred or clogged by false conceptions of 'rights' and demands, nor by the inculcation of fear. He has a definite code of morals, he knows exactly his obligations to his superiors, his family, and his surrounding, and he is well aware of the evil consequences that will follow from neglecting these duties or obligations; but he has no such conception of sin and the alleged basic wickedness of human nature as has been fostered by the doctrines of the western churches. He is not good by fear of punishment but by loyalty and a profound conviction of certain definite relations or obligations towards other men. Ku Hung-ming, who is the spokesman of the ideal old-fashioned Chinaman, points out that the fundamental weakness of the European civilization lies in its wrong conception of human nature; its conception that human nature is evil, and because of this wrong conception the whole structure of society in Europe has always rested on force. "The population of Europe has been kept in order by the fear of God and the fear of the Law," and fear implies the use of force. But in spite of the utmost development of force and the most perfect organization of the churches (representing religion) and the armies (representing the law), the European nations can no longer be kept in order or pursue their cultural aims. Western civilization has come to a breaking-point, and it can be saved only if a new element is brought in, something that is more inspiring than fear and stronger than brute force.

The solution of this baffling problem is quite evident from a Theosophical point of view; the new element which is so sorely needed in the

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life of nations and individuals is a deeper and truer knowledge of the divine side of human nature. This kind of knowledge is naturally to be found in people who have based their life on the heart rather than on the brain-mind, the heart being the nearest expression for that center of spiritual consciousness from which the inspiring and creative forces in life radiate. It brings harmony and joy, because it removes so many of the brain-mind clouds that hide the deeper realities in life; it awakens a larger vision and a greater trust in the eternal principles of right and justice.

There are probably today more people in China than in any other country who have this wisdom of the heart rooted in their lives. It is their great inheritance from the past; they have kept it alive by following the principles of daily conduct which were laid down by Confucius some 2500 years ago. They have exercised the practical application of what to them was a religion of the heart. It has, of course, often been said that Confucianism is not a religion, because it does not teach anything about the supernatural; it does not make people long for some nebulous Heaven or bring them the blissful sensation of being saved; and consequently the Chinese have been labeled as an irreligious people by westerners. But such an accusation is true only when the word 'religion' is taken in a limited and highly impractical sense. If religion is the road to a deeper knowledge about the divine qualities in man and a sustaining power in his life, Confucianism certainly cannot be denied the name and place of religion. And the great thing about it is its practicability; it teaches man to be good along middle lines, to keep a perfect balance under all conditions, to begin by a true performance of his nearest, simplest, duties. "Until you are able to serve men, how can you expect to serve their spirits?" said Confucius; and "until you understand life, how can you possibly understand death?"

Confucius aimed at a complete reform of the Chinese state and national life of his day but when this proved impossible in face of the overwhelming corruption and brutality of the time, he did the next best thing, as Ku Hung-ming says, by saving the drawings of the burning house, that is to say, the spiritual, moral design of the ancient Chinese civilization, and he gave this a new interpretation, intelligible for everybody and applicable to all conditions in life. He taught men how to lay the foundation for a permanent and true civilization by the moral power of their lives.

The foundation has, indeed, proved stronger than any other philosophical or religious teachings of a corresponding nature. It has been the bulwark of such ancient virtues as loyalty and strict performance of duty; it has kept together and alive not simply one small nation but a huge mass of highly heterogenous people who surely would have split up long ago

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(as other world-powers have done) and succumbed to foreign invaders, without this moral glue.

It is true that this binding force in recent times has begun to show signs of weakening and decay, and we are not prepared to say whether it will grow stronger once more or gradually dissolve under the pressure of western science and intellectualism. The present disturbances in China may be simply ripples on the surface or they may lead to a complete change of the political and social order of the country, but whatever transformations are going to take place in China, the great majority of the people who cultivate the soil of the 'Middle Kingdom' will always preserve their contemplative peace of mind, their simple art of making life enjoyable. If they are left alone and not too much whipped and drilled by foreign masters, they will never become a threat to the peace of the world, because they know by centuries of experience that gentleness and an appeal to the human heart bring better results in the long run than brute force. They have still an unshaken belief in the goodness and mercy of nature, nature as the great mother of man, and a source of infinite blessings for those who live in sympathy with its commandments. The rejuvenating power of nature is still active in the Chinese nation. It may be held back or diverted into wrong channels for some time by the selfishness of false leaders, but when conditions become more propitious, when the soil has been properly prepared, new plants will shoot up from the old roots, and we shall witness "the springtime of a new nation."

In spite of the fact that the Chinese is the oldest member in the family of nations, it is not in a state of apathy or decrepitude; it is awakening, looking around, trying to shape a new form for its youthful energies. It would need only the touch of a spiritual, cohesive power, such as Theosophy, to make it again one of the greatest factors in the development of a truly human civilization.

UNIVERSAL BROTHERHOOD MEANS UNIVERSAL PEACE

R. MACHELL.



WHEN H. P. Blavatsky founded the Theosophical Society she gave as one of its objects the creation of a nucleus of Universal Brotherhood, and later gave her society that subtitle. At that time there was much interest displayed in all sorts of psychical research, and very little faith in the possibility of establishing even a nucleus of universal brotherhood. Even among her most earnest

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followers in the study of the occult laws of nature there were some, and not the least prominent, who frankly deplored the futility of her constant reiteration of "the parrot-cry" of brotherhood. These members sincerely thought that the cure for the world's ills was knowledge of the secrets of nature, and regarded the preaching of brotherhood as a weakness to be deplored in one who was so well qualified to teach the superscience of the East called occultism.

Yet Madame Blavatsky persisted and insisted on the essential need of brotherhood even to the searcher after knowledge, and published a book of extracts translated from the *Book of the Golden Precepts*, in which it is taught that "even ignorance is better than head-learning with no soul-wisdom to illuminate and guide it"; and again: "Compassion is no attribute, it is the Law of laws": and the goal of the disciple is described as the final merging of the personal self in the great Self of all. The book is full of warnings against the "great dire heresy" of separateness, and of the dangers on the path of one who lives for self or for the acquirement of personal knowledge and power.

She vigorously denounced the heartless selfishness of our civilization, and pointed out the inevitable destruction that must come upon a race which had lost the sense of brotherhood. She foresaw the great world-war, and said that the next "reign of terror" would include all Europe in its devastating sweep. She has been so misrepresented by those who were merely interested in psychical phenomena, and who failed utterly to understand the purpose of her work and her devotion to the needs of humanity starving for the truth, that it cannot be amiss for me to testify, as one who knew her well, to the fact of her insistence in conversation with inquirers, as well as in the meetings of the lodge that bore her name, on the absolute necessity of Universal Brotherhood. Her published writings speak for themselves as to the humanitarian purpose of their author.

Now we have her successor in the leadership of the movement that she started, Katherine Tingley, declaring that "Unbrotherliness is the insanity of the age." The latter founded a school for children and gave as one of its mottoes: "Helping and Sharing is what Brotherhood means." A year before the great war started, she held a great Peace Congress on her property on the island of Visingsö, Sweden, and established a Parliament of Peace: for, as she pointed out, Universal Brotherhood means Universal Peace; and those who love humanity cannot want war at any time. Again and again has she reiterated the warning, now verified by facts, that war is not a true solution of the troubles that arise between the nations from their holding false ideals as to the purposes of life, and that the best way to establish civilization is on a basis of permanent peace.

No one has worked so peacefully for peace as Katherine Tingley.

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She made her international headquarters at Point Loma a home of peace for representatives of more than a score of nations; and there she demonstrated that members of different nationalities, individuals with strong characters and strong national sympathies, could find true happiness without rivalries and jealousies, without competition and personal antagonisms, by co-operation in the cause of Universal Brotherhood and Peace.

At the very commencement of her Theosophical activities, H. P. Blavatsky declared that Theosophy was to be found hid at the foundation of all great religions, and so the Theosophist was not at war with any of them. And Katherine Tingley has said that those who study their own religion with an impersonal desire to *know the truth* will surely find Theosophy. So, too, she has declared that those who truly love their own country and most desire the welfare of their own particular nation, must discover sooner or later the great truth that the good of each is only to be secured by sympathy for all and actual co-operation.

The reason for this fact is to be found in the *spiritual unity of all nations and of all humanity*. The good of all is truly the good of each, for all are one, in truth, though separate in appearance.

Those who have seen no deeper than the surface of things are naturally most convinced that there can be no such thing on earth as permanent peace among creatures whose interests must necessarily conflict.

The bond that binds all men into one great family lies not upon the surface; but deep in the hearts of men there is a consciousness of brotherhood that springs from the very center of their being. This deep sense of union is Peace.

No man absorbed in selfish aims, however natural they may appear, can know that Peace. The sense of separateness is the root of war. This delusion will blind the human race until its inner eye is opened, as it must be before the next step in evolution can be taken.

How can it be opened, this inner eye, this power to see the source of Peace and Brotherhood? By sympathy, by love, by wisdom, or by experience of suffering.

The teachers of Theosophy, inspired by compassion, wish to save mankind the suffering of that terrible experience, which to all men seems inevitable. They preach the gospel of Peace and Brotherhood and try to demonstrate the possibility of its realization.

The habit of ages makes men think that what has been, must be eternally, for war breeds war, and has ever so done, while the nations tore to shreds their civilizations and triumphed in the havoc that they wrought.

But the dark ages need not last forever. They are but a state of mind, a mood, that lasts no longer than humanity may choose to let it.

We, men and women of the world, we are the children of one Mother.

WHY CAN'T THE NATIONS GET TOGETHER

We can shake off this evil mood, and smile, as a child smiles when its ugly mood is past. Then the dark age of ignorance will cease: for ignorance is the delusion of separateness. Love is the sense of unity. Love is self-knowledge. "Love is the fulfilling of the law." Love is impersonal, and Brotherhood is universal. War is the outcome of ignorance, the evidence of man's fear. Peace springs from conscious power, the power of unity, that paralyses war and makes all life worth living. Is it worth while to go on fighting shadows for a dream of victory that brings no peace?

The joy of life is ours if we will live for all.

The curse of war will still be with us if we live for self.

Theosophy means Universal Brotherhood: and Universal Brotherhood means Universal Peace. To work for Love is to work for Peace.

WHY CAN'T THE NATIONS GET TOGETHER?

LUCIEN B. COPELAND



WAR! What is wrong with it?

Rephrase the question: "What is *right* with it?" and the answer is a single word — nothing. How amazing it is then, knowing what we do, that war is still a possibility!

Verily, we ought to be out of patience with our stupid inability to learn the lesson that the ages have been dinning into us. If anything like war's devastation had been suffered from any other cause, we would long since have found a way out.

Yet war is self-inflicted. We go into it with eyes wide open. We know the full horror of it and its paralysing aftermath. Nothing remains to be said in its condemnation; nor do the blessings of peace need enumeration. We know it all, the pros and cons; and still we lack the sense to refrain from doing what we do not want to do.

How paradoxical! How incomprehensible!

Can it be a question of habit, in other words, of viewpoint?

Ever since the zero-hour of civilization, history shows an almost unbroken record of a rush to arms whenever an impasse of sufficient moment has been reached. In practically every instance the ruling motive has been man's innate sense of justice, oftentimes self-justified unfortunately, but always conforming with his idea of the desirable; at all events, with what he desires. It is an easy thing, by the way, to confuse the latter with the former.

But granting that a sense of justice has been the dominating impulse, it is obvious that man's conception of what is right must always be more

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or less colored by the ruling motives in his life. Is it too much to say that, as a rule, they are two in number: Cupidity and Fear? What else is it upon which man has been nurtured from the cradle to the grave?

In earliest childhood sugar-plums have been the incentive offered by the one, and the bogey-man the threat of the other. In adolescence the father's most earnest advice is to 'get ahead'; nor does he need to chart the shipwrecks of failure. Our workaday years teem with the urgings and scourgings of this masterful duad of emotions; and man's full life-record is finally balanced on a reward-and-punishment basis.

It would of course be foolish to deny that like begets like, that one line of conduct results in benefits and another in reverses. All nature would belie it, — not only that, but would give emphasis as well to the vital need of earnest endeavor. Human nature as well as the nature of all cosmos abhors failure.

But how about the rest of man's endowments? Shall we grant that these two incentives — admittedly the most appealing to our sordid side — shall be paramount? How about Kindness, Consideration, Compassion, Brotherly love, Fellow-feeling? Are they trivialities? Are they of lesser dynamic vitality in human affairs? Perhaps we had better not say until we have tried them out!

Emotions, desires, feelings of all sorts, are continually springing up in our natures and craving expression. But supplementing them all, the mistress of each, as it were, is Intelligence, by which we ought to be able to measure and justify — or not — the fruitage of all impulses.

Its measure of war needs no definition, and the main justification it can find is its *seeming* unavailability. May it not be that here is where habit of thought — viewpoint — comes in?

Given Cupidity and Fear as major factors in shaping human conduct, it naturally follows that whatever threatens the one or arouses the other will stimulate resentment, which in turn gives ready place to the desire to inflict punishment, 'righteous punishment' perchance, or what seems like it. Someone has robbed me of my possessions; someone has done me bodily harm. He should be punished. Justice demands it.

Very well. We enact legislation. We establish tribunals. The offender is brought to the bar. He is tried, convicted, sentenced. When his period of punishment has run — what happens? Does he come back to us reformed, intending to 'sin no more'? Does he feel that he has been obliged only to pay a just debt, and that he will incur none further? In brief: does our method of dealing with crime act either as a corrective or a deterrent? Does punishment readjust?

The emphatic NO, that must be returned to all such questions, may find its necessity in our apprehension of one important consideration

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involved in inflicting of punishment: the determining of the moral magnitude of an offense and the character and degree of punishment merited.

In offenses against property, the final determination, aside from the limited discretion reposed in the trial-judge, is largely controlled by the monetary value involved. From this it may happen that an offender must be adjudged guilty of *petty* larceny rather than of *grand* larceny, involving a comparatively mild instead of a severe penalty, simply because he could not find enough of value to steal to bring him within the rule of the larger offense. Chance, rather than character, has been his saving grace.

Then, too, a criminal assault may just miss the magnitude of murder only because the blow did not happen to reach a vital spot. Again, the driving force to law-breaking may be the compulsion of need, or it may be the compulsion of greed; and so it is apparent that degrees of human culpability are as varied as shades of human character, and that innocence of guilt, as the world views it, may even hinge upon opportunity.

By what gage, then, can the degree of guilt be measured, to the end that punishment shall be commensurate? And commensurate means adequate, but *no more than adequate*. For if it be excessive, then is the state in turn a transgressor, leaving the scales of Justice still on an uneven balance.

Is it not clear, therefore, that the infliction of punishment can hardly be man's province, simply because he does not know how, if for no other reason? Perhaps that is why the 'good book' contains the assurance: "Vengeance is mine, I will repay, saith the Lord." Some might substitute the word 'Law' for 'Lord'; but in either event it refers to a superior power, superior in wisdom as well as in might.

But, fortunately, we are gradually changing our attitude toward the individual wrong-doer and are recognising the value of converting reformatories-in-name into reformatories-in-fact. Crime is coming to be regarded from a pathological viewpoint, which calls for very different treatment from that dictated by a desire for revenge. In other words: Intelligence has stepped in and our viewpoint becomes changed.

The analogy to the crucial matter at issue should not be hard to draw; for of all the crimes ever committed, war is unquestionably the greatest. No argument is necessary to prove it. The whole world is a living testimonial. . . .

The general viewpoint towards war differs little, probably, in the main, from what it was when Agamemnon laid siege to Troy. It is true that Intelligence — very much of it, in fact — has been addressed to the subject, but with the main objective of increasing war's efficiency, that is, its destructiveness. There have been those who argued — some ten

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years or so ago - that this very efficiency of war's instruments would itself become war's deterrent. But that phase of reasoning is worse than confounded by the present aspect of a world verging upon still another holocaust that will far outrival in horror any that have preceded, due to the vastly augmented contributions of Intelligence during the last four years. Yes, Intelligence has indeed been directed to the subject, but the *viewpoint has not changed*. The reason it has not changed is that Cupidity and Fear still direct our line of vision.

In consequence, we apparently do not appraise at their real value and import the ties that bind the several peoples of the world so closely together, regardless of race distinctions, territorial limitations, or national preference and intent. Close our eyes as tightly as we may, we cannot fail to see how intimately we are associated, or how impossible it is for any portion of the entire human fabric to remain unaffected by any material happening at any point in the entire world. A nation, like a 'select' neighborhood, may seek to segregate itself; but the very conditions of things will not allow it to be segregated. America, in her consciousness of freedom from responsibility for Europe's difficulties, felt that she might hold a position of safe aloofness. But no more than she could then, will she be able to save herself from the embroilment now threatened.

Like man's physical body, which is so dependent for its well-being upon the well-being of each individual member, and is more or less incapacitated by any untoward happening in any of its parts, so the greater physical body of all humanity seems to be linked up into a similar solidarity. If a catastrophe in any community incapacitates it, the tributary territory at all dependent upon its industries suffers. A financial depression on the Atlantic seaboard reaches the Pacific in no long time. Even such a subtil thing as disease, like the Spanish Influenza, leaps oceans and continents with its visitation of death upon the apparently unexposed natives of remote islands in the southern Pacific. The violent passions of man against man are loosed upon the battlefields of Flanders, and license and violence of every sort stalk boldly to the four corners of the globe.

But why amplify the obvious! Is it not obvious, very obvious, that the world is a unit? From this viewpoint must we not gainsay our best intelligence to ignore it? In the face of what a nation can but regard as outrage, compassion and fellow-feeling may seem entitled to scant consideration. Yet what are compassion and fellow-feeling but counterparts of the recognition by the right hand of the left and the service it willingly lends in times of the latter's need? Nor does it matter what has occasioned the need; the service is forthcoming because their interest is mutual and indissoluble.

If any portion of the body - - the heart, for instance - - were endowed

WHY CAN'T THE NATIONS GET TOGETHER?

with self-consciousness, one of the first things it would naturally cognize would be its own individuality and, close upon the heels of that, its unceasing labors -- the larger part for others. Endow the heart with further human attributes, the common kind, and how long would it be before duty to others would be obscured by an 'economic' regard for self-conservation?

The sequel is of course patent. But how the observer of the resulting tragedy would deplore the shortsightedness that beguiled the heart into believing that it could live unto itself alone! It is also easy to understand how similar shortsightedness would lead every member of the body to regard as rank injustice the unmerited hardship that must be endured if the carelessness of some remote part opened the doors to subtil infection.

Being without self-consciousness, however, and consequently without the power of selfishness, the heart feels it no burden to distribute the essential life-fluid impartially to every member of the physical confederation. Nor does the hand hesitate to yield ready response to Nature's fundamental law of Co-operation, even to defiling itself, if need be, in order to rid some helpless associate of accumulated mire. . . .

It seems as if almost every human undertaking, either individually or en masse, has to go through an initial stage, sometimes long protracted, of clumsy awkwardness. The effort is usually complex and laborious, from learning to walk as a child to broader fields of endeavor in later years. The experimental efforts also entail penalties. But from the penalties -- because of them, in fact -- the right way is eventually learned; and, curiously, the right way is usually the easiest way.

The way to peace is so simple that, at first sight, it might seem impractical. Vice-President Coolidge has recently declared that "in a change of heart, and not in a change of treaties, or constitutions, or laws, will be found the ultimate remedy for the nation's difficulties." He undoubtedly would also add: For the world's difficulties as well. But we are so accustomed to laws, to things legislated, or to be legislated in times of emergency, so accustomed to relying upon those we have delegated to act for us, that it doesn't seem to occur to us that we can act for ourselves. Nor is 'act' quite the proper word, except as it designates the mental effort of taking a new viewpoint, a heart viewpoint, as it were, that shall supplement vision with fellow-feeling.

Given such an appreciation of human relationship, co-operation becomes the real business of the world without parley or debate. International exchanges assume a new aspect. Business and Brotherhood find more in common than their initial letter. Let us all get together!

PEACE AND THE CLAIM OF THE UNBORN

MRS. A. G. SPALDING

THE present is the product of the past, and, being such, we are all groping for the path of wisdom and peace, and in our association with our fellow-men we wish to make them a little happier, a little healthier, and very much wiser for having known us. We seek Wisdom that we may share it with our fellowmen. In doing this, it is well to sift from our *thought-storage* those things which we find are of no use and retain such as will bring co-operation and equilibrium to all humanity; for these qualities are what the world needs.

The nauseating destruction of the last few years has wrought terrible havoc in the morals and minds of men, women, and children. We wonder if the damages which human derelicts have sustained, due to the violence of the storms of life rather than to their own frailties, cannot be lifted, transmuted as it were, and they be towed into some current of events that will bring them into safer waters.

The joy of living never wanes for those who sincerely interest themselves in the philosophy of life with a reverence for the laws that perpetually maintain the balance and interaction of the universe. It is a privilege to be a human unit in the great machinery of evolution. Knowing this, do we not feel the claim which unborn souls have upon us? Our heart-sympathy goes out more especially to the children, for they are so helpless. What conditions will the now unborn souls meet with when they take passage upon the ship bearing them into the storms of this epoch into this life of discords caused by *human follies*?

Is it not our duty to think of these things and not allow ourselves to drift into a current that will take humanity *nowhere*; so that the souls seeking rebirth shall sail into the quiet harbors of peace and content, and have the conditions suitable for their true development? We appeal to all fathers and mothers, thinking men and women, to do all in their power to prevent this destruction, which must follow, if present conditions are not changed. *Co-operation* is the harmony of all nature. It is the foundation of all evolution. If Nature were to lose its facility of co-operation we would at once travel the road leading to annihilation.

Life is a prelude to an existence which is the consummation of this one.

“HE only can be a factor for good or teach how to approach the Way, who, forgetting his own surroundings, strives to beautify and illumine those of others.”— W. Q. JUDGE

SOWING SEED FOR PERMANENT PEACE

ELIZABETH WHITNEY

“Shall we make a new rule of life from today?
Always to try and be a little kinder than is necessary?”



HIS thought, expressed by one of the characters in J. M. Barrie's *Little White Bird*, is further amplified by the London *Daily Herald*:

“To be as kind as is necessary; that is JUSTICE.
To be a little kinder; that is LOVE.
It is the whole DUTY OF MAN compressed into a sentence.”

In choosing seed for the Spring-planting in the world's garden this year, what can we select that will yield a richer harvest of happiness than these — JUSTICE and LOVE?

Yet where can we get a supply of this seed for such a big planting? And even if we were to secure the seed, how could it grow in the soil already so heavily sown with strife and unbrotherliness? Clearly, our first business as Seed-Sowers is to prepare the soil.

Looking about for the best methods of setting to work on such a mammoth task as the present time presents to us, we find invaluable help from the results achieved by the pioneer seed-sower of the nineteenth century, H. P. Blavatsky. She came “with a handful of seed” intrusted to her by the Great Brotherhood of the world's helpers. She presented us with a “Nosegay” culled from the world-mind since the beginning of the Garden of Eden. She invited us all to help her in the preparatory work of “breaking the molds of mind” that would enable her to plant the seeds of spiritual love in the heart of humanity.

Most of us thought we were ‘too busy’ in other lines to take up ‘mental gardening,’ except as a superficial interest in life; but William Q. Judge stepped forth as a steadfast helper. The soil she freed with sledge-hammer blows from the mental ruts of prejudice and bigotry, was cultivated by him as an unremitting daily task of JUSTICE and LOVE, — the whole DUTY OF MAN.

For twenty-one years he tilled the mental soil, preparatory to the Spring-planting by Katherine Tingley of the seeds of Brotherhood which she scattered broadcast over the earth in 1896. Some of these took root so firmly in the rich soil of Lomaland that today visitors from all nations proclaim it a new Garden of Eden.

Here we see the seed brought by H. P. Blavatsky grown to fruitage in the far-famed Râja-Yoga system, and School of Antiquity, established by Katherine Tingley. Here, indeed, we find through education, music,

THE BLIGHT OF WAR: AN APPEAL TO MEN OF SCIENCE

art, and industry, the source of the supplies now sorely needed to sustain the famishing people of the world.

Vast as is the number of those physically hungry, still more extreme is the need of those who are mentally and spiritually hungry. Indeed, so immeasurably great is the present need, that nothing less than a universal output of effort seems equal to the demand.

"Always to try and be a little kinder than is necessary."

This is what the little children in Lomaland are learning every day; also the older pupils, who make the principle of Brotherhood their ruling guide of life.

Under the fostering care of Katherine Tingley, there is enough seed of JUSTICE and LOVE to make the whole world-garden blossom as a Paradise. If enough helpers would aid in tilling the soil, this year might indeed witness the glorious Harvest Festival for which the hearts of millions are longing, in the establishment of the basis for Permanent Peace which is the only thing that can meet the needs of the world-family of nations.

THE BLIGHT OF WAR: AN APPEAL TO MEN OF SCIENCE

T. HENRY, M. A.



FEW years ago certain eminent scientific men in England protested against the use of scientific knowledge in devising instruments of mutual destruction for humanity; and refused to lend their own brains to such a purpose. This is an attitude that ought to be adopted by the whole world of science.

Science is a sacred name, meaning knowledge and wisdom. It has often suffered in reputation by the base and ignoble purposes to which it has been put; but now is a time of times for scientific men to vindicate their reputation by refusing to lend themselves to that species of insanity known as war.

Men of science already constitute a body that is international and independent of national and racial lines, as also of religious demarcations. But during the recent war that unity sank into abeyance, and the representatives of science allowed themselves to be drawn, like other people, into the whirlpool of contending passions. Instead of consecrating their intelligence to the pursuit of knowledge, and to the amelioration of human ills, we found them laboring night and day to invent new and more deadly means of destruction.

The facilities of intercommunication now at our disposal render it

PEACE COMES ONLY BY BROTHERHOOD

feasible for men of science all over the world to undertake a great enterprise in the cause of universal peace. Let them form a body with clearly defined objects, binding its members to refuse all aid to the work of destruction, and to do all in their power to render positive and active aid in the prevention of war.

A Trojan war or a fight between tribes of Zulus may possibly afford a field for heroic virtues. But nothing can be more degraded and ignoble than modern scientific warfare. Is this then to be the measure of what science has achieved for mankind?

We appeal to all scientific men to use this opportunity to get together, vindicate the name of their calling, and see what they can do in the cause of sanity. It is the duty of those who have influence to use it.

PEACE COMES ONLY BY THE SPIRIT OF BROTHERHOOD

G. F. MOHN



WITH regard to the work for a permanent peace among the peoples of the Earth, and in offering some ideas for its successful eventuation, I would say that it seems to me that a large and new plan embracing not only the present situation but the immediate past since the world-war and a mode of future conduct, might be placed before all thinking men and women; for all nations are involved, and all are of equal importance, proportionately. Therefore all have an equal moral obligation in setting things right.

It might be well to point out the fact that heretofore all efforts at making permanent peace between the nations have been a failure because they were framed along lines of the mere brain-mind, based upon politics, policy, or other selfish interests, and when each nation got as nearly as it could what it wanted, it signed a peace treaty, only to disregard it if it served purposes better to do so.

Some think that they can improve conditions by another mere palliative, that is, by making certain adjustments in economics, etc., between the nations. But this, too, will have no lasting effect, it having no true foundation to rest upon, and the nations will have received no real or lasting benefit from it, and will still find themselves without peace, and still in a condition even worse than the world-war itself — a condition of famine, claiming quite as many victims as did the war.


The peoples must know that something new has to happen, and a higher force must be brought to bear, before permanent peace can come.

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Peace, real peace, can come only from the better, the real, the spiritual, nature and heart of man. Deliberations on this question of peace must be free from politics and self-interest; they must be based upon the idea of brotherhood, Universal Brotherhood, a brotherhood of the nations, each one being interested in the welfare of all the others. Then only may we expect a permanent peace, a universal and lasting peace. Then, all other matters, national and international, political and economic, will readily adjust themselves.

If an outline of these thoughts could be earnestly placed before the peoples of the nations, might we not hope for really great results?

DR. HENRI LA FONTAINE

HE following is from an address delivered by Dr. Henri La Fontaine, March 26, 1916, at Isis Theater, San Diego, California, under the auspices of the Parliament of Peace and Universal Brotherhood (Katherine Tingley, Foundress-President). -- Dr. La Fontaine was winner of the Nobel Peace Prize in 1913, and is a recognised authority on International Law, and President of the International Peace Bureau at Bern, Switzerland, since 1907.

“You have here in your neighborhood, at the International Theosophical Headquarters, Point Loma, California, an example absolutely unique in the world and unique in history. You have here at Lomaland the headquarters of a world-wide organization, whose members are doing a wonderful work for the Peace Cause. At this splendid institution you can see men and women of twenty-seven nationalities living and working together without differences or disputes. It is a very active reality, something you can touch and see, where you can come and go, where you are welcomed as nowhere else, and whose people come to you every week to speak about Brotherhood. Couldn't you apply the principles they apply, to your own community? If you could do that; if you could apply those principles to your own lives, to your business relations, to your educational bodies, to your schools, you would give to the world the most splendid of examples. Perhaps it might be possible to make the State of California the first real State of Brotherhood — the forerunner of the Brotherhood of the World. Even though we have an international court, the world will always be in a state of unrest until the Golden Rule is applied. That is my message to you. That is my message to the United States — to be the forerunner of the Brotherhood of Man.”

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MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER

IN the previous outline given of man's combined spiritual and physical heredity, it was shown that a connexion from the Godhead, or Root-Principle, runs through all stages of evolution; that at a certain point of differentiation from the monadic group-consciousness the type of the human kingdom was entered, and that by the incarnation of the 'Sons of Mind' the human units became endowed with the quality of self-consciousness.

The first stages of independent human life were directed to familiarization with the enhanced powers of perception opened up by the new consciousness of being a separate self, a personality, in the sense of 'I am myself.' Between this state of feeling oneself unattached, and the state in the previous group-consciousness, there is an unfathomable abyss, owing to the added faculty of self-analysis and self-contemplation of the inner man. However, it must not be supposed that the awakening to human consciousness is sudden. Long ages of gradual adjustment of the nascent physical, astral, and mental sheaths of the soul are necessary to cope with the extraneous influences which have to be met at every turn. The outer and the inner forces, though intrinsically identical, are yet very different when experienced by human consciousness in the isolation of the human body; they have to be harmonized before they can at last become completely automatic.

This may be likened to the quasi-unconscious state of the new-born infant, which during its gestation has automatically gone through the experiences of its previous evolution in the lower kingdoms. The repertory of progression of stone becoming a plant, the plant an animal, and the animal a human being, is approximately repeated in the gradual formation of the physical body. In the history of the embryo its primary manifestation is a nucleus of inorganic substance united with a deposit of organic matter; in the fourth week it assumes a plant-like appearance in the form of a carrot; then shoots out the limbs, forms the organs, takes on the animal form shaped like a tadpole; and little by little it assumes the human shape. At birth it is a complete triad, consisting of a physical, an astral, and a mental vehicle, all of which are the microcosmic counterpart of the same forces operative in the external universe; the child being composed not only of the same kind of substances as those found in the

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cosmic world, but also of the fruit, the sum, of all its previous evolution. With respect to these physical and formative-astral developments, up to, and including perception and consciousness, in the animals, the process has by them become completely automatic, so that it is unconsciously available for use thereafter wherever required.

PERSONALITY

We have now come to the point where we must determine who and what constitutes the 'I'-consciousness that distinguishes it from the consciousness of other creatures and beings.

Speaking of the individual Man, including also those units of the most humble attainments, we find a complexity of centers of consciousness of which each is apt to claim at times complete domination over all the rest. It has already been amply explained that the Ego is the presiding center, the Real Self that should in the end harmonize the other centers that exist for its use alone, from the beginning of individual responsibility. The others are the physical, the subtil (or astral), and the mental (or rather causal) centers. The Ego threads through all these, and uses them as its vehicles and instruments for the purpose of contacting the outer Cosmos on the physical, astral, and causal planes, to obtain actual individual cognition of these planes and the experiences which are possible therein.

The body with its combinations of little lives, cells, organs, and senses, accumulates, through these agencies, certain experiences which focus themselves in a center of consciousness and produce the notion, 'I am myself and no one else.' This is called the physical center.

The subtil body, known as the model or astral body, precedes the physical in every detail of form and construction and functions through an entirely different and much more refined state of matter and consciousness. It also has its own separate centralization, focused as an independent somewhat false entity as an 'I'-consciousness.

The causal body, also called the mental and moral vehicle of the Ego, is still material, though not of a kind of substance that is measurable by physical means. Through this center comes to man the first concept of individual existence, which transmits or reflects itself as an 'I'-consciousness also to the other three centers. It is more active in the laws of thought, virtue, motive, ethics and discrimination, and more receptive to the light that comes from the Ego.

The different states of 'I'-consciousness in man vibrate in harmony with states of consciousness existing outside him in the Cosmos; hence

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the natural assurance with which he contacts the outer world. The various processes and functions of the physical body: eating, digesting, breathing, walking, and speaking, the very act of living, all are proofs of this.

The three centers constitute, roughly speaking, the personality, though it must be remembered that any one of these centers may dominate over the others at any given moment to such an extent that the person will think, feel, and act in a vastly dissimilar manner from what is customary with him, and still have the notion 'I am myself,' 'I am doing this.' Besides, the centers may conflict on the same question with the result of exhibiting a double personality, sometimes lasting through one whole incarnation. This also explains why it is that, in an extreme case, a supposedly irreproachable person may suddenly turn into a criminal.

It is quite a common experience that a state of satisfaction felt in one part of the nature arouses hostility in another part, as is evidenced by sudden changes of moods. Perfectly genuine enthusiasm at one moment can give place to despondency in the next; fear and apprehension may be present while a person is enjoying pleasures, and no absolute certainty exists as to what a person might do that is radically different from his accustomed line of conduct. Much of this changeability is due to the atomic construction and the unequal hereditary history of each of the centers. Each set of atoms, of which the centers are composed, differs in tenuity, quality of consciousness, sensitiveness, and durability, each functioning on its own respective plane. These different grades of atoms therefore have their own especial individual characteristics, according to their nature which was developed during their passage through lower kingdoms, before they became units forming the cells of human organisms.

Nothing ever happens to us that is not the result of some interaction between the forces inside and the corresponding forces without; Karmic effects must assert themselves irrespective of time and place: such a force, for example, is the energy sent out by will, thought, or act. No energy being without substance, they coalesce with semi-intelligent elemental forces that take up and carry on the vibrations in the way congenial to them. Thus sooner or later, through reaction, the natural effects of these thoughts and deeds come back to us in some form or other, always commensurate with the cause that engendered them. Karma, the unerring Law of cause and effect, is active on all planes alike, and takes no account of ignorance in a self-conscious being. Why should we wonder then that unregulated desires produce mixed moods, neurasthenia, worry, fear, and misery, making the mind unstable and wearing out the body?

On the other hand happiness and good fortune also come our way, but

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occasional artificial harmony is no security for the permanence of these states until we understand our natures thoroughly and cease to oppose the inflexible laws by our conduct.

The centers of consciousness must be unified to some extent by the causal center and finally entirely controlled by the Ego. That is to say, the 'I'-notion in each of the centers is only a reflected consciousness from the Ego, which is the presiding consciousness. As heretofore explained, the personality functions sometimes in one and sometimes in another center, believing it to be itself in each case. To make them act in harmony they must be unified and controlled by the presiding consciousness — the Ego.

Upon the whole, and in reality, there is but one 'I,' and that is the 'Ego'! All the other 'I'-notions are only temporary and due to the successively graded centers which are sometimes called also the vehicles of the Ego. At the present time the Ego can make itself known or felt only in proportion to the resistance offered to it by the density of substance, rate of vibration, and the transparency of the centers, and by the personality. Future progress depends upon the response that the personality is able to establish between itself and the Ego, its father, by self-devised efforts in the right direction.

THE EGO

In the highest aspect the Ego is eternal, pure and omniscient. It is a differentiation from the Eternal Pilgrim — the Monadic Energy; inseparable from Ísvara who Itself is centered in the ●ne Reality.

A well-known simile of the image of the Sun, reproduced in mediums of differently graded reflecting power, will help to illustrate the clearness with which the action of the Light of the Ego may be reflected in the individual. Suppose we liken Ísvara or the Ego to the Sun; take a mirror and catch the reflexion; again reflect the ray from the surface of the mirror upon a polished metal plate, and then make the ray from the plate in turn fall upon a wall. Now we have three images, one being dull, one somewhat clearer, and the third more resplendent than the two others. We can compare the clear mirror to the causal body (the mental), the metal plate to the astral body, and the wall to the physical body. These images are caused and strung together by the sun, the Ego, and each of them appears in its own estimation to be a separate self. The luster of the sunlight may be likened to man's knowledge growing more and more dim as it is transferred from the clear center to the one that is less luminous, until we come down to the physical body where it meets with the least capacity for reflecting the original resplendent light. The simile

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is still further enlarged upon in II. P. Blavatsky's *Voice of the Silence*, where we read: "For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions."

We should now have a better perspective from which to appreciate what constitutes the higher and the lower nature of man: the Real and the Unreal.

The reincarnating Ego is the Sûtrâtman, the thread-soul, stringing together all its re-embodiments like pearls on a string, which appear to it like momentary ripples on the surface of the mighty ocean of Self. The Self has no desire to externalize Itself because It knows all images to be itself; It is not affected by change or by Karma. From the standpoint of its source and unity with the Logos, the Ego is the Self of all souls, therefore generally referred to as the Higher Self, the imperishable Divine Flame. The real or immortal part of man is the spark from this Flame, that at present is in the throes of development, through the 'cycle of necessity.'

The three centers constitute the lower self which terminates at death; *i. e.* when it becomes separated from the Ego in consequence of which the personality is 'no more.' The physical returns to its constituent elements, without a vestige of survival of the personal consciousness. The astral center coheres in its vehicle for an uncertain period, according to the force of its thirst for life and immediate unsatisfied desires; but its doom as a personal consciousness is also not far distant. The causal sheath, which was somewhat more lastingly attracted during life towards the Ego, while having at the same time been the chief representative of the personal consciousness, inheres in a vehicle which outlasts the interval between two incarnations. After a period of rest the Ego, with its causal center, is drawn into the proper surroundings and family that accords with its nature, needs, and faculties. When the time for rebirth comes, under the law of Karma, the appropriate elements, atoms, and physical conditions assemble through affinity and by way of least resistance, for the new embodiment of the entity.

Whatever inferior place we may habitually assign to the 'lower self,' as soon as its object and significance is apprehended by due consideration, we will cease lightly to estimate its importance. It is quite true that all the centers are but instruments for the purposes of the Ego, who is the source of all cognitions, yet separate from every object. The Ego evolves the centers, perfects them to the utmost, only to discard them as a child abandons its toys when it has outgrown its use for them, and takes up other instruments for further approaches to superior consciousness. Nevertheless, everything has its proper place, and therefore even the

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physical body is a sacred thing, verily a temple in which all the other centers are contained, and can operate. By reason, therefore, of its instrumentality alone, the Ego can reach down and contact the lowest planes of the manifested universe. Not an iota can be missed or slighted; in fact the body must be fully known and understood before we are able to make the best use of it on its own particular plane of action.

The body may be a dense cloak, hiding the truth of the unity of life, but we have the privilege, as self-conscious beings, to make it our servant and a stepping-stone for climbing, in due course, to more distant heights.

All the processes by means of which we have gained numerous automatic functions such as breathing, digesting, walking, etc., are produced by the consolidation of the body and its organs during the evolutionary night-time of our physical heredity, and these have contributed towards bringing us to the present stage of our development. Every automatic operation in us, and also in the world around us, is the result of interaction, due to the involution of spirit into matter for the benefit of Man. Things seem to move forward as though involuntarily, bringing forth perfected plants, flowers, animals, and human organisms, planets, solar-systems, and universes in fluent unobtrusive sequence, and all for the sake of Man! What next shall be in store for him then, by opening up to his conscious perception all the mental and spiritual faculties that still lie latent and undeveloped in the storehouse of human nature?

THEOSOPHY AND THE RENEWAL OF RELIGIOUS LIFE

MARJORIE M. TYBERG



THE renewal of religious life, the restoration of the true spirit of religion, may be part of the experience of any man or woman in the world quite irrespective of the form of religion followed or the name of the book regarded as sacred. The renewal of religious life does not mean a revival of careful observance of forms and ceremonies, it is not the reawakening of interest in or of belief in any religious teachings: it is a new, deep, inner sense of the unity of all life, of the tie that binds all beings. It is a new deep sense of the divinity that is an overshadowing presence in all life. It is a new and intense realization of the sacredness and the significance of every thought and act. It brings a glad feeling that our life, our love for our fellows, our service, links us to all -- even to the most distant glorious star. It en-

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ables us to see our own soul's road to God. We know, however, in most religious gatherings today, and among those who most zealously attend them, this spirit is absent. Those sincere and earnest enough to miss its presence long to restore it. But how? It is my belief that the means is at hand; and after thirty years' study of Theosophy, I declare that the work of restoration was begun long ago by the Leaders of the Theosophical Movement, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, and that there is even now at hand the most inspiring aid for all those who have at heart the renewal of religious life.

While there is on the part of some an eager interest in this renewal of the true spirit of religion, others seem content to remain in ignorance of everything that bears on the subject, and apparently feel it no lack in their training that they never in childhood received nor are they yet receiving, any religious instruction whatever. This would be more appalling than it is, if we did not know that there has been a strong reaction against forms and dogmas, that their hold has been much weakened by the work of science and of biblical criticism, and by the terrible realization the war brought of the inadequacy of Christianity as practised in the world. Independent young folk intuitively decline to think in grooves in which no longer flows a current of real spiritual life. They will not be influenced either by persons or by organized religious bodies that deliver no spiritual challenge which stirs in them the deepest impulses of their natures. They may ally themselves socially with such organizations but their real selves remain untouched, waiting to be evoked by a stronger appeal. This does not mean that they are irreligious, or that they never will respond to any appeal: it simply means that as yet the spiritual challenge has not been given to them. An English writer recently declared that the world is suffering from suppressed religion. How true this is of the youth of our day, who meet nothing and no one to evoke their spiritual strength or the devotional side of their being and find perhaps only in some beauty of Nature or Art any glimpse of the highest in life.

Only those with a natural philosophical bent will be able to define their needs, will know what they are waiting for. An American writer states that there lives in this country "a magnificent hope that here and now, in this world and not in another, will be perfected the adjustment of the individual soul to God" and that there exists a deep-seated determination among Americans "to make themselves the personal expression of their own realization of man's place in the universe," but she also states that many are too lazy to make or find any adequate expression of the Godhead, probably because they use all their gifts for the sole purpose of making a living. And, lacking an adequate religion, the more unwary and

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impetuous, feeling a strong urge towards the Unknown they long to know, are caught in the mazes of some psychic cult which claims to open the unseen realms of being to the aspirant and reveal the whole truth at the rate of sixty dollars for twelve lessons. What urgent need there is for some Theosophical instruction to be given that will enable people to perceive that the unseen is not necessarily the spiritual or the divine, that the duality of good and evil which we see on this ordinary waking plane of life exists on unseen planes also. The developments of recent years prove that any explanation of man and his relations to other existing things will have to be more comprehensive than those ever before given.

Broader and broader, indeed, grows the demand of eager souls and hungry intellects for Truth — truth concerning God and man's relation to Him, truth concerning that in man which has existed from the beginning and will ever exist, truth about how man shall enter full consciousness of that permanent Self — truth about how man shall become a co-worker with the Great Plan that is unfolding, and thus realize himself. A learned Englishman wrote recently: "Morality must have a cosmic motive or philosophically it has none. We belong to the universe, bone of its bone and flesh of its flesh; and it cannot be our duty to make the interests of mankind the supreme object of endeavor if the universe of which we are parts sets us the example of indifference to those interests or of hostility to them. The Universe must needs be moral towards us in the same sense that we are moral towards it." These words voice the need of man to know the Great Plan, to have assurance that his moral effort is one with the purpose of it all. They plead for actual knowledge of a scientific basis for the relation of man to the Divine Intelligence underlying a cosmos. Truly an adequate response to human needs would have to be science and philosophy and religion all in one, all in harmony, the complete revelation every deep thinker knows is at last inevitable.

This is what Theosophy is — science, philosophy, and the basic teachings of all religions — all in one great whole. I will not in this paper relate the wonderful story of creation — the story of everything from the very beginning which the children plead for, and which their elders only learn with years and disappointment to stifle their longing for — I will only state that nothing ever proved by scientific discovery is at variance with this Theosophical account of the birth and growth of the world and the coming of man; and that Theosophy suggests many a key to the more perfect understanding of world-systems, of the relation of our world to the whole, and of the relation of the principles of human nature to that whole. The place of man in the Great Plan, the presence in him of the Divine Intelligence that actuates the manifestation of life, the possibility of becoming fully conscious of it and acting in harmony with it, are all

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made perfectly clear in the Theosophical teachings. Here is ready, at hand, the answer to that "live search for an authentic relation to Allness" which, I read, exists in America at present.

Can you imagine a philosophical and religious teaching not at war with the discoveries of science, but leading them on to the search for higher, deeper, more comprehensive evidences of the action of law on all planes of life? There you have Theosophy, as given in the works of H. P. Blavatsky — a system so enlightening, so comprehensive, that no new theories or discoveries have been stated in the years since these Theosophical works were published, that have not been anticipated by Madame Blavatsky and further developed by her in directions as yet almost unguessed by scientists of our day. Theosophy is so inclusive that it has the power to put an end to that conflict between religion and science which has been the bane of religious thinkers, setting the divinity within in antagonism to the works of God as seen without, dividing man's consciousness and disturbing the harmony that should prevail. Surely a new inner peace, a basis for spiritual advance may now succeed the old conflict. Surely, with Theosophy to settle this old quarrel, a new and beautiful unity, a new trust in the further unfolding of the Great Plan, a deep joy in it, may result.

Moreover, Theosophy as the basic truth of all religions has given a firm foundation upon which all men can stand *together*, where they can agree to respect the truth conveyed by any of the sacred teachings the world over. Madame Blavatsky's works prove incontrovertibly the unity underlying all religions, as well as the unity underlying religion and science. What might a realization of this mean today to the restless peoples of Europe and Asia. If they recognised this Theosophic truth, would there be any fear of a religious war? Would there not rather be a turning inward to find and restore the deepest and most spiritual teachings of their own religions? Would religion be used as a pretext for war made to gain other ends? On the contrary, the recognition of the unity underlying religions would emphasize the fact that all are members of one great human family, brothers, and would lead them to see that war is a terrible mistake.

With the removal of these two destroyers of the peace necessary for the free evolution of the human soul, with an end made of the conflict between religion and science and of the quarrel between different creeds — and the spread of Theosophy will unquestionably lead to this desired consummation — an opportunity would be presented to Humanity to enter upon a new order of religious experience. When no longer from Christians or Mohammedans, Buddhists or Pârsis, Methodists or Baptists, or a thousand other sects, but from *all men as souls* goes forth the

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aspiration to express the divine in human life, a wonderful result will come, a lifting of life to a higher level, a new nobility of conception, a new spiritual consciousness common to all. It would be an invitation to the Gods.

It is impossible, however, for these obstacles to be removed until human beings as individuals have achieved much within their own natures. Ideas about religion are at present in such a chaotic state, in the western world at any rate, that even those who have a natural inclination towards inner growth, towards the life of devotion, do not know exactly what to devote themselves to. Ideas of God have undergone so many changes; Christian ideals have been shown to be so futile as they have found expression in the world; that devoted people turn hither and thither in vain and try to make themselves believe that in unselfish and untiring service for the social welfare of their fellow-men they are finding what will satisfy their religious instincts. A good many of them have found out that just as it was possible to attend every church-service, act on every church-committee, be active in missionary and aid societies, give all one's time and energy to forwarding the interests of the church and still --- be absolutely starved for want of the bread of life and know that you are starved -- so it is possible in perfectly unsectarian and unchurchly labor for social welfare to work, work, work, with energy and enthusiasm and still --- feel one's religious instincts so utterly denied that even the grotesque advertisements of psychic cults may be a temptation, so desperately does the nature cry for the companionship of the unknown Divinity that alone can satisfy.

Great indeed is the suffering of the spiritual outlaw — outlaw because he knows not, recognises not, lives outside of, the bond between himself and the divine, has no sense of the power of devotion to bind all living beings together, or so to link every experience of the Soul that there are no breaks, no real partings, either when the Soul wings away while the body sleeps, or when it takes its flight when the body dies, or even when the universe itself withdraws into the unmanifested.

It is the exercise of devotion alone that can give what the heart craves, that can quicken anew the religious life. And here again Theosophy offers the full response to human need. It is part of the Great Plan that the Divine *should* be revealed to man; but he must find, must make, his own road to it by seeking and by awaking the potency of the divinity within himself. For millions of years human beings have been thus seeking, and for them Those Who Know, because They also have sought, and have found, have made a record of the steps upon this pilgrimage. They have built up a science of devotion which remains the necessary key for all who approach the gate of the golden mystery of the Divine Self.

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Beside her great scientific and philosophical works H. P. Blavatsky gave us *The Voice of the Silence*. Besides all his philosophical writings William Q. Judge prepared for his students the *Bhagavad-Gîtâ*, the book of devotion; and in addition to her other manifold efforts in behalf of humanity, Katherine Tingley has given us *Theosophy: the Path of the Mystic*. These devotional books contain what might be termed scientific directions as to how to find in oneself the wellspring of spiritual life and endeavor. They show how to discover and remain in close touch with what may become the most inspiring, the most challenging, the most indispensable companion — one's own inner spiritual Self. Tenderly, sternly at times when it is necessary, unweariedly always, have these three great Teachers as Leaders of the Theosophical Movement guided their students along the path to the inner shrine of their own divinity. Beginning with the teaching of the dual human nature, the student learns to discriminate between the higher and the lower impulses. Assured of the presence of the divinity within and its power to overcome, he gains confidence and presses forward. Always have these Teachers remained unfaltering in their compassion. Trust is born and waxes strong under the influence of their loving hearts and their unwavering assertion of the highest principles. Perhaps one of the greatest discoveries made in such a relation between Teacher and pupil is of the depth of compassion the Teacher feels. Little by little have these Teachers formed a nucleus of students who by their care and through effort encouraged by them have begun the work of restoring the true spirit of religion to daily life, have begun to spin a golden thread of devotion linking them to the great golden mystery of divine consciousness. To these students it is a joyous thing to have the world share the counsels so tenderly and so wisely spoken by those who have made these Theosophical books of devotion. We feel this particularly about *Theosophy: the Path of the Mystic*, because much that has been given in it has been within our recollection spoken to us by Katherine Tingley. I quote some of the passages in this book that very clearly indicate the landmarks on the shining road to that consciousness of divinity within, which to me seems to be the requisite condition for a renewal of religious experience.

"The secret of human life in all its fullness is self-directed effort."

"There must be a heroic determination in our hearts for continuity of right action."

"If you could only know what a companion the Higher Self can be! It is a Presence, a mystic Presence. . . . Its companionship is so real, so wonderful, so royally supreme. Once you have found it you never can lose it again. Just before retiring — that is the time."

"A pure strong unselfish thought, beaming in the mind, lifts the whole being to the heights of Light. From this point can be discerned to a degree the sacredness of the moment and the day."

"Victories are won first in thought; and the habit of substituting a good thought or picture

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that arouses compassion or any part of the spiritual nature or a grander idea in any way going beyond the limited selfhood, for a personal or sensual one, is easily learned.”

“Our problem is to transfer more and more of ourselves to the real battlefield. That field is one that consists of the feelings and thoughts of men, therefore by right feeling and thought is the battle maintained. Our strength lies in keeping positive; in holding a steady joy in our hearts; in a momentary meditation on all floating great ideas till we have made them ours; in a meditation with the imagination on the life of humanity in the future, and its grandeur; in dwelling on the conception of Brotherhood.”

“A vow is an action rising like a star high above the level of the common deeds of life. It is a witness that the outer man has at that moment realized its union with the inner, and the purpose of its existence, registering a great resolve to become one with the ‘Father in Heaven.’

“At that moment the radiant Path of Light is seen with the eyes of pure vision, the disciple is reborn, the old life is left behind, he enters a new way. For a moment he feels the touch of a guiding hand ever stretched out to him from the inner chamber. For a moment his ear catches the harmonies of the soul. It is the descent upon him of the ‘Holy Ghost’ — the ‘Grace of God.’

“All this and more is the experience of those who make this vow with their whole hearts, and as they constantly renew it, and constantly renew their endeavor, the harmonies come again and again, and the clear Path is once more beheld.

“They carry the inspiration into outer life, and energize with it their duties, high and low; gain from it strength for self-sacrifice, and thus bringing the inner into the outer, pouring forth in deeds that Wine of Life of which they have learned to partake, they achieve, little by little, the harmony of perfect life. Each effort carves the path of the next, and in no long time one single moment's silence will bring forth to the Disciple's aid the strength of his soul.”

“Men may talk of peace, and work for peace, but it is mockery unless they try to find peace within their own natures. You cannot gain the power to adjust civic affairs, let alone international affairs, until you begin self-adjustment.”

“In the true condition of mind and heart, there arises a sweet peace, which does not descend upon us from above, for we are in the midst of it. It is not like the sunshine, for no transitory clouds obscure its rays, but it is permanent and ever-abiding through the days and years. Nothing can move us when this condition is reached.”

“At night it is helpful to go over the day in thought; it is the old neophyte way. You will suffer in noting lapses and omissions; but if your motive is pure and unselfish you will learn and pass on. And then will flash in upon you a sense of the nearness of the Higher Self — and ere you know it a new life will be born.”

It is plainly to be seen that Theosophy does hold the key to the problem of how to make of religion the inspiring, consoling, challenging and unifying element in our lives that it undoubtedly has been to many whose demands upon the sources of knowledge and of wisdom were much fewer than ours. We all remember having seen the faces of very simple folk who yet gave evidence of an inner understanding of the Great Plan of life, and who breathed sweetness and peace upon our childish troubles and held a Light for us to climb to. In later years we may have felt that with all our study, all our search, all that we had of intellectual advantage over these simple hearts of blessed memory, we still lacked their peace and light. Can you not remember perhaps a gentle voice reciting over your little bed as you fell asleep some simple text that was to the speaker and sounded to your childish ears the very Word of God? It

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is one of the joys of finding again the true spirit of religion, of feeling a renewal of religious life, that we realize our unity, our oneness with every gentle and every bold aspirant for spiritual growth the world over. Thus through the sense of unity Brotherhood is born on earth.

EASTER ISLAND AND "THE SECRET DOCTRINE"

H. T. EDGE, M. A.



LEMENT L. WRAGGE, F. R. G. S. (since deceased) writes to the *English Mechanic* (December 15, 1922) in reference to a recent opinion that the Easter Island statues are only a few hundred years old. He is evidently deeply read in H. P. Blavatsky's *Secret Doctrine*; for he shows that the question of Easter Island cannot be tackled by itself, but must be considered as part of a much larger question. This larger question includes the consideration of the ancient continents of Lemuria and Atlantis, the inversion of the earth's poles, periodical cataclysms, the ancient monoliths, glyphs, and megalithic remains all over the world, and other related topics. In short, the writer recognises the necessity of accepting the teachings of Theosophy, as outlined in *The Secret Doctrine*, with regard to history, astronomy, cosmology, etc., if we are to arrive at a satisfactory solution of the problems presented by existing facts, such as the Easter Island statues.

Scholars do not now accept as a standard of measure in historical matters Archbishop Usher's celebrated date of 4004 B. C.; but its shadow nevertheless continues to hang over them; for they accept the conclusions of earlier writers, who did accept Usher's date. Thus the Archbishop still influences them by a sort of heredity. Science has demonstrated to its own entire satisfaction the immense antiquity of man; but still denies the antiquity of his intelligence and civilization. Against this denial we must set such facts as the finished culture of the Egyptians in very ancient times and the numerous megalithic remains alluded to above.

It is not a little surprising that science, which makes such enormous demands on our belief in questions of stellar distances, geological ages, and some other particulars, should balk so at the idea that civilization may be a few million years old. The only explanation for such a state of mind is that of the prevalence of prejudice — or, if the word sounds too ugly, let us say, of preconceived ideas belonging to an outworn period of mentality. In short, there appears to be a primary postulate to the effect: "Let it be granted that civilization must be a recent growth."

But, it being now fashionable to question the validity of postulates,

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or at any rate to refuse them a monopoly as against possible alternative postulates, suppose we were to try and construct a new map of history upon the postulate that civilization must necessarily be very ancient. It is the conviction of an increasing number of people today that the acceptance of such a postulate will be found to elucidate the problems presented by actual facts much better than the other postulate has done.

We do not question the truth of evolution; but that principle has not yet been so thoroughly worked out that it will not admit of changes. Such changes by no means imply an abandonment of the theory of evolution; as men of science will readily admit. The close analogies between animal and human structure and function may or may not imply a derivation of one from the other; nor does it imply in which of the two directions the derivation has taken place. At best we have only a derivation of the physical part of man from the animal kingdom; while the question as to the origin of the psychic, mental, and spiritual components is left still open.

Theosophists may confidently rely for the confirmation of their claims, on a faithful and unprejudiced examination of the *facts*. They can point to the steady progress towards wider views in archaeology that is taking place all the time. The facts compel prejudice to give ground.

Does science, in deciding the history of mankind, proceed *a priori* or by induction from observation? If the former, its conclusions will vary according as preconception may determine its axioms. If the latter, we may fairly point out that what we call history is after all but a few records which we happen to possess of a very small cycle of history in the Mediterranean basin and thereabouts: not enough to show the pattern. It has become evident that America in the far past witnessed great civilizations of which we know nothing. We build our ideas of history, as Einstein says we build our idea of physics, on an imaginary *framework*, made to fit small local and temporary needs, but not adaptable to the expression of larger questions. We are in the *Ptolemaic* system, as regards history, and need to advance to the *Copernican*: to borrow an astronomical analogy from Professor Eddington. All was complexity, when the planets were made to revolve round the earth; but when they were set spinning round the sun by Copernicus, all was light. A sort of geocentricism in history still hampers our perceptions. Science may like to be called cautious, but might be offended if dubbed parochial.

Theories as to human evolution and history have been adapted to an inadequate conception of the nature of man. It is logical that a more adequate conception of the nature of man should require a wider conception of human evolution and history. Theosophy hangs together in its parts. In its teachings, moreover, man is not a recent and trivial part

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of the scheme of nature; he is the most important of all. As to evolution, the following quotations may help to explain the teachings:

"There *can be no objective* form on earth (nor in the Universe either), without its astral prototype being first formed in Space."— *The Secret Doctrine*, II, 660

"All things had their origin in spirit — evolution having originally begun from above and proceeded downwards, instead of the reverse as taught by the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the modern doctrine of evolution enters into the arena of speculative hypothesis."— II, 290

"We have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years."— II, 669

"The human type is the repertory of all potential forms, and the central point from which these latter radiate. In this postulate we find a true '*Evolution*' or '*unfolding*' a sense which cannot be said to belong to the mechanical theory of natural selection."— II, 683

"Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the '*Eternal Pilgrim*.'"— II, 728

"From the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal, Force are directed towards one point — MAN."— II, 170

"Archaic Science allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex. . . . But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds, it was quite ready for man from the beginning of *this Round*."— II, 660

"Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the '*Heavenly Man*' . . . On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee, *can*, and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race."— II, 683

"Physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent, and intelligent power are required for his creation, besides the '*coats of skin*' and the '*Breath of animal Life*.'"— II, 56

"The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary period, were evolved from *purely* astral progenitors contemporary with the Second Race [of mankind]. They are thus *post-Human*, and consequently it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated."— II, 684

Many more quotations might be given; and if anything seems left vague and unexplained by those given, the student must be referred to their source for further elucidation. The subject has also been more fully treated in this magazine, volumes X and XI. It is clear that Theosophy, very far from denying evolution, has gone into it very much more deeply than has modern science. We gain some idea of how greatly we must broaden the basis of our reasoning, if we are to find an explanation for many of the facts of antiquity, such as the Easter Island statues.

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

III

THE SILENCE OF APOLLONIUS

EUXENUS, his former tutor, once asked Apollonius why he did not make a book of his thoughts, since he possessed such a fund of philosophical knowledge and at the same time had such a popular style of expressing himself. Apollonius replied that he had not exercised silence, and from that time forward he practised it, as Pythagoras advised, and maintained the practice for five years. He laid a restraint upon his tongue, but read much with his eyes, and comprehended much by his understanding, committing all to memory, by the exercise of which, *at the age of one hundred*, "he far excelled Simonides."

The manner he used in expressing himself during his silence, had something interesting and graceful in it, for his hands and his eyes and the movements of his head made significant answers to what was said. He never appeared morose or out of spirits, and always preserved an even, placid temper. Afterwards he declared that this silence was often irksome to him, as he had many things to say which he did not say, and had to hear many disagreeable things of which he was obliged to take no notice.

In this way he passed over with a dignified silence many injurious things uttered against him.

The years of silence were passed partly in Pamphylia and partly in Cilicia. He passed through many towns which were in an uproar with unseemly shows and vulgar spectacles, but never uttered a word of reproof with his lips. Yet by a look and the waving of his hand he caused the tumult to cease, and all those about him in the crowd were silent "as though engaged in the most mysterious ceremonies of religion." However, he took little credit for this, as he was aware that men making such tumult about mere horses and pantomimes soon become sober again, blushing and condemning themselves, whenever a man of gravity appears.

It was a different matter when, at Aspendus in Pamphylia, he was able to save the governor from being burnt alive by the populace, who meant to kill him even if he had taken refuge at the feet of the statues of the Emperor Tiberius, which being regarded as sacred ground, meant death for the violation of its sanctuary. By a gesture of his hand Apollonius asked the governor what was the matter. The latter replied that he had

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not wronged the people, but was a victim with them, and if not allowed to speak, must perish with the people.

Apollonius turned to the crowd and by a sign indicated that the governor must be heard. The populace were so overawed by the bearing of the philosopher that there was immediate silence and they replaced the fire they had taken from the altars in order to burn the governor.

The governor was emboldened by this to declare the exact state of the matter. The famine by which they were perishing was caused by rich men hoarding corn. He named the men who had so produced the scarcity and declared that the corn was held in secret storage in various parts of the country for sale at any price they chose to ask of famine-stricken foreigners.

The people of Aspendus, which was the third city in Pamphylia, immediately prepared to spread over the country and take the corn by force, but Apollonius signed to them not to do so, but to summon the guilty monopolists and make them consent to give the corn.

As soon as these arrived Apollonius was almost tempted, so sore was the distress of the people, to break his rule of silence, but he refrained. Instead, he wrote on a tablet what he wished to say, and gave it to the governor to read.

“APOLLONIUS

“To the corn monopolists in Aspendus,

“Greeting,

“The earth is the common mother of all, for she is just. You are unjust, for you have made her only the mother of yourselves: and if you will not cease from acting thus, I will not suffer you to remain upon her.”

Intimidated by these words the speculators filled the market with grain, and the city recovered from its distress.

After the fulfilment of his period of silence, Apollonius went to Antioch, and entered the temple of Apollo Daphneus. Here he observed that there was no real worship performed in the temple, and that it was in the possession of barbarous people devoid of all worthy knowledge. Therefore when he spoke he retired to places more remote from the crowd, and made his abode in such temples as he found open. He declared that he sought, not the company of illiterates, but that of men.

At sunrise he performed apart from all, certain ceremonies, which he communicated only to those who had observed a silence of four years. Whenever he entered a city that happened to be of Greek origin, and was in possession of an established code of religious worship, he called the priests together, and discoursed to them concerning the nature of their

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Gods; and if he found that they had departed from their customary ritual, he always set them right. But when he came to a city whose religious rites and customs were barbarous, and different from others, he inquired by whom they were established, and for what they were intended, and afterwards in what manner they were observed, at the same time suggesting whatever occurred to him as better and more becoming.

Next, he visited his followers, commanding them to ask what they pleased, saying that they who cultivated philosophy in the manner he enjoined, should in the morning converse *with* the gods, at midday *concerning* the gods, and in the evening of *human affairs*. When he had answered all the questions put forward by his friends, and talked as much as he thought sufficient, he addressed the multitude, with whom he discoursed in the evening, but never before noon.

When he had finished speaking he had himself anointed and rubbed, afterwards plunging into a cold bath, declaring that hot baths were the old age of men. To the people of Antioch who, for their crimes, were forbidden the use of the hot baths, he said that the Emperor had given them long life for their wickedness. At one time certain Ephesians were about to stone the master of the baths for not making them hot enough, and Apollonius said:

“You blame the master of the baths for your not bathing to your satisfaction, but I blame you for bathing at all!”

The manner of Apollonius's speech was not elevated, nor inflated with the language of poetry, nor yet too refined, nor too Attic; he considered speech that exceeded the ordinary level of the Attic to be dissonant and unpleasant. He employed no fastidious nicety in the division of his discourses, nor did he use fine-spun sentences; nor was he ever known to adopt an ironical manner, nor any kind of apostrophizing with his hearers.

Now the tripod is the emblem of truthful speech; it is dedicated to Apollo, the god of true oracles, and to Bacchus. It is the seat on which the inspired sibyls sat when delivering oracles when possessed by the god of that oracle.

Philostratus says of Apollonius: “He spoke as it were from a tripod”; for example: “I know,” and “It seems to me,” and “To what purpose is this,” and “You must know.” His sentences were short and adamant, his words authoritative and adapted to the sense, and the bare utterance of them conveyed a tone as though they were sanctioned by the scepter of royalty.

He was once asked by a subtle debater why he did not declare what side of a question he proposed to take in an argument. He replied: “When I was a young man, I used to do that; but now it is no longer

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necessary, for it is my duty to teach the result of my investigations, and not to investigate any longer.”

When asked by the same logician how a wise man should speak, he replied: “As a legislator. For it is the part of a legislator to command the multitude to do what he himself is convinced ought to be done.”

(By such sentences Apollonius indicated that he had attained the degree of a master of philosophy, and had ceased to be a mere student.)

“In this way he conducted himself at Antioch, and converted many who were strangers to all knowledge.”

End of Introductory chapter

SPANISH INFLUENZA GERM ‘ISOLATED’

OBSERVER



THE public press has had much to say over the recent announcement that the Rockefeller Institute for Medical Research has succeeded in isolating the germ of Spanish Influenza. On February 4, 1923, Arthur Brisbane expatiated at length on this latest achievement of modern science, saying among other things:

“Beginning in 1918, and ending in 1919, one single outbreak of Spanish Influenza destroyed more than 25,000,000 human lives. Fewer than 8,000,000 were actually killed in the war’s battles, so that the deadly germ, just ‘isolated’ and brought under scientific control, killed three for every one killed by bullets, poison-gas, and all the other deadly human killing machines.

“Man’s efforts at wholesale killing, with all his skill and science back of them, are nothing, compared with the effective, deadly work of one microscopic organism of which thousands might lie in the palm of your hand, unseen.”

In this connexion, the following editorial comment, written by ‘Yorick’ (the late E. H. Clough) in the *San Diego Evening Tribune* of August 9, 1919, is reprinted in THE THEOSOPHICAL PATH by request:

“THE SUPREME THINKER OF THE INFINITE UNIVERSE

“IN a brilliant lecture on History by Kenneth Morris of the Râja-Yoga College, Point Loma, published in the August number of THE THEOSOPHICAL PATH, I find this strange and suggestive position of deductive philosophy:

“‘In the Middle Ages, before people knew much about sanitary

SPANISH INFLUENZA GERM 'ISOLATED'

science and antiseptics and the like, a great war quickly translated itself into a great pestilence. Then we made advances and discovered Listerian remedies and things, and said: Come now; we shall fight this one; we shall have slaughtered millions lying about as we please, and get no plague out of it; we are wise and mighty, and Karma is a fool to us; we are the children of MODERN CIVILIZATION; what have Nature and its laws to do with us? Our inventions and discoveries have certainly put them out of commission. --- And sure enough, the mere foulness of the battlefield, the stench of decay, bred no pest; our Science had circumvented the old methods through which Natural Law (which is only another way of saying Karma) worked; we had cut the physical links, and blocked the material channels through which wrong-doing flowed into its own punishment. Whereupon Nature, wrathful, withdrew a little; took thought for her astral and inner planes; found new links and channels there; passed through these the causes we had provided, and emptied them out again on the physical plane in the guise of a new thing, Spanish Influenza; — and spread it over three continents, with greater scope and reach than had ever her old-fashioned stench-bred plagues that served her well enough when we were less scientific. Whereof the moral is: *He laughs loudest who laughs last*; and just now, and for some time to come, the laugh is with Karma. Say until the end of the Mahâ-Manvantara; until the end of manifested Time. When shall we stop imagining that any possible inventions or discoveries will enable us to circumvent the fundamental laws of Nature? Not the printing-press, nor steam, nor electricity, nor aerial navigation, nor *vril* itself when we come to it, will serve to keep civilizations alive that have worn themselves out by wrong-doing — or even that have come to old age and the natural time when they must die. But their passings need not be ghastly and disastrous, or anything but honorable and beneficial, if in the prime and vigor of their lifetimes they would learn decently to live.'

"WHY I PREFER KARMA

"This is the Law of Compensation in another form than that to which we are accustomed in our more material philosophies. Professor Morris says that 'Nature, wrathful, withdrew a little; TOOK THOUGHT' . . . and emptied the causes which we had provided on the physical plane 'in the guise of a new thing, Spanish Influenza.' Can it be true? Does Nature 'take thought'? Science guesses otherwise. Science says that the laws of nature are immutable, irresistible, relentless; and that death is the penalty of their violation. But Science does not ascribe intelligence to the Law. Certainly Science does not vision Nature deliberating upon her

THE THEOSOPHICAL PATH

best method of revenge upon her creatures for the audacity of their Promethean rebellion against her laws. Yet why not? The creature has intelligence; the creature THINKS; the creature, deriving all it has of being from the laws of nature, is able by its knowledge of these laws to circumvent some of them, defying the judgment of Nature upon the creature's wrong-doing. Why then, should not Nature herself, knowing that her laws are not inviolable if immutable, in wrath at her own discomfiture in one direction, pour that wrath from other vials upon her too intelligent and utterly unsubmitive creatures? I like this notion of Karma as it is expounded by Professor Morris. It gives me a nobler opinion of the Scheme of which I am an infinitesimal part. It is better than the slavery of theology — the ignorance and superstition of 'revealed religion' in which Man, puny Man, with his little intellect can pick a thousand flaws, knowing that Man himself has made it out of whole cloth — of mortal quality and poor at that. It is not religion but philosophy which declares, 'As ye sow ye shall reap.' It is not philosophy but religion that says, Sow as ye would, ye shall reap forgiveness in repentance and faith. Nature is not so crude as that. Nature works to a higher purpose. Nature THINKS; Religion gropes; theology drivels."