

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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“I do not know the method of drawing up an indictment against a whole people. I cannot insult and ridicule the feelings of millions of my fellow-creatures. . . . I really think, that for wise men this is not judicious; for sober men, not decent; for minds tinctured with humanity, not mild and merciful.”—EDMUND BURKE: ‘Conciliation with America’ — a speech delivered in the English House of Commons, March 22, 1775

CAN THERE BE A SUBSTITUTE FOR WAR?

H. T. EDGE, M. A.



WE must first ask, What is war for? Two answers occur: (1) to try and settle quarrels and gratify ambitions; (2) to exercise man's combative instinct. Let us consider number one first.

When internal war breaks out within a community or nation, it is settled and stopped by the whole body, acting through the government which represents the whole body and executes its will. Hence, to stop international war, we must look for the growth of an international feeling, which in turn will give rise to an international authority endowed with an executive power whereby to carry into effect the sense of the whole. This is in accordance with our ideas of progress, and can be illustrated by reference to tribal warfare, the rival Greek autonomies, the Imperium Romanum, the warring and confederated states of Central Europe, and the various kinds of federation, confederation, civic, county, and state government, on this continent.

Such are the lines on which are working the several peace movements, whose noble efforts in the face of much cynicism and discouragement deserve our deep respect.

We see here and there statesmen imbued with this ideal, and toiling courageously towards its realization, believing that even the smallest step in the right direction is a lasting gain, such as can never be achieved by those who fear to win little because they cannot win much. What is the chief obstacle against these statesmen? It is skepticism and indifference on the part of the people – on *our* part. The ordinary individual does not take care of himself, but becomes part of some community, and has himself governed and protected by the labors of others. Being thus relieved of responsibility, he begins to assert his 'rights.' He talks about government by the people and for the people, a formula which includes both duties and privileges; but the privileges are what he cares for. He does not realize that the maxim *noblesse oblige* entails upon the member of a democracy the responsibilities, dignities, and duties of a ruler. Only the man who can rule himself, who is truly independent, can be a worthy member of a democratic government.

We read that a large number of Greek insular autonomies enrolled themselves into a federation for the mutual protection of their homes and their commerce against invasion and absorption by a vast foreign power. One by one, these little communities neglected their part in the common

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responsibility, thus forcing Athens into the invidious position of sole leader. Then, from the vantage-ground of security, enjoyed but not earned, they jealously strove to pull down the leader, into whose hands they had by their own neglect resigned their independence.

The statesman is confronted with this eternal difficulty of leadership. There are just two ways to lead. One is by destroying all free will among the people, thus ruling over a nation of dummies. The other is (if the manhood of the people is to be preserved) to rule over them by standing for their best ideals, by persuading them, and by acting as the unifying and executive principle. They have the power of choice, and must choose.

Thus the statesman, toiling in the cause of international peace, must have free wills behind him. As things are, he too often finds people letting him do the work, and then afterwards pulling him down on the charge of putting himself forward.

This magazine has to do its own part as representative of the best thought and aspiration of men. Theosophy claims not to be more than an *interpreter* to the people of those truths which are inherent in human experience. It makes no laws; it expounds the laws that are. One such truth is that *man is an individual*. This means that each one of us is naturally endowed, by virtue of his humanity, with a creative power whose resources are unfathomable. The chiefest of all sins is to renounce this power; and most of us, while not actually renouncing it, nevertheless indefinitely postpone its exercise.

Spiritual forces act on a much higher plane than selfish and sensual forces; so that the man who makes himself a radiating center for spiritual forces has a far larger sweep of influence than he who merely adds his little quota to the sum-total of the cult of ease and acquisition. And be it understood that, when *we here* speak of spiritual forces, we do not mean any vague abstraction or figure of rhetoric, but are alluding to actual well-known forces within the daily experience of everyone; namely all noble unselfish aspirations, such as the least of us has. These forces come from the higher nature of man; not from his animal and biological part.

Now, if this question of peace and war is to be considered seriously, we must absolutely consent to recognise facts. That means, too, that we must boldly sweep away any delusions that may encumber those facts. An illusion has been put upon the world, to the effect that man is only a sort of perfected animal; and the effect of this doctrine has been to over-emphasize the animal instincts in man, and to divert his attention away from the truly essential part of his human nature. Thus a great illusion has been put upon our minds. It will not do; it must be dispelled. It is a fact that man is essentially a spiritual being, and that the animal, biological, part of him is only his dwelling-place and his instrument.

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It is pre-eminently necessary that people in general should be taught to regard themselves, here and now, at every moment of their lives, as spiritual beings; in plain language, as beings whose real center of existence is apart from physical matter and its attractions and repulsions; beings endowed with the power of standing aloof from all the pulls of desire and prejudice and visioning a righteous vision and decreeing it. This is the divine or spiritual power inherent in humanity and underivable from any animal ancestry. And this is a fact that must be recognised when it is with the hard facts of experience that we are dealing.

By broadcasting this noble and true view of human nature, we can evoke a mighty power for good that will strengthen the hands of our valiant statesmen. And this is truly the work that Theosophists have to do, if they are to be loyal to their duties and privileges. All the teachings of Theosophy converge to the doctrine of the essential divinity of man; and, equipped with the power which those teachings give, we must not be content to believe, but must *act* and give the teachings the practical expression which illustrates their truth and demonstrates their efficacy.

To ask what is a substitute for war in settling disputes is rather an absurd question, seeing that war does not settle any disputes except by dint of temporary exhaustion, but merely foments them, so that they break out anew. Anger ceaseth not by anger; a fire or a vendetta will go on as long as there is food to feed on. Arbitration as a substitute for war is like health as a substitute for disease. War is a destructive manifestation of passion. Its genius is to kill or be killed, and to fight for fighting's sake. That is, it is an elemental force, a non-human force, having no rational existence in itself, and useful only as an incorporated part of an intelligent being, where it is balanced and controlled by other forces. In the same way, other elemental forces can break loose, leading to lust of the most perverted and illimitable kind, or to insanity. It has been demonstrated to the hilt that we cannot keep a conflagration within beneficent or harmless limits; the only way is to prevent it from breaking out.

Thus our first question is answered by saying that the substitute for war is that people, in their individual capacity, should work unremittingly for the creation of universal public feeling against war, and should refuse to lend their countenance to it in any way; refrain from fanning any of its causes, such as envy, antipathy, prejudice, emulation. Let us look upon all nations as unfortunates, equally involved with ourselves and needing our help, as we need theirs.* Let us avoid placing the blame and calling

*Members of Oxford University, on their own initiative, have invited a number of German students to enjoy the hospitality of the University, without expense. This is characterized in an influential newspaper as the kind of action that is far more beneficial than official congresses and resolutions.

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one nation ambitious and another greedy; one nation the tyrant, another the innocent victim. And finally let us remember that war on the great scale is the expression, the consequence, of strife and anger on the small scale; so that, by subduing these passions in the small details of our personal life, and by cultivating their opposites, we can exert the great force of our true individuality, which spreads abroad like light on the higher aether.

The second part of our question was, How can we find a substitute for war as a means of gratifying our combative instincts? And the answer comes in the words: "Let us as warriors stand!" The word 'warrior' is a noble word. We cannot, if we would, strike the planet Mars out of the celestial diadem. But fighting like the beasts is no more the true significance of Mars than is lust that of Venus, or theft that of Mercury. The difference between the Love felt and shown by a Christ-like character, and the passion that consumes, is wide as the poles; and so is the difference between savage blood-lust and the dauntless courage of the true hero who strives only for right and truth and wields naught but the weapons of the spirit.

Anyway, what is there heroic about a collection of dirty tricks, which is what modern war has become?

Fighting is the *waste* of the heroic spirit, not its use. Longfellow gives the first watch of the night to the red planet Mars, star of the unconquered will; and I find in myself plenty of need and opportunity for the quality denoted by that symbol, without having to let it all run to waste in physical violence. A tribe of savages might consider a man in danger of emasculation if he did not fight with his club or ax; but surely we have possibilities of self-expression denied to that savage! And it may be asserted, with quite a show of reason, that a nation of soldiers and soldiers' wives might possibly be the best expression of virility in forest-dwelling barbarians, and yet not a very worthy ideal for people boasting of culture. Let us propound a question of our own: "Is the argument that war promotes heroic virtues a good excuse or a bad excuse?"

War is an anachronism; so is capital punishment. A tiger may innocently do things a man cannot innocently do. Our ancestors may have been able to do things which we cannot; we have reached a higher stage of knowledge. Whatever view may be held as regards capital punishment in general, in any case there is a vast difference between a rude barbaric justice and our scientific official murders, with all their accompaniment of dramatic court-scenes and newspaper discussion, and the final horror of the electric chair or the lethal chamber. And so with war.

HELENA PETROVNA BLAVATSKY AND PEACE

MRS. A. G. SPALDING

“I grew up yesterday among the Great Ones,
I grow among those who are growing —
I open the circle of the darkness. I am one of you.”
— *Egyptian Book of the Dead*

“I am the woman, the light in darkness,
I arrive. I light the darkness that becomes an illumination.”
— *Egyptian Book of the Dead*



GREAT light from the East came to the Western World with the advent of Helena Petrovna Blavatsky, that Lion-Hearted Sphinx of the nineteenth century. She bore the marvelous Hidden Wisdom of the Ancients which proclaimed, as its keynote: “There is no Religion higher than Truth.” The banner, with this inscription, she held unafraid during her whole eventful life.

Coming to the western world, practically alone, her voicing of the clarion-call of this truth was a challenge to the dogmatic, very material life of the nineteenth century, and although her mission was one of Peace and Harmony, she aroused immediately the antagonism of those who were selfishly practising the disrupting methods of opposing thought. These were not slow in bringing calumnies against H. P. Blavatsky in order to discredit her teachings, her character, and her life-work. But she continued her battle on the “Hidden Things of Darkness,” as she termed all the discords caused by human follies and selfish interests, until she uncovered many, many of these hidden things. She had begun to “open the circle of darkness.”

Although she came with a challenge, she had a great-hearted love for humanity and wished to give out the knowledge that would rectify these discordant conditions, the Path of Peace, the Heart-Doctrine.

The Brotherhood of Man was the first and only principle necessary to be believed and practised. Her writings were filled with prophetic utterances, calling the attention of humanity to the dangerous cycle of events ahead, if conditions were not changed. When a great soul such as she flashes for a moment of time on the screen and leaves a great historical epoch behind, is it not best, more just, to quote her own words of revelation? Take for instance her strong article, written in 1889: “Our Cycle [the nineteenth] and the Next” (the twentieth), in which she brings out clearly the stupendous conflict waging between the higher and lower forces to dominate over Humanity.

“Life is a long race-course, a feverish chase, whose goal is a tower of selfish ambition of

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pride, and vanity, and in which human passions are the horsemen, and weaker brethren the steeds."

"If Theosophy, prevailing in the struggle, its all-embracing philosophy striking deep root into the minds and hearts of men; if its doctrines of Reincarnation and Karma (in other words, of Hope and Responsibility) find a home in the lives of the New Generation, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the Golden Age will be there, indeed. *But if not*, then the storm will burst, and our boasted Western Civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

Does not that condition seem startlingly close upon us now? We are well into the twentieth century and the crisis is near.

This great mother-heart that knew the woes of the world, and suffered with it, continued her efforts to arouse humanity's recognition of the cyclic dangers about to occur, although she realized her endeavors were not appreciated, not understood, and that the world was far behind in its ability to appreciate and understand. As has been said before — but it will bear repetition — the Present is the outcome of the Past; and knowing this, we can put an interpretation more or less correct on the chaotic condition now existing in foreign countries, for, as H. P. Blavatsky states in *The Secret Doctrine*, they are "reaping their cyclic Karmic Law. Actual history repeats herself, for she proceeds, like everything else, in cycles."

The Wise Men of the East who were H. P. Blavatsky's teachers can compute the return of these cyclic events as correctly as astronomers foretell the return of comets and the sidereal happenings, which the world knows not are happenings. This world, the realm of the Two Truths, as the Egyptian *Book of the Dead* terms it, is truly one of dangerous conditions; the duality existing in humanity, the knowledge of which was given out by H. P. Blavatsky, depicts in the individual that which is true of the race, collectively. Confusion of thought makes confusion of speech, and fortunate is he who can see his way clearly.

H. P. Blavatsky sounded her glorious note of Peace in that beautiful work of hers for students, *The Voice of the Silence*, thus:

"So shalt thou live in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one teacher, the sons of one sweet mother."

Could the thought of Peace be more aptly condensed into beautiful, sympathetic language? Love, charity, and co-operation. The thinkers of today, the teachers, and all who have the good of humanity at heart, could, by their united efforts, bring such an era to us.

What a splendid vision! Is it not worth our while to brood over it?

HELENA PETROVNA BLAVATSKY AND PEACE

That great soul, whom H. P. Blavatsky often referred to, Victor Hugo, acclaimed continually the brotherhood of mankind. In his opening Presidential address at the International Peace Congress, Paris, August 22, 1849, Victor Hugo said among other remarkable things:

“Gentlemen, this sacred idea, universal peace, all nations bound together in a common bond, mediation substituted for war -- this holy sentiment — I ask you is it practicable? And I answer without hesitation, Yes! I do not merely say it is capable of being put into practice, but I add that it is inevitable, and that its execution is only a question of time. The law which rules the world is not, cannot be, different from the law of God. But the divine law is not one of war — it is peace.”

H. P. Blavatsky quoted his last prophecy, which we all must wish to see fulfilled:

“In the twentieth [century] war will be dead — and dogmas will be dead, but man will live. For all there will be but one country — that country the whole earth; for all there will be but one hope — that hope the whole heaven.”

So spake a great soul, of the future, and there have been others in the past of France who have had the same hope and belief. H. P. Blavatsky knew well why she was coming, at this critical time, to a world that needed her and the truth that she was bringing to it.

H. P. Blavatsky came to the United States of America on July 7th, 1873. After preliminary work among those whose minds were open to such truths, she formed an organization called the Theosophical Society, now grown into the Universal Brotherhood and Theosophical Society under the Leadership of Katherine Tingley. H. P. Blavatsky found here William Q. Judge, who became the torch-bearer of Theosophy for America and was the connecting link between H. P. Blavatsky and Katherine Tingley. H. P. Blavatsky remained in America until she became a naturalized citizen, and then went to India, continuing her noble efforts on the same lines. But her life in India was an unhappy one. She was ill much of the time and a target for insulting abuse of all kinds. Surely the “hidden things of darkness” were much in evidence then.

After continued urgings, she returned to Europe; first Paris, then London, then Elberfeld (Germany), and London again, where she finished that stupendous work *The Secret Doctrine*. She wrote *The Key to Theosophy*, published a magazine called *Lucifer*, and through that periodical attracted wide attention from the public, for, while it did not reveal as much of the Wisdom-Religion as her published books did, H. P. Blavatsky could take up in it the questions agitating the public mind, and show errors in their true aspects, which was her purpose in calling her periodical “*Lucifer*, the Light-Bringer.”

That was the true name for herself, “the Light-Bringer,” and she was

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recognised as such by the prominent English writer, Massey, from whose poem we quote these few lines:

“With the flame of thy radiance smite
The clouds that are veiling the vision
Of Woman’s millennial mission,
Lucifer, Lady of Light!

“Shine in the Depths and the Height,
And show us the treasures olden
Of Wisdom, the hidden, the golden,
Lucifer, Lady of Light.”

H. P. Blavatsky’s whole life was a mission of Peace; for one who holds the key to Theosophy, the ancient Wisdom, holds the Light for all humanity, and the Higher, Divine Law means love, charity and Peace.

ENLIGHTENMENT: THEN PEACE

L. LESTER



HE inherent worth of a cause is in proportion to the motive that inspires it. A desire for peace is natural when man finds himself face to face with the ruin and devastation of war. Wearied by a struggle which at best was inspired by false ideals and patriotism — often but a veil for national selfishness — the larger vision of manhood the world over is appalled at the spectacle of ruin, overwhelmed at the revelation of sordidness and folly which has left humanity self-mutilated and impoverished, physically and morally, for generations to come.

And in the disgust and reaction from this, humanity desires peace, permanent peace. But is the peace longed for inspired by a motive more sublime than that which lately invested war with a halo of virtuous enthusiasm? Are the old motives, the old molds of thought and custom, still to control man’s life? Are narrow, barren conceptions of man’s nature and destiny, whose sway has so long bounded his larger vision and cramped his higher energies, still to reign, complacently triumphant amidst the ravage they have wrought? Or have the shocks of struggle, the weight of loss, felt only less by victors than by vanquished, awakened mankind to the immanent Law which bids him shake off these fetters and rise, enlightened by a higher wisdom and armed with nobler weapons — the weapons of true peace?

With the undercurrent of these questions in mind and in view of the clearly revealed incompetence of the old-fashioned, self-seeking diplomacy

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of governments to cope with the lives and destinies of nations or effect permanent readjustment on the basis of economic welfare alone, it is imperative that mankind invoke the aid of his higher spiritual resources, call into play his nobler endowments of mind and heart as the only possible solution of present problems for the foundation of Permanent Peace.

Let us frankly confess that all this heartless chess-play of selfish policy, dominated by mutual fear and suspicion, is a failure, short-sighted and sordid in spirit and motive. No matter how far-reaching its scope, its moral worth if prompted by base motives does not rise above the petty rancors of village politics — even though your village be a world. And let us refuse to believe that the great mass of humanity desires that these complex international webs of jealousy and recrimination shall continue to obscure its vision or sap its energies.

Inherent in all men is an intuitive recognition of and longing for kinship — brotherhood — a kinship which these carefully fostered creed-prejudices and traditional enmities seem deliberately designed to destroy. In place of calculating self-interest and suspicions, let us have the courage to neutralize the bitter, hate-venomous waters of international strife with the healing streams of Love, Trust, and Brotherhood — the only companions with whom true peace can dwell. Let us practice international forgiving, and forgetting of national grievances. For with a higher vision of international unity comes a higher conception of justice than that which at present governs human affairs.

The true inner history of the world is unwritten, and the various partial, national interpretations of existing records are unstable guides,— a mere fragment of the vast cyclic periods of human life that stretch boundless beyond the dim horizon of historic vision,— and verdicts based on these modern abridgments of history, and formulated by cold physical intellect alone, are but so much dry parchment, barren and powerless in dealing with the vital springs of the human heart. For the problem of international unity is a heart-problem; not complex but grandly simple, and beyond the reach of the subtilest craft of policies or treaties, whose tangled coils, broken or thrown aside, are themselves a witness to their futility.

With the silent appeal of prostrate, conquered, or humiliated nations voiced through the hearts of their people there dawns an opportunity for the nobler part of the human race to arise, internationally, to the dignity of true chivalry, to create new and nobler precedents and with the outstretched hand of brotherhood to evoke the deeper responses of compassion and healing. Thus shall be awakened long-silent harmonies in the heart-life of humanity.

The tragic picture of the world-drama of today casts its dark shadow

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over the moving tides of human thought. Where the waters are deepest the shadows hang darkest. It is the picture that mankind has woven strand by strand, wave by wave, in its age-long ebb and flow; its colors and forms are of man's own designing. And the meaning of this picture is plain. Was there ever an age when the significance of human error stood forth more clearly revealed, or its lesson voiced in more clear, authentic tones than today? It voices a call to the soul of man to stand forth untrammelled by ignorance and fear, a call to the exercise of unused powers, for a changed attitude of mind and heart — a challenge to individuals, home-makers, and nations to play a new and grander part as World-Builders in the dawn of a New Age.

Dark as is the picture at this crisis in the world's history yet is it bright with promise for those who can hold within their hearts the mind-enlightening truths of the essential Divinity of Man and the all-infolding bonds of Universal Brotherhood. For above this gloomy picture, this shadowy cloud-screen of human thought, is the eternal sunshine — its light penetrates the sullen pall of gray. Rising to this, his native realm of clear vision, man stands enlightened and empowered to disperse its gloom, weaving the picture anew with radiant sky-born hues, and aglow with the Heart-Light of a Golden Age. Thus enlightenment brings peace.



HOW INFINITE GOOD ITSELF MUST BE

LAST night I mused before the fire, alone;
And, as I thought on this thing and on that,
There suddenly rose before me, as I sat,
The faces of all the friends that I have known.
A very motley company, I own!
Yet was there none in which there did not shine
Some small, peculiar hint of the divine —
One ray, at least, from the great Luster thrown.
And then I thought of all the earth's myriad men,
Living and dead and yet to be — each still
Revealing his own glimpse of the one Will,
His own fresh gleam of the one Radiancy;—
Till all my heart and brain grew dizzy then,
Thinking how infinite Good Itself must be.

— GILBERT THOMAS, in the *Book Monthly*

THEOSOPHY POINTS THE WAY TO A WORLD-WIDE PEACE

KENNETH MORRIS

(An address delivered at Isis Theater, San Diego, on Sunday, May 25, 1913.
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WE have heard a million voices, in these latter years, crying towards peace. The heart of humanity, evidently, is sound enough, and recognises clearly the greatest need of the age. But where shall it find satisfaction? We have established the principle of arbitration; we have our Hague conferences, our international law, our peace societies; all these are good, and we feel sometimes that we are coming to something. Then such and such a power finds that its army is strong and its neighbor's is weak; that it wants a slice of that neighbor's territory, and — Hague conference to the winds; opportunity makes the thief.

We are deluged with arguments as to the economic evils of war. We are told that it is disastrous, materially and financially, to the victor as much as, or more than, to the conquered. It may be true, but such arguments do not touch the heart. Some politician or newspaper will proclaim that the national honor is touched; the people become inflamed with a mock patriotism; sentiment is always nearer to the heart of a nation than are economics. Stir up the deeps of national feeling with some real or imaginary wrong, and you may argue about finance till doomsday, you will not stop the lust for revenge, the enthusiasm to see the national honor vindicated.

NEW CONCEPTION OF PEACE

To bring about peace, we must get a new conception of peace; we must find some lever that will work. You cannot lift the world without a place to rest your fulcrum: a point outside the world. Financiers may foster a war for the sake of finance; but finance will not inflame the passions of a nation.

To bring about peace we must find a spiritual reason for it; we must foster a more vital enthusiasm than the war enthusiasm; we must build on the human heart. Religion cannot do this, so long as some of us are orthodox and some mere pagans. Science, with her doctrine of the survival of the fittest, her mere biological arguments for this and that, is as

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impotent as religion. A new urge is needed, and it is this new urge that Theosophy and Theosophy alone can supply.

PEACE CONGRESS SOON

The International Theosophical Peace Congress, to be held on the island of Visingsö in Sweden, June 22 to 29, 1913, will mark the emergence of the Theosophical Movement publicly into the arena of the world as the spiritual champion of peace; it will be an endeavor to show the world where lies the factor, so long missing, that is potent to bring about a real and stable peace. But as a matter of fact, since its inception in 1875, this movement has been the most effective instrument in the world for peace: its three leaders, H. P. Blavatsky, William Q. Judge and Katherine Tingley, have done more — we make the claim soberly — than any other human beings to bring about the end of war.

How? Because they have based their leading towards peace on a knowledge of the nature of man; they have laid the foundations of brotherhood, in the spiritual nature of man; they have not built up gaudy structures, foundationless, upon the sand of sentimentalism or selfish interests. The laying of foundations may not strike, offhand, the world's imagination; but it is the first step towards building a stable palace that human beings can live in; it is more useful work, more beneficial, than conjuring up phantasmal magnificences in some cloud-cuckoo-town that the actual foot of man can never tread.

AN EXPLANATION

But first we must explain a little the nature and origin of the organization that is promoting this congress. The word Theosophy has been so misapplied, both in Scandinavia and abroad, by persons who do not in any way represent Theosophy or the Theosophical Movement, but who desire to claim credit for doing so, that serious misconceptions have arisen in the minds of the public. The Universal Brotherhood and Theosophical Society, under whose auspices this congress is being held, is the society which was founded by H. P. Blavatsky in 1875 under the name of the Theosophical Society; the modification of the title was adopted by unanimous decision of the members at a convention held in Chicago in February, 1898. On the death of the founder, William Q. Judge succeeded her as leader of the Society, and he in turn was succeeded, in 1896, by Katherine Tingley, the present Leader and Official Head.

The Organization which is promoting this congress is thus the original Society founded by Madame Blavatsky, and its principles and practice

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are identical with those promulgated by her. This is a matter which rests on an unassailable legal basis, with the official details of which it will not be necessary to trouble the reader here; suffice it to say that the published teachings and widely-known activities of the Organization fully vindicate its claim to be the sole representative of Theosophy.

STATEMENT NECESSARY

But why should such a statement be necessary? For the very good reason that there exist certain associations, formed by persons who by the action of the Society have been removed from its membership and are therefore no longer identified with the original Society. Although these people may use some of the teachings of H. P. Blavatsky, there are other teachings put forward by them which are not indorsed by the Universal Brotherhood and Theosophical Society and are repudiated by that Society. Their principles and practices are in many respects foreign, and even opposed, to those of Theosophy, as can easily be seen by comparison. Owing to their activities, the public has been misled into associating with the name of Theosophy various forms of 'psychism,' 'astralism,' and other faddisms, etc.; things abhorrent to it, for the teachings of Theosophy are entirely spiritual, moral and practical. It is necessary to lose no opportunity of correcting such false impressions; since Theosophy is a serious movement and claims the attention of all earnest and thoughtful people.

HOW TO END WAR

Now let us see how Theosophy has worked for peace, and what are its special claims as an effective — the effective worker for peace. War is only the outward manifestation of a condition in the minds and hearts of men. To stop war you must direct your efforts against human selfishness and arrogance, transmuting the force of these into something else and better. More blood has been shed, perhaps, in the name of religion than for any other cause; and we have seen that that cause is potent in our own day. Where is the help for it? "I am right, and you are wrong," say the religions; "I am the only right thing; you others are inferior, pernicious; you shall not inherit heaven." From that last, as we have seen too often, it is but a step to: "Neither shall you inherit earth."

Such an attitude fosters arrogance; war loses its moral evil for us when we are putting down the unbeliever or subduing the barbarian; it is even for their own good, we claim, that they should be put down and subdued. Now H. P. Blavatsky brought a new idea into the world — new to the age — though now, owing to the efforts of her and her Society, almost a

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commonplace. It is that all religions are divine, all founded on divine truth.

You do not need to convert any man to your own faith; the divine soul is within him, the divine light is somewhere behind his own creed; do but urge and help him to be a good Jew, Turk, infidel or heretic; and divest yourself of foolish ideas of your own superiority; and you have done something toward erasing from the world of causes the causes that lead to wars.

H. P. Blavatsky had traveled over the whole world; even a small acquaintance with her chief works, *Isis Unveiled*, *The Key to Theosophy*, and *The Secret Doctrine*, will convince one that she knew intimately and wonderfully the religions of the world; knew their deeper and inner parts; and that she was right in proclaiming their spiritual harmony and common origin. And with what force she proclaimed it!

DIVINITY OF THEM ALL

With what force she proclaimed the divinity at the heart of things! Men, nations, religions — do but get to the root and heart of them, and you shall find them splendid and shining things; you shall find that the evil in them is external, temporary, conquerable by will and effort; but that the good is the inmost truth of them, and shall endure. And it is to bring out, to uncover, to make active that good, to make the divine in us play and bear upon the outward world of things and circumstances, that we are here in the world; and perfection is the goal before us. Counsels of perfection, easy to give, you say? Yes, but it is precisely Theosophy that furnishes the link between the counsel and its carrying out in action.

The thing is a potent and living force; the whole agitation toward peace has sprung up since the grand and fathomless ideals of peace were proclaimed by Theosophy. You can obtain peace, of a kind, by conquering your neighbor, and loading him with chains, or so weakening and incapacitating him that nothing need be feared from him — for fifty years or so. You can obtain peace, of a kind, by piling on the armaments, you and your neighbor, till the world is afraid of war. You could obtain peace, again of a kind, if it were possible to iron out the principles of nationality, to reduce humanity to one dead and uninteresting level. But it is not possible to do that last; and as for the other kinds of peace, they are worse than war; they are unstable, unnatural, fraught with hatred and envy, arrogance and lust for revenge.

THEOSOPHY SHOWS WAY

But peace, radiant and flaming, how shall that be obtained? How

THEOSOPHY POINTS THE WAY TO A WORLD-WIDE PEACE

shall we come at the peace that can rouse the enthusiasm, the chivalry, the heroic delight of men, as war can rouse them more than war can rouse them? Theosophy shows the way.

Ever since man was man, perhaps, the passion of patriotism has been one of the surest sources and inspirations of noble actions and thoughts. Why? Because in the patria human intuition is able to perceive a certain shining of divine light; a star gleams down to us out of that which incites and exalts every noble element in our being. A mere sentimental reality? No, but just a glimpse of reality, says Theosophy. The soul of the nation is divine and divinely beautiful, as is the soul of the individual man; reach but your own soul; find but the reality within yourself, and you shall no longer be an affliction, through your greed or selfishness, to your brother. Flush and cleanse your daily consciousness with that bright and larger consciousness which is the deepest part of you, and you shall see then a kindred radiance shining out of the depths of the men whom before you hated or despised.

THEOSOPHY AIMS AT HEART

And so with nations. Theosophy aims at abolishing the divisions, not the differences. Find the heart, find the divine center of your nation; be a patriot to some purpose, as we say; to the high purpose of seeking and serving the divine soul in your nation, of working to lift the nation to the consciousness of that — and it shall have dawned in upon you that the others, too, are divine; different, but equally glorious; unlike, but in perfect harmony. Here is a chord of music; strike the several notes truly and fully and the new note that is not any one of them, but something else and more glorious is the result; but let one finger limp or go too lightly, or press over hard and violently when you strike the chord — and the new creation is not brought into being. We can learn, through this Theosophical knowledge of the divinity of man, to love the nations of earth as an artist loves his colors — the souls of his colors, that he sees flaming in his imagination, and can only approximate with the pigments on his palette.

INTERNATIONAL MOVEMENT

So the Theosophical Movement has been from the first a thoroughly and whole-heartedly international body. It does not believe in race superiority as a basic principle (although, of course, at any given period some race or races will be superior; some will be having their noontime

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and activity, others their calm evening, their first dawn, or their midnight and deep sleep).

At Point Loma, California, which has been the International Center of the Theosophical Movement since 1900, a large body of students has been gathered, men and women of all nationalities; and in the world-famed Râja-Yoga College there, there are also children and young people of all nationalities; and in the wonderful harmony and vigor of the life there, the high intellectual and artistic activity one sees the proof of the claim that in Theosophy is actually to be found a harmonizer of national divergences. For the students do not lose their nationality; you do not find there the colorless world-wise cosmopolite, who is also generally a cynic. You find patriots who are aware that their patriotism is divinely founded; and therefore that the patriotism of other nations is equally divinely founded.

The enthusiasm of the Theosophist for peace is as the enthusiasm of a Beethoven after some 'Ninth Symphony' that he is pursuing through the fields of consciousness, and that he will yet write down, and that shall be sounded broadcast for the ears of men. It is as the enthusiasm of some sixteenth-century navigator after glamorous El Dorados in the west; it is a positive, nay, a warriorlike and chivalrous ideal; it is that new undreamed of sources of inspiration may be uncovered; that all humanity may drink at the unpolluted fountain whence have flowed the waters of patriotism; waters that, though well-nigh always turbid and muddy a little when they have flowed down so far as into the range of our perceptions; always, well-nigh, mingled with baser matters — narrowness of vision, hatred of some other people and so forth — have yet been the potent inspiration of heroism and devotion. What will it be when all humanity may drink them pure? Waters? Nay, they will be for us the nectar of the gods, nourishing in us spiritual glory and immortality.

SUBLIME HARMONY

This is the spirit that Theosophy is potent to induce -- a heroic enthusiasm for humanity nation by nation; a knowledge and foretaste of the sublime harmony that Peace means. It is the spirit that Theosophy had actually brought into life at Point Loma and other Theosophical centers. As the influence of Theosophy grows, when it has become world-wide, so this spirit will become world-wide; and we shall pile up armaments of peace and good-will as now we pile up the armaments of war. Instead of hedging ourselves round with fortresses and dreadnaughts we shall spend ourselves in letting the light of our nation heart shine out on the

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world. In place of distrust and suspicion against our neighbors we shall call upon them for the light that they have.

But when all this is said, one has barely begun to state the reasons why Theosophy is the grand proto-champion of world peace. All conditions of the world are founded upon conditions in individual men. War is but the red flower whose roots are individual hatred and greed, ambition and selfishness. You must establish peace within the kingdom of yourself, if you are to be a worker for the peace of the world. We begin, in this age, with a false system of education; a system which educates, not for peace, but for war. What ideals are instilled into the minds of our children and youth? They must get on in the world, we tell them; they must win a way for themselves; we foster ambition, the desire for money, position and fame in them. Is it any wonder then that the nations show the marks of what we have instilled into the individuals?

GREATEST OF PEACEWORKERS

Katherine Tingley would have the right to be called the greatest of the world's peace workers, if she had done nothing more than establish the Râja-Yoga system of education, which is in vogue at the College at Point Loma, and which will be in vogue at the college she is shortly to establish at Visingsö. The name Râja-Yoga gives the keynote of this system: it means kingly union, union of all the faculties, spiritual, mental, moral and physical; the aim of the system is to unite and harmonize the whole nature of the child so that the result shall be a harmonious and perfect development. The wonderful success that has been attained does not need dwelling upon here; it is this success that has made the renown of the system and of the college at Point Loma. Suffice it to say that this kingly union is peace; this, on the plane of the individual, is what peace means on the plane of the nations and the world.

WHERE WAR-SEEDS FALL

While perfect care is given to physical and mental development, the body and intellect are looked upon as the instruments of the divine soul within; and the child is taught so to look upon them, and to stand as master to them. It is in the body and lower mind, not dominated by the divine part, that the seeds of war find their soil; it is there that greed, selfishness, enmity and ambition are to be found. But when, from the earliest years, the whole teaching has been directed to making the child realize that body and mind are his instruments, to keep clean and in perfect repair for the use of the soul — and that is as much as to say for

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the use of humanity — these fields so generally overrun with the war-weeds have been sown instead with the seeds of peace.

The individual has become at peace within himself. Before peace can be established throughout the world, the nations themselves must be healed of internal unrest and unpeace. Before that can be done the individuals that compose the nations must be at peace within themselves. The enemy is human passion, human selfishness. The Râja-Yoga system, Theosophy applied to education, goes straight for the root of the matter. It eradicates, shows the child how to eradicate, the selfishness within his own nature. Let this system grow; let it spread over the earth, and war will die a natural death, and we shall find that peace is altogether more interesting than war: calls for better courage, reaps a grander, more splendid glory; is nobler and more chivalrous; demands a more vigorous manhood, more alert devotion, and Theosophy, the missing link in the peace movement, the effective champion of peace, has taken the field and will conquer.




“THE streets of London today give no sign of anything but boundless prosperity, and it is the same wherever I go — Rome, Paris, Lucerne,” writes Mr. J. R. MacDonald, a well-known British writer. “Brazen-faced extravagance is everywhere. It gives one an uncanny feeling that some evil influence is playing with humanity — an influence with an artistic and dramatic sense that makes its victims engage in a great drama before ruin overwhelms them. The predominant note is life, self-indulgence, and gaiety — the bold style of fashion, the crowded promenade, the thronged theater, the Byzantine dance, the gorgeous feast; but mingled with the note of pagan indulgence is the *motif* upon which the drama is to end.

“The plentiful murders of crude, primitive sexual passion, the decline of honor and honesty in public life, and the abandonment of those sober influences of puritan rectitude in forming public opinion and taste, are preludes, hardly observable at the moment, of the tragedy of which the life and gaiety of today are, if they are to be pursued, but the opening scenes. People seem to have ceased to be aware of the sober pleasures of life, of its great duties, of its strengthening discipline; never was honest service and labor held in lower esteem or more grudgingly accepted; never was there such an anxiety to live unto one’s self.

“This is what has come of the war instead of those high moral purposes which some of our leading Christians told us to expect as the result of the nations murdering each other wholesale. The streets, our newspaper columns, smoking-room talk are all a call for activity to those who are still old-fashioned enough to respect purity of thought and conduct, decency and reserve in behavior, and stiff-lipped and straight-backed honesty in both public and private life.”

OUR DUTIES AND OUR RIGHTS

R. MACHELL.

F all the millions of people who are now suffering from the great war and its consequences, direct and indirect, how many are there who are doing anything to make the recurrence of war impossible? And how many more are there who believe that it is possible for them to change the fate of nations or the march of events? If they but realized their power and used it, the disaster that now seems so inevitable would not materialize, the tide of events would change its anticipated course, war would be avoided, and the mischief already accomplished would be neutralized. That may seem a rash thing to assert, and yet, if we look intelligently into the open mystery of life around and in each of us, we shall see that the possibility alluded to is no idle dream.

The cumulative effect of human thought and human will is an enormous power when set in motion by a pure motive. But that is not all. The causes that have brought the world to the verge of a disaster are not generally known: some of them are entirely unrecognised by the responsible majority — yes, the responsible majority, which includes the mass of mankind.

It is not generally recognised that war happens because the masses of civilized mankind believe that it is natural and inevitable. This pessimism is the raw material from which a public opinion is created favorable to war. Without that public opinion to support it and spread the disease, the war-fever would pass almost unnoticed; the inevitable would drop its mask of terror and be obedient to the people's will. The people have no will worth mentioning until it is created by some well disguised appeal to a familiar sentiment; and even then they do not dream that what is happening is their doing. Yes think of it a little, and you will see it must be so.

How many of the suffering millions have tried to hinder the inevitable catastrophe from reaching its present threatening proportions? How many, on the contrary, have let their minds dwell too long on life's miseries with the accompanying belief that all their woes are due to other people's wickedness; and so have generated a great flood of pent-up hatred and resentment that will eventually break its retaining wall and rush forth a devastating inundation? That flood of hate was gathered drop by drop, and each drop was harmless in itself, a little sense of injury, a little drop of bitterness squeezed out by pressure of some small

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injustice, some wrong, real or imaginary --- for most wrongs are really imaginary, and are the natural consequences born of imaginary rights.

What, you will ask: Are human rights imaginary?

You may be sure that rights which turn so easily to wrongs are privileges misunderstood. If all men realized their obligations as readily as their rights there would be fewer wrongs to quarrel over, fewer rights to be asserted.

Probably there has never been a war that has not been justified by the assertion of a right denied or by desire to revenge a wrong, which wrong consisted in the violation of a right that was itself a pure assumption.

If all the people understood that rights are obligations they would have fewer grievances. Unfortunately, the general idea seems to be that rights are a release from natural obligations, and that duty is no better than an arbitrary curtailment of (imagined) rights.

If rights exist they must depend upon human relationships. If all men are brothers, and humanity a mighty family, then each member might be said to have the duty to work for the welfare of the family, the right to serve humanity, and the right to share the common life. The extent and limit of these rights must be a matter of agreement. But unfortunately agreement on this point seems almost impossible. Why should it be?

Because rights have been based on personal desires, and not on an understanding of mutual obligations. Because individuals have thought of themselves as separate units, endowed with personal rights as against other individuals separately or collectively, and have forgotten that the assertion of a right should carry with it the obligation to allow to every other individual a similar claim of right.

But the very general conception of personal rights is not so well balanced and controlled by consideration for the rights of others; on the contrary it seems to bear with it a discharge from all such natural or moral obligations. So that the most common fact in social life is clash of personal rights, due to misconception, or disregard of the rights of others and their own individual obligations. The courts of law are occupied with little else than settlement of disputes of this kind, and the attempt to limit and define these so-called rights. Failing the courts, the jarring claims result in an appeal to force, and to the rule of 'might is right.'

The same thing on a larger scale produces war, which starts a series of retaliatory wars, that end only with the exhaustion of the combatants.

This is an old story, so old that many people think it must go on for ever. It will go on until we change the popular belief that war is necessary to establish right. To make this change we must begin at home, and 'clear up our own back yard.' We must stop brooding on our rights and

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meditate a little on our obligations. We must remember that we can have no rights but those that come to us as members of one family.

We must make Universal Brotherhood the first factor in the establishment of human rights; we must make that consideration the basis of our claims and of our obligations; and when that great fact of human brotherhood is well established in our minds we shall begin to understand that there are better ways to adjust conflicting claims than war: for we shall find in Universal Brotherhood a basis for rights that cannot clash — the clashes come when rights are separated from their natural accompaniment of obligations.

The right to share implies consideration for the rights of others; and a perception of the truth of Brotherhood involves a generous tolerance for the mistakes of those who have not yet learned the Law: in all of which war has no part to play.

A new age is dawning in which a new conception of man's rights will be accepted, and in which war will be abandoned as the most futile of follies.

ABOVE ALL NATIONS IS HUMANITY

H. A. FUSSELL



THE idea that force must ultimately settle all questions of right and wrong between nations would seem to be deeply ingrained in the minds of the majority of mankind. Such maxims, as 'Might makes right,' seem to favor this conclusion, as also the fact that war, which is the use of force in its direst form entailing enormous destruction of life and property as well as the most horrible suffering, physical and moral, has been universally resorted to for untold ages as the final arbiter in international conflicts.

Notwithstanding this blot of moral obliquity which stains the history of mankind, ideas of justice and humanity have never been entirely lacking, even if at times they have been overborne in the most ruthless manner by military aggression. A slowly increasing minority of the more spiritually advanced have constantly and consistently sought to minimize the horrors of war, if not to eliminate it altogether. Notable instances are: the Amphictyonic Council elected by the federated Greek nations to consider their common interests and to settle amicably whatever differences might arise between them, and "the Truce of God" in the Middle Ages, which forbade warfare "from the end of Thursday in each week to the beginning of Monday in the week ensuing."

"Three complete days in every week allowed such a considerable space for the passions of

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the antagonists to cool, and for the people to enjoy a respite from the calamities of war, as well as to take measures for their own security, that if the Truce of God had been strictly observed, it would have gone far towards putting an end to private wars."

Russell's *History of Modern Europe*, 1865

Happily 'private wars' ceased with the Middle Ages. Since then, while less frequent, war has become the monopoly of nations, each sovereign state being guided mainly by self-interest, seeking its own good, even at the expense of neighboring states. At the end of the sixteenth century, however, largely through the writings of Hugo Grotius, the conception of international law began to assume definite shape, and since then many of the greatest minds of all nations have endeavored, and still are endeavoring, to work out a practical scheme of international law which shall be binding upon all countries. All nations are to be considered as members of one great family, and as such must show mutual consideration and tolerance, and learn to subordinate purely national interests and advantages to the welfare of the whole of humanity. This is a step in the right direction, and it is to be hoped that just as the individual has, in civilized nations, become less warlike in disposition, more peaceable and inclined to settle all differences amicably, or, if not, in the properly constituted way, before a legal tribunal, so the greater unit, the state, may have opportunity, and be led, to do likewise; and perhaps, in course of time, nations will become as peace-loving, as just in their dealings with one another, as are now the highest examples of morality among the individuals composing these nations.

It is not intended, however, in the present article, to consider this desirable consummation from the political or economic points of view, but rather to emphasize certain basic facts which must be taken in account, if success is to be attained in this direction. Men readily acknowledged, even before the war, theoretically at least, that it was wrong to put the interests of a part before those of the whole, except perhaps where their own interests or those of their nation were concerned. That is the difficulty. In the moral sphere mere intellectual assent is not enough; what is required is "a change of heart," the putting into practice in one's own life, and in the life of the community, of what is otherwise mere 'head-learning.' "Moral platitudes," you object, "are worse than useless." Our statesmen and financiers, however, are not of your opinion; and besides, moral platitudes are, more often than not, vital truths, which have become hackneyed through being talked about instead of practised. On February 7 of this year the Vice-President of the United States, Calvin Coolidge, speaking at a dinner given by the Prudential Insurance Company of New York, said: "In a change of heart, and not in a change of treaties or constitutions or laws, will be found the ultimate remedy for

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the nation's difficulties." And we may add: with the change of heart, any needed changes in the treaties and laws would follow as a matter of course. Frank A. Vanderlip, formerly President of the National City Bank of New York, who knows European conditions at first hand better, perhaps, than anyone else, speaking at San Diego on February 11, said:

"This is a terrible peace. The reconstruction of Europe anticipated by hopeful minds has not materialized. Conditions are so serious at this time that on every side is heard talk of the collapse of civilization. . . . In the period since the armistice no progress has been made toward better relations of the various peoples of Europe. . . . The cure is spiritual. I am convinced of that. Spiritual regeneration and the development of good-will among the European nations is the only remedy."

The fact of the matter is that a moral change is necessary before any political or social or economic reform can be successful. The individual conscience must be aroused before it is possible to stir the national conscience. As H. P. Blavatsky says in *The Key to Theosophy*:

"To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles*. Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy based on human, social, or political selfishness, will disappear of itself."

And she says further, we wrong humanity

"whenever there is the slightest invasion of another's right, be that other a man or a nation, when there is any failure to show him the same justice, kindness, consideration, or mercy which we desire for ourselves."

Above all nations is Humanity. But the nations of the Old World are deadlocked, they are vainly endeavoring to find their way out of an *impasse*, the result of much wrong thought and wrong action in the past. Only action, immediate action, on the lines indicated in the words just quoted, can save a large portion of mankind from complete mental obscuration, and prevent moral and spiritual values from perishing in the clash of material interests, the result of national selfishness gone mad. Undue attention to material interests will never bring about human solidarity, much less Universal Brotherhood which rests on a recognition of the essential Divinity of man. To quote H. P. Blavatsky again:

"The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man . . . once proved and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good-will."


Within us and around us are great reconstructive ideas seeking expression in life, the world is full of them; they are but waiting for the awakening of the Divine Will in man, for then he will seize them, make them his own by living them, and embody them in the great Society of Nations which is destined to rise on the ruins of the old. And the means —

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find them empty; divine compassion dwells there, and if he will but resort to it in meditation, he will return to the sad realities of earthly life with the resolution and the strength necessary to recreate the world and make it the expression of the divine side of his nature. The sacrifice of material goods and advantages which such an effort might entail in the beginning would be amply repaid by the greater general productivity that would ensue, and he would have the abiding satisfaction that he is fulfilling his destiny. Words would fail to describe what might not be accomplished if the noblest minds of all nations, realizing their responsibility for their less advanced brothers, would but band themselves together to work for the realization of the grand ideals contained in the words Universal Brotherhood, Permanent Peace. These are the brightest stars in the spiritual firmament; man will become divine, and the Earth a Paradise.

DUTIES AND RIGHTS

RALPH LANESDALE

S it not strange that there should be so much misunderstanding of the fundamental principles of Universal Brotherhood? To many people the word 'brotherhood' is as disturbing as a red rag to a bull, and equally attractive. Why is this so?

That the idea should seem to some minds too vague for practical acceptance one might concede; that it should seem too broad a truism to be of use in solving social problems, might be expected. But why should it stir up such feeling? One can quite easily conceive that vegetarianism might irritate a butcher, or that kindness to animals might appear foolish to a vivisector, but why should brotherhood have come to be so misunderstood?

There would seem to be a deeper cause for the kind of opposition met by advocates of Universal Brotherhood, and it is due, I think, to an instinctive dread of 'personal annihilation': for the great mass of men and women is fiercely and passionately individualized, or rather personalized.

The basis of society to many minds is not the common weal, the general good; but rather an agreement to respect the rights of individuals as against one another and the state (or the community). And as these personal 'rights' can have no other basis than individual desires and the power to indulge them, this social state is one of war.

In this there can be no *Universal* Brotherhood. Peace has no other basis than Universal Brotherhood. In such a state there could be no such

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thing as war. War would appear in its true character of organized insanity.

All this appears strange to the ordinary unthinking person, who believes that his personality is eternally separate and distinct from all the rest, and that it has rights, vague and undefinable perhaps, but inherent in the natural order of the universe, or else established by divine decree. Moreover, he or she is satisfied that this entirely separate and distinct personality, endowed with rights as well as with legitimate desires, is not encumbered with any obligations except such as are forced upon it by the will of the majority. Public opinion is the name generally given to this great authority, and its decrees are dignified with the name of duty. Thus in their scheme of life the basis of duty is superior force. A thinking man must see the fallacy of such a theory of life whose only natural solution is a state of war, which is in practice organized destruction.

The lower mind of man may entertain unreasonable theories that seem to fit in with the chaotic order of society upon this earth, but which are profoundly unsatisfying to the heart as well as to the aspirations of the higher mind.

Katherine Tingley has said: "Unbrotherliness is the insanity of the age," and all these social states, arising from the association of persons seeking to assert their rights and to escape obligatory duties, are symptoms of the great insanity in constant conflict with the call of Nature and the appeal of Spiritual Teachers, who cry: "Love one another!" "Peace to all beings!" "Man know thyself!" "The kingdom of heaven is within you."

How can such teachings be acceptable to individuals wholly concerned in making good their personal rights?

Peace is *not* mere cessation of military operations. Peace is the renunciation of selfishness. Peace is the balance of the mind. All rights are duties. Duty is that which is due; it is the fitness of things. It is harmony. In harmony each separate note has duties to all other notes; those duties are its rights, inherent in the scheme of things.

The healing of the sickness of the world can only come when men return to their allegiance, and bow their personal pride in recognition of their greater privilege, as individual members of a mighty family — a Universal Brotherhood.

In Universal Brotherhood each individual must find his proper place, and sound his own note rightly, according to the rhythmic beating of the cosmic heart, whose pulse supplies the life-blood of the Universe.

The right of each particular atom is to fill its proper place in the great harmony of life; it is the privilege of each to feel the Universal heart-beat vibrate in the individual heart, and thus to know itself in essence divine.

WAR VERSUS PEACE FROM A YOUNG MAN'S POINT OF VIEW

LARS EEK



WAR or PEACE! Destruction or Construction! How could there ever be a choice between the two? It is true, it does take a few years of independent thinking for a young man to be rid of the notions and ideas that he has been drinking in with his mother's milk so to speak, and been fed on in his history-books in school and in the fiction from the libraries for children that he has had access to, but once he starts thinking for himself, once he has confronted the great problems of life as they present themselves today for young and old, how could there be a choice between peace and war? Once he has seen with his own eyes the awful results of man's unbrotherliness to man, once he has seen and spoken to a few of the blind, crippled, demented specimens of humanity that were sent home to their loved ones as incapable of further helping in causing similar woes unto unknown so-called enemies, once he has seen the wives and daughters of his country's defenders reduced to walking the streets in a last desperate effort to support themselves or their children, Oh! how could there possibly be a choice between war and peace!

But aside from the brutality and inhumanity of the thing there is a point there which must strike especially a young man very forcefully. Let us imagine that the young man in question has had a touch of the more beautiful side of life, let us say that he has had his eyes open for the great magic of nature, the great forests, the mountains, the sea, the birds, the silent stars of the heavens; let us imagine that he has enjoyed the drama, the poetry, the art, the music of the Mozarts and Beethovens; and again let us think that he is married and has found happiness with his wife, perhaps has a child: — is there any one who would believe that such a young man would not think that there is more of creative life and beauty, more of justice and truth, and more sanity in one moment of home-life, or in one moment together with the art and thought of the human soul, or together with the sublime majesty of nature, than in a hundred thousand years of war and bloodshed? What right do we have to destroy the magnificent temples that we call our bodies? Are they not the temples of the soul? Are we to discredit the collected testimony of the ancient sages and philosophers that we are all brothers and that we should love one another, and care for one another as real brothers do?

It has struck me many a time as one of the strange contradictions in

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human life today that in many countries the law permits capital punishment for murder, but when the whole nation decides that it is time to take up arms and kill off some hundred thousands of fellow-men because opinions differ on some question of social, political, financial, or religious character, then this act is sanctified by the name of war and carried on with every power that the nation can dispose of, with the aid of the whole scientific and material apparatus that the nation controls. And this time if some man were to think that he ought to refuse to kill, then the law condemns him to be shot!

And again, how often have I not thought of the tremendous efforts that the peoples make to equip themselves in order to be able to save the wrecks that have not been entirely killed during the fighting. Hundreds of millions and billions have been spent in money, and the noble impulses of the human heart have showed to great advantage in this struggle against death and the effects of war on the human system. On the one hand, war, with every effort to kill and destroy as much and as many as possible; and on the other hand, a compassionate and loving endeavor to heal the wounds and soothe the minds of the weary soldiers: such is the picture! Which is right of the two? The one who kills, or the one who builds up? They are both of them doing their duty. The one obeys the ice-cold, terrible law that bids you to kill; the other follows the promptings of his heart to help and serve the suffering invalids. But what a picture! What incredible insanity!

Let us open a modern history-book for use in the schools in any country in this strange world of ours. Page after page of wars and peace-treaties; wars and peace-treaties! It seems as if at almost any time during the last few thousand years humanity has been quite ready to hazard the fruits of age-long civilizations but for the gain of territory, or the gain of wealth or power. And yet if we stop to think just for a moment we must realize that it could never have been the intention of the divine powers that govern the destiny of the race that we should be eternally fighting each other and destroying each other and our works. In every sacred book from every land and clime we find the same solemn and earnest injunction: Love ye one another!

And when I turn to the biographies of the great men of all ages I shall invariably find that they all denounce war and laud peace. Even the greatest soldier of all time, the Emperor Napoleon, turns shuddering from the hideous sight of the battle-field, and says to his marshals: War is the profession of barbarians!

The only constructive things that were ever achieved by men were done so during the short intervals of peace that have reigned from time to time. During the short period of thirty years that Pericles governed

WAR VS. PEACE FROM A YOUNG MAN'S POINT OF VIEW

Athens more things were accomplished along lines of art, science, and philosophic thought than has later been accomplished during many long years in all the countries of Europe. It is only, however, when we turn to the monuments of the dim past of Egypt, India, and ancient America, that we fully understand what can be achieved by nations living in peace and trying to express their ideals and aspirations in their pyramids, their sphinxes, their temples, and their great cities. By living more in harmony with the divine laws, by doing homage to those who were heroes in self-conquest and thereby had attained a purity of mind, a keenness of intellect, a power of intuition that wrought marvels never since equaled of art and scientific skill, by all that, the ancients proved themselves to be a superior type of humanity, and erected at the same time everlasting monuments to the glory of peace, its industry and prosperity.

While speaking of the old people and contemplating their achievements one realizes perhaps more than ever the splendid possibilities that lie latent within the human race. Let us soar in imagination for a moment. Let us imagine that we could have a few hundred years of universal peace. All the nations would engage in peaceful efforts. All the gold that now goes to the upkeep of large armaments would be used for the beautification and improvement of the condition of the people. All the endeavor, all the energy of the best minds of the age would go to the solution of the great national and international problems along lines of least resistance and with a constant eye to the needs of humanity in general. Intolerance, greed, selfishness, would have to give place to brotherliness, sane reasoning, and a desire to elevate and lift the thought-life of the nations so that they could see the sun and know that life is truly joy! And all this is possible, it was done ages ago; why could it not be done again? Why should we stultify the possibilities of the soul?

Again I say, how could one hesitate when choosing between war and peace? In the one case the weaker side of human nature is triumphing, and the dark forces, the progeny of our impure and selfish thoughts, ride across the hearts of men spreading destruction and turning the wheel of progress back, plunging humanity into unspeakable depths of woe and suffering. And in the other case when there is Peace there is at least the possibility of doing something for the welfare of the race. And if we could establish permanent Peace there would be no end simply of the promise and the possibilities ahead. I believe that the whole of nature would respond if the peoples left the war-path forever and bent all their energies to constructive work. The sunsets would seem more beautiful, the birds would sing more stirringly, a song would rise from the very heart of nature, a jubilant hymn to the Spiritual Source of Life and Light that guides and protects the universe. And the wonderful part of it all

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is that it is no vague dream, no Utopia; it is a living reality the moment we say our "Be it so!"

Let us then call on the best within us; let us henceforth not rest in thought and action till we have achieved permanent Peace. Let us remember that we are the Creators of our Destiny in degree of our knowledge and our will, and that we thus have the power to change our lives and transform this world so that it will be indeed a Kingdom of Heaven. And let us kindle in our hearts first the fires of Universal Brotherhood that they may spread from mountain-top to mountain-top like the flush and dawn of the sunrise and inspire the peoples with a great hope and a great longing that war may forever be stamped out from our lands, and Peace may forever reign between the nations and within them. Be it so!



"PEACE implies reconciliation; and, where there has been a material dispute, reconciliation does in a manner always imply concession on the one part or on the other. In this state of things I make no difficulty in affirming that the proposal ought to originate from us. Great and acknowledged force is not impaired, either in effect or in opinion, by an unwillingness to exert itself. The superior power may offer peace with honor and with safety. Such an offer from such a power will be attributed to magnanimity. But the concessions of the weak are the concessions of fear. When such a one is disarmed, he is wholly at the mercy of his superior; and he loses for ever that time and those chances, which, as they happen to all men, are the strength and resources of all inferior power."

"THE use of force alone is but temporary. It may subdue for a moment; but it does not remove the necessity of subduing again; and a nation is not governed, which is perpetually to be conquered. . . . Terror is not always the effect of force; and an armament is not a victory. If you do not succeed, you are without resource; for, conciliation failing, force remains; but, force failing, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness; but they can never be begged as alms by an impoverished and defeated violence."

"REFINED policy ever has been the parent of confusion; and ever will be so, as long as the world endures. Plain good intention, which is as easily discovered at the first view, as fraud is surely detected at last, is, let me say, of no mean force in the government of mankind. Genuine simplicity of heart is a healing and cementing principle."

"MAGNANIMITY in politics is not seldom the truest wisdom; and a great empire and little minds go ill together."— EDMUND BURKE on 'Conciliation with America'— in the English House of Commons, March 22, 1775

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THE MESSAGE OF EASTER — THE GREAT AWAKENING

MARJORIE M. TYBERG

LOOKING around us today at the men and women, and even the boys and girls we meet, seeing faces well-tended but hardening so early in selfish lines, some sodden with sorrow or vice, others contented enough looking, but revealing utter oblivion of all but externals, bright-eyed, but vigilant only for what is called the 'main chance,' with only a few here and there pathetically eager for the higher things which as yet they have not found -- seeing all this one longs to proclaim to each the message of Easter. In words it would be: In every one of you is a pure and radiant being who knows his oneness with every other being, who shares the Divine Intelligence behind the plan of the whole of life, who is aware of the purpose of it all, and knows well the part man has to play in it all, who waits and waits and silently watches for you to seek and find this inner starry Self by breaking through the sheaths of ignorance and selfishness which false ideas and failure have wound all about it. When, by aspiration and strong effort, you do tear away these dark cloakings of the inward light, just as surely as the trees burst into bud and leaf, and the plants into bloom, just as surely as is enacted the yearly mystery of the inner and hidden becoming the outer and manifest, so surely can the radiant self in you begin to express in your life the divinity which is its nature. Then you can begin to see the radiant self in others, you can begin to feel your oneness with them, you can feel their strength and your own, and can move onward with them in a life of union, of will, of noble united purpose. This is the meaning of the risen Christ. The resurrection is the awakening of your inner starry self. For man, endowed as he is with a spark of divine creative intelligence, spiritual birth is ever a possibility. This is the message of Easter.

In Christian countries the conception of Easter is that which was established on the basis of the Jewish festival which the people had been in the habit of observing before the coming of the Nazarene. Then, later the Christians, like all other human beings, realized the necessity of commemorating events and ideas sacred to them, and in continuing to celebrate the old festival added to the existing elements the idea of the resurrection of Christ. In almost every country of the world we find the custom of exchanging colored eggs as a symbol of the springtime awakening, so there is nothing essentially Christian in this. The very word Easter is derived from *Ostara* the Scandinavian goddess of spring, and among the Norsemen "the eggs of Ostara" was the name given to these

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symbols of rebirth which were always used at the spring festival. In Egypt a deep significance was attached to the egg as a symbol. It was hung in Egyptian temples and was regarded as the emblem not only of the birth and rebirth of a human being or of a savior of mankind, but also of the awakening of the cosmos itself after a period of pralaya. Here we glimpse at once the wider outlook of the ancients.

The ancients — how much more they are coming to mean to us every day! To begin with, to preserve any balance in our views of life as a whole, we are compelled to give more attention to antiquity than we used to because we are at last finding out what a vast deal of antiquity there has been. H. P. Blavatsky threw a bombshell at all modern conceptions of chronology when she stated in her book, *The Secret Doctrine*, published in 1888, that man in his present physical form (more or less) has lived on earth for 18,000,000 years; but now some scientists make it 30,000,000 years. As H. P. Blavatsky had access to unbroken records of the history of mankind accessible only to Teachers like herself, let us keep to her more conservative estimate of 18,000,000 years, and reflect that for many, many, hundreds of thousands of years, human beings have beheld the pageant of Nature, have watched the yearly renewal at least in some part of the globe, have seen the very face of the earth change at times, and have escaped from sinking continents to begin a new upward cycle of progress in lands where they founded the mighty civilizations of which we now study the ruins. These ancient peoples have been found to have been great astronomers, great chronologists; in the case of the Mayas, for instance, they had recorded observations extending over a period of a million years, and had received from peoples earlier than themselves records covering even vaster periods. Is it conceivable that these people who were so familiar with the great movements of the spheres, and whose buildings reveal intimate knowledge of the very things which have been rediscovered only comparatively recently if at all by moderns, is it conceivable that people with such grand conceptions, when *they* celebrated the awakening of the mystic Mother Nature in the springtime, had no deeper realization of the meaning of it all, had no more knowledge of the relation of Man to God, knew no more of the connexion between the cosmic order and the moral order than men and women have today, when, with stately ritual, but so very often with empty, restless hearts, they celebrate the risen Christ?

The answer to the query exonerates the ancients, and adds a new meaning, a new hope, to the festival of renewal at Easter. The ancients *did* know that man is the microcosm of the macrocosm, a picture in little of the life of the whole universe, and that his evolution, physical, mental, and spiritual, was indissolubly connected with that of the world from the

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very beginning. They had divine teachers who instructed them in the arts, including the art of living on earth; and in these ancient days the whole science of symbolism was established and became the means of recording, for the benefit of all later human races, and in a simple and imperishable form, the great truths concerning man and his destiny. Profound study of the Wisdom-Religion shows these symbols to have a much deeper meaning and a much more intimate bearing upon human life than modern scholars, with their limited knowledge and outlook, are at first ready to accept. This spiritual science, this basic universal religion, revealed during the celebration of the Mysteries of antiquity, gave to man so keen a realization of his unity with nature and divinity that every act of devotion was invested with a sacredness and a power to evoke the light within him, that it made possible a constant self-renewal in the consecration of life to the highest purpose. With the ancient Wisdom-Religion and the records of these ancient sacred days restored to us by H. P. Blavatsky, and guarded and kept pure by her successors, William Q. Judge, and Katherine Tingley, *we* may hope also for the resurrection of the ancient spirit of devotion that will fill empty hearts and bring into our lives a new sweet co-operation with our fellow-men and with all the beautiful world of nature, where the law lies written for us to learn.

Through all the centuries when the truth has been hidden from man's view because of cyclic conditions attending his evolution, Nature has never failed to spread before him the Easter message, which the ancients knew well but which Christian nations forgot - the message of rebirth, the teaching that though there *is* withdrawal, there is an inner source from which life proceeds to manifest when the hour of awakening is at hand. Trees stretch bare arms to the wintry blasts, hillsides bear only withered stems, but time brings the miracle of renewal, and from the very boughs and banks where they fell asleep, a million million buds and flowers whisper to any listening ear, "We have returned; why not you?" Children, I believe, have heard these friendly voices, and frequently take it for granted that when they come to us they are returning to earth-life. Poets, too, have intuitively felt that Nature has been trying to charm us into guessing the secret, which now echoes round the whole world owing to the efforts of the Theosophical Teachers.

Even when we were unable to learn from Nature the idea of rebirth, what wonderful consolation she has afforded us! It is interesting to see how Theosophy explains this. In nature we see an unfolding of the inner life in harmony with universal law, a revelation of the beauty and rhythm, the color and number, underlying all manifestation, and all with the absence of the conflict that the presence of individual consciousness at once introduces in the human kingdom. We are compelled to recognise

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that there is nature and there is *human* nature. Man, if he would manifest harmony with the laws of life, must use his intelligence and his will to bring all the elements of his being into accord with those laws. It is at once our glory and our pain that we are dual, and to be fully human we must do consciously, with full intent and purpose, with entire control of the congeries of forces which we synthesize, what Nature, as far as she goes, does in a sweet unself-conscious harmony with the Great Plan. Herein consists the repose and the charm which draw human kind to seek the bosom of Nature for consolation.

Any element of strife that does exist in Nature is I believe a reflexion from the human kingdom, and indicates the use man has made at times of his position in the scale of evolution. Man can never escape his responsibility as the possessor of potentially divine intelligence. He can never evolve like Nature, without self-conscious, self-directed effort, but he can win an added joy in the beauty and harmony of the other kingdom as his self-conquest gives him the key to more and more of her mystic realms. There are many magic workshops just around the corner from ordinary human ken, full of charm and soothing, with ever a wondrous gift ready for a divinely human being who loves to serve his kind.

Resurrection, then, for mind-endowed man, is something more than resurrection in Nature. Different agencies are at work. Conscious intelligence has entered into it. True, man also returns to earth where he fell asleep at the end of his last incarnation. While his soul rests, seeds of thought and action sowed by him are stored on unseen planes and when he is reborn these hasten to shape his character, his circumstances, in the new life, just as the form and color of a flower are drawn from unseen storehouses of Nature. It is not the human destiny to go on indefinitely reaping and sowing in irresponsibility. Man, to be true to himself, must learn to center his consciousness in the higher creative part of himself and gradually bring all the rest into harmony with it. When he does accept the responsibility and strive to enter the upward path, he has first of all to find the hidden self within whose divine potencies he must awaken into conscious activity, if he will win in his great venture.

Here again we may turn to the ancients and find much that we have forgotten. In the Theosophical devotional books, *The Voice of the Silence*, *Light on the Path*, *The Bhagavad-Gîtâ*, taken from the old Wisdom-Religion, we find the science of awakening the inner divine self. We learn from these books that no effort, not the smallest, to evoke this Self is wasted, and that as the path pointed out is followed this inner self becomes a Warrior who fights our battles for us, and is as a star guiding our footsteps along the way of attainment.

How deep within us must this glorious Self be hidden, when so few

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human lives reveal its radiance! But it is there, and waits, a Silent Watcher, holding for us all the godlike power ready to spring into activity if only we will tear aside the wrappings which the desires of the body and the image-making of the lower mind have wound so closely about it. Courage and strength are needed to break through to our real selves, to bear the suffering caused by the tearing off of these dark sheaths. Mother Nature has here, as ever, a message to offer us. Where the keen frost bites, and the earth is in throes to bring forth the glories of spring, there the thrill of the yearly renewal has a deeper pulse, the fragrance of the flowers, the tang of the wild herbs on the breeze, are of a quality unknown where rebirth comes effortless.

And in what countless ways does Nature teach us the virtue of quiet work, of "toil unsevered from tranquility"? What vast periods of silent undemanding labor have been needed to bring even the rocks beneath our feet to their present height and firmness! Patience here, "patience sweet that nought can ruffle," is the message to the striving soul. And many have, more or less consciously, heeded the admonition. Can you look upon a brave and uncomplaining man or woman, bearing heavy physical infirmities, wearing out the result of past mistakes, winning little victories over the relics of old hideous habits, or cheerfully performing a round of toilsome tasks, thankless but still persevering, seemingly in utterly unenviable and discouraging circumstances but "keeping on keeping on"—can you look on such a one without feeling like exclaiming: "Dear Soul, the brightness of your radiant self is wearing through the dark; a day of resurrection is at hand for you." And can you imagine what it would mean to all those passing through such experiences—or other experiences, like life-imprisonment, for instance—to *know* of the Self within, to know of the teaching of rebirth, of the opportunities awaiting them in the future to redeem the past and to learn to use the divine powers of the Self to help others who have fallen by the wayside? This knowledge is available at present. The Theosophical Leaders, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, have devoted their lives to spreading it over the world. Why can there not be a world-wide awakening?

This brings us to the consideration of the Theosophical teaching of cycles. From the great universe itself to the tiniest part of it, everything on every plane of consciousness has a cyclic development. There is an outpouring of energy from an inner source, a rising tide of growth and expansion, followed by an ebbing of the force liberated. When the tide rises again, it carries evolution a step higher than last time, and so on in spiral course. Individuals and nations and races have their cycles and it may happen that many individuals are entering upon a period of liberated energy at the same time. If then they can move forward with the rising

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tide, in unity and with some purpose favorable to their higher development, a great advance can be made, a wider and deeper consciousness can be reached by the individuals. When at some future time they again awaken to a call to press forward, they move with the impetus gained by the past effort and from the vantage-point won before. It is now one race, now another, that is moving with a rising tide, or sinking with the ebb. Man's opportunity is every moment to be doing his utmost to reach the point possible for him to attain in any cycle. He cannot stand still. To falter is to lose ground and to have to make tremendous efforts to retrieve lost opportunities of moving forward with the onward current.

At the end of the nineteenth century, several large cycles affecting the development of large portions of humanity, came to an end. This meant that new cycles opened, with new energies freed for man to avail himself of, new opportunities, new responsibilities, a great awakening of much that had slept for thousands of years. This was known to the Theosophical Teachers, and they worked with untiring zeal to prepare as many as possible to enter upon the new cycle understandingly and help to carry humanity onward to the highest point possible.

It is a picture that appeals to the imagination. A wide-eyed, lion-hearted, Russian woman, whom once having known no one ever forgot, spending her youth wandering over the earth in all kinds of out-of-the-way, half-hidden places, seeking ancient sacred spots where echoes of the Wisdom-Religion still lingered, finding teachings and Teachers where few if any but herself knew that they existed, devoting her life to making ready for the new cycle. We see her in America after many years, preparing to form an organization, and finding another who at once understood her purposes and became her chief helper in her undertaking. Then H. P. Blavatsky and William Q. Judge worked together to spread the Theosophical teachings everywhere they could,— speaking, writing, publishing, organizing students and members in groups and lodges. The third Leader, Katherine Tingley, was found by Mr. Judge, actively at work among the most needy and discouraged. These three great ones were found in place at the beginning of the new time and the keynote for the advance movement was struck by them and is still resounding through the world.

Here and there, in many different countries were men and women whose attitude towards life was one of search, who without knowing that a great cycle had come to an end felt that in their lives there *was* an end of certain things and no beginning of anything to take their place in sight. They did not realize then what the study of Theosophy has since made clear to them, namely, that some individual cycle of theirs coincided

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in its close with the end of the great cycles and that a wonderful new time was at hand. When the Theosophical Teachers sent forth the clarion-call, when Theosophy and Universal Brotherhood, Karma, Reincarnation, and the Divinity of Man, came to their ears, there came flocking into the organization founded by H. P. Blavatsky men and women belonging to many different nations, who learned there the significance of her life, her teachings, her work handed on to successor after successor, at this time of awakening. They found in the work of this organization the chance to learn how to serve humanity in the way their hearts had longed to serve; and in the application of Theosophical teachings to every department of life by the Leaders, they continue to find the fulfilment and expansion beyond their utmost hopes of all that has been a benefit and an inspiration to the human race.

Experience in the Theosophical Movement and with the Theosophical Teachers leads one to recognise also the action of a beneficent higher law guiding the destinies of all human beings. When the desire stirs in a human heart — yours or mine or any other's — to serve mankind, to make the individual life count for the welfare of the whole, to become a conscious helper, to know the Law, to follow it, the Torch of Wisdom is borne past you where you stand. You may then, if you will, renew the ancient festival, and awaken new fires in your own being. True, this flaming torch, at times, causes us to recede. We dread its light. William Q. Judge has told us that at times we come to a point in spiritual development where long ago in some past life we failed. The recurrence of this cycle brings the temptation to succumb again to the influence that once before dragged us back.

“The path that leadeth is lighted by one fire,— the light of daring burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale — and that alone can guide. For as the lingering sunbeam that on the top of some tall mountain shines is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart and root thy feet in terror to the spot.”

So says *The Voice of the Silence*. Why, one feels like asking, should not old daring from the past come to our aid when old fears assail us? *It will* if only we challenge it. No one but ourselves can sound the depths of our natures and draw forth the resources that lie there unused. The Great Helpers bring to mankind the truth, proclaim it at the moment when its power to awaken is at its height, as at the opening of a cycle; but human effort along higher lines must be self-directed — consciousness of the divinity within comes in no other way. It is the failure to accept this responsibility that prevents a wider response to the efforts of the Elder Brothers of humanity. Madame Tingley has said:

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“The Spirit of the Christos cannot be reborn in the hearts of humanity before being reborn in the hearts of every man and every woman as individuals.”

And H. P. Blavatsky has said:

“For Christ — the true esoteric SAVIOR — *is no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the ‘sepulcher’ of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*.”

The significance of the opening years of a cycle is brought home to us in many ways. Few fail to recognise that the influences brought to bear upon a child in its earliest years, when its faculties are unfolding, and it is first coming into relation with the outer world, are all-important in determining its character and possibilities of attainment in life. There is a something, which if given recognition and appealed to in these years of infancy, tends to grow strong before the bodily desires have a chance to outstrip it, a something that makes for balance and self-knowledge and self-control. At the gates of birth the Higher Self lingers and sheds its light upon the newly-born. But how few think of this or look for it? And what can a new-born babe do to hold the light there? Is it not a tragedy that on awakening into the world a child, as a rule, has absolutely no one to recognise it as a pilgrim-soul; finds, only too often no preparation for its coming except as a body that will require food and raiment? Who can wonder if the light fades and the child becomes just what every one seems to expect it to be — a being in need of physical care. Time indeed for a new system of education such as that instituted by Katherine Tingley, in which the child is regarded as a Soul, whose divine nature is challenged and encouraged to take command of the faculties as they unfold.

Not only at the dawn of a lifetime, however, but every morning of our lives, we may draw near to this innermost Self of ours. At night we lay our bodies down to sleep, but where are *we*? We say we awaken in the morning, but whence come we when we open our eyes upon a world that sometimes looks quite unfamiliar for the first few moments on waking? It is the Theosophical teaching that the Higher Self of man is free during sleep, and goes to its own plane of being, where it is refreshed and fortified for another day of effort in reclaiming the lower nature. Can you not believe that at the time of its return, when we are about to waken, there is a moment when the door is left ajar, and some light may pass from the inner radiant being to the waking workaday self, and that, at that moment, we may, if we will, catch strength and inspiration for all the duties the day brings to us? Why cannot every morning bring us a heartening glimpse of the Great Awakening that will one day reveal our inner radiant Self?

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER



AN attentive examination of the preceding study (THEOSOPHICAL PATH, March 1923) should have shown a fairly clear picture of the 'personal self,' its place, significance, functions, and its importance as an instrument of the Higher Self, centered in which is the Ego. We have seen how the semi-automatic lower centers together form, as it were, the lower self of man, and that the 'I'-consciousness which appears sometimes independently in one or the other center, is the reflexion produced by the mere presence of the Ego, in whom alone the unity of life will eventually be realized.

If we aspire after ever possessing ourselves with certainty of the fruits of our age-long travail, by means of which we have built up the lower centers, we must unify the three centers in the Ego, by an expansion of consciousness from the higher centers to the lower, and the development of the lower to adjust themselves to the higher centers. This requires a new perspective of our personal acts which are generally prompted by desire, and, according to the laws of Nature, bind the actor by attachment to their results. This is true of evil acts and of acts of virtue also. On this head the ancient Vedic scriptures declare that the mastery over Karma or action lies in the knowledge of spiritual philosophy, which has its beginning in the knowledge of the philosophy of action. Man is constrained to act constantly, whether he wills it or not. By action the universe is formed and sustained. Karma is the Law of Action, keeping the wheel of cause and effect in motion; Karma being for ever joined to action like the seed and the tree.

THE PHILOSOPHY OF ACTION

"Let not the fruit of thy work be thy motive, nor take refuge in abstinence from works."

The human entity is impelled to act, not only by an irresistible urge from within, but also by the influence of its contact with forces, substances, and objects from without. We navigate in an ocean of incessant change, in obedience to an everlasting impulse whose laws are inviolable, and whose mandates must be obeyed, whether we will or not. Actions, like forces directed against a hard rigid mass, are soon expended by the friction set up in the resisting mass. Perhaps we have a notion that a personal thought or act is also expended or dissipated almost at the

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moment of its projection. This is not the case, because we invest such a thought or act, through our will, with a force having a special object in view. The mind is attached thereby to this object by reason of the desire that set this force in motion, and colored it with an appeal towards a supposed result that is expected to arise therefrom. This amounts to assuming our ability to direct the course of the act, although this may be done unconsciously. Had there not been a personal element in the thought or act, and had it not been influenced by a notion that it should accomplish certain results for us, it would have taken a course affecting us but little, if at all, on the return wave of its natural but unavoidable reaction.

Every active thought must be recognised as a force thrown out into space, inhering in some substance. The moment it is conceived, it projects itself from the person and unites with forces and substances to which it is attracted by affinity, associates with them and is carried to such limits of space as its measure of force demands. According to its nature this energy may expend itself in simple reaction, like the ripples caused by the falling of a stone into a pond, returning soon to a state of tranquillity; or it may combine with one or more of the semi-conscious elemental forces that are akin to it, which will sooner or later cause the force to react on the projector of the thought with exact compensating power. This suggests a partial explanation of the effects of thoughts projected with intent to help or harm other persons, and of the danger it involves in either case at the hands of ignorant dabblers, who merely count upon the action alone, and not on the complex combinations formed by the mixed motives of the thoughts emanating from an indiscriminating operator.

It is quite another thing if an impersonal thought or act is initiated by a pure person for an altruistic motive. This does not bind the actor to the same extent by its reactions.

A personal thought of any kind, having material desire as its cause, when launched forth becomes refracted back from the minds of persons entertaining similar grasping tendencies, and generates friction, causing opposition and hostility. It becomes lodged in the immediately surrounding atmosphere, the family, city, nation, country, or the earth, as the case may be, and charges the air with restlessness, worry and phantoms of ills and wrongs, little though we may suspect that we have contributed a goodly share to these supposed foreign influences. Many times perhaps we have hatched silent vengeance for some imaginary harm done to us by others, who may not have intended any injury, or may have forgotten it long ago. Still we revel in adding more fuel to the flame, until, at some later time, from an apparently unrelated cause, a most unexpected ex-

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plosion of differences and quarrel occurs, and we know not whence comes so much vehemence. If we paid more heed to the law of action and reaction, such visitors would not come so frequently and obtrusively. We are disposed to ascribe false causes to disagreeable situations such as bad luck, chance, injustice, and what not: to many things indeed that are purely of our own making and profit us nothing except further deepening of old grooves in our minds.

It requires the experience of repeated ignominious defeats, blasted hopes and painful repulses, followed by gloomy disappointments in the dark valley of personal attachment to action, ere one is prepared to step out into the sunny atmosphere of inner realities and embrace the path of impersonal, desireless action. Yet there is no other path. People do not care to exert themselves mentally or otherwise unless they have a personal object in view that stimulates the vibrations of the desire-nature in them. So the man working for wealth or comfort, even if he secures his object, profits in nothing of a permanent nature either moral, ethical, or spiritual; neither does he obtain peace of mind or inner satisfaction. The self-seeking man exhausts himself sooner than the philanthropist; the more he obtains, the more he wants, and his splendid faculties, painfully developed, go for naught in the struggle that wears out the body, dulls the mind, excites fear, and thwarts enlargement of vision.

Action only begets action, unless the act and its results are dedicated to (the inner) God. So say the ancient Scriptures; and furthermore: "Whosoever performs duty, and has no other enjoyment than what is gathered from its performance, is feeding the Gods. Nourish the Gods that the Gods may nourish you. He who doth not cause the wheel thus already set in motion to continue revolving, liveth in vain." Herein a great truth lies veiled in allegorical language.

The vibrations emanating from a righteous thought and act, done without attachment to results, go into the universal reservoir of action. Not only does no evil betide the doer from the uncertain consequences of reactions, but they rather produce a countercurrent of exhilarating freedom of mind, besides releasing the bonds of old Karma; and some of the deities, who cannot but obey the Law, become his debtors, because of his establishment of an added harmonious connexion between himself and the cosmic world, whereby the whole of the Universe becomes enriched.

Can we not see how the best of our faculties are kept shut in, and must remain inactive, when they are overlaid with the density and the deceptive pressure of ceaseless selfish desires? It could not be otherwise. Personal desires envelop the mind, crowd out discrimination, distort judgment, and obscure the true nature of things. Is not that the reason why nations seek in vain for the solution of their vexed problems? Of all

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the men in power, no one seems to be able to rise to the occasion. They may persuade themselves that they are a part of a great Cause, and try to represent it, but in truth they can never really approach it, for the supreme harmony in which individual as well as collective welfare is blended cannot be attained by action that has the least personal desire for its motive. A cup cannot hold the contents of the ocean. And so we go on and on, seeking to direct the currents of our personal desires into the gristmill that brings forth only doubtful results.

MAN'S RELATION TO NATURE-QUALITIES

Sattva, Rajas, Tamas, are the Sanskrit terms for the fundamental qualities of Nature. Their approximate meaning in English is 'Goodness,' 'Passion,' 'Darkness.' The harmonious assemblage of these three qualities, it is said, constitutes the whole of Nature; they are the cause of all material being and of all forms of manifestation, including Gods, men, atoms, creatures, and indeed all things. Each of these qualities sets up limitations which determine but the bondage of the personality in a special way of its own.

Sattva binds man through attachment to goodness, virtue, happiness, pleasure, and knowledge.

Rajas, the root of desire, binds through passion, greed, and thirst for possessions.

Tamas binds through indolence, delusion, lack of energy to complete what has been begun, dullness and stupor.

In the light of the philosophy of action it can be seen that a remarkable correspondence exists between these three qualities and the three centers in man, heretofore expounded in this treatise: Sattva corresponding to the Causal Body, Rajas to the Astral Body, and Tamas to the Physical Body. In the previous explanations of the 'three centers' it was also shown that they are the microcosmic counterparts of similar centers in the Cosmos. As a consciously evolving being, man has the power of contacting all the substances and forces of the Cosmos within himself, and as it was said that the three qualities "constitute the whole of Nature," so man is in the position to experience the entire field of practical wisdom to be gained through the qualities of Nature.

This bold doctrine establishes the key to the underlying purpose of evolution and existence alike from the atom, that is eventually to become man, to man as he is, and the *perfected* man that is to be, when man has overcome the qualities, and unified the centers into the Ego.

The relative proportions in which Sattva, Rajas, and Tamas are distributed and active in any man, signify the exact position in which he

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stands now in the evolutionary order: whether he be in a low or high state of development. It also indicates 'whither he goeth.'

The predominance of Sattva denotes the comparative lucidity of the causal center, that aspires to and is nearest to the Ego. From it arises illumination, rectitude, and desire for knowledge, also the right perception of the impressions received by the faculties of the mind and of the senses. With respect to the personal attachment which one feels for these noble attainments, they will nevertheless hold him in bondage to the extent of the pleasant things that may result from such characteristics, and upon re-embodiment the soul will be attracted to surroundings, circumstances, and to a family in which this quality prevails.

When the quality of Rajas is uppermost it signifies initiative, energy for worldly achievements, thirst for life, unrest, passions and desire for objects that have not yet been attained, as also adherence to what already has been attained. It binds the imbodyed self by attachment to action, and such a one is reborn into a family where greed, activity, and love of possessions predominate.

The characteristic marks of Tamas are laziness, error, inertness, darkness. One who dying is confirmed in this quality, is born "in the womb of the irrational," the deluded, and the spiritually blind.

Man has the power to regulate within himself the preponderance of one or another quality over the others.

Thus when he causes Sattva to increase in his nature, happiness, knowledge, etc., assert themselves in a greater proportion than the other qualities and their characteristics.

When Rajas is in the ascendant, it dominates over both Sattva and Tamas, and gives rise to a greater proportion of passion, activity, etc.

When Tamas is uppermost, it overrules Rajas and Sattva, and man's nature is dull, sleepy, deluded, and ignorant.

Let us refer once more to the statement that the harmonious assemblage of these three qualities is the basis of all material manifestations. It does not mean that they are attributes or properties of matter or nature. They are basic Nature itself, of which the world of matter is but the visible result. Hence man, being a self-analyzing being, possessing consciousness, desire, and will, is competent to aggregate to himself such qualities and proportions of qualities as are fitted for his being at any given time, making him what he is, and determining at such time his particularly appropriate place in nature, either in his present life or future imbodyments.

The Rajas quality is especially dominant at the present period of evolution. Desire arises involuntarily in all beings, and is capable of taking the form of insatiableness in an uncontrolled and dissolute organism. As the driving power of Nature, this quality is infinite. By directing the

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will, aided by the mind, to the Sattva quality, it leads to aspiration towards the spiritual Universe. If allowed to drift, or when directed towards Tamas, it increases the thirst for aggregating everything to self; the desire to possess, enjoy, hold, acquire more and yet more; leading to a state where it is incapable of being satisfied or appeased.

One who has determined upon a course of conscious effort for self-improvement has to expect to fight and conquer his lower self and its numerous allies in the different forms of the qualities. If he does not defeat and conquer and transmute the lower 'qualities' into the higher ones, he has lived in vain, *i. e.*, he can keep on living and dying until the onward sweep of the evolutionary wave goes so far that he no longer fits into its ever-advancing changes within the cycle in which progress is possible.

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H. TRAVERS, M. A.



RECENT writer expresses the opinion that the finest feature of our age is the prospect of being able to apply science to the whole of life; and deplors the fact that the present applications of science are so restricted in scope. We apply science to industry, but not to the sociological and political problems, which are more important; we apply it to mind, but not to morals. The old Greeks were right: the first virtue is wisdom. And he hopes that, when we have amended our ways in this respect, we may succeed in eliminating war and social inequalities, and in developing intelligence, refinement, character, health.*

He here enhances the meaning of the word 'science,' in the direction of its etymological sense - 'knowledge' or 'wisdom.' And what else can he mean than that man should confront and solve the problems of his life by means of his own innate powers of discerning the truth and of applying it? And this enlargement of the scope of science implies also that it should embrace what hitherto has usually been placed in a separate category — ethics, morals. We may claim this as the program of Theosophy; and may also claim that Theosophy, by means of its luminous teachings, can throw much light on the question.

Let us therefore turn to the Theosophical teachings as to the constitution of man; bearing in mind however that these teachings are not dogmas

*Joseph McCabe in 'The Evolution of Civilization.'

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nor new speculations, but up-to-date interpretations of very ancient doctrines that may be found preserved in the wisdom of many ages.

We find then that the 'principle' peculiar to man is that which is called *manas* and often designated as the 'human soul.' This is the characteristic self-conscious mind of man, and may perhaps more than any other principle be considered as being the man himself. This principle hovers midway between two other principles: below, *kâma*; above, *buddhi*. *Kâma* is the principle of personal and selfish desire, and is often spoken of as the 'animal soul.' In animals it merely promotes the instincts that foster life and self-preservation; it is innocent. But in man it acquires a malign and destructive quality, from its association with *manas*, from which it borrows intelligence. This union, in man, of *manas* with *kâma* constitutes the selfish nature which leads man astray and which it is his business progressively to overcome.

But *buddhi* is the source of man's higher and better aspirations; it is the true seat of right knowledge — of wisdom. The alliance of *manas* with *buddhi* raises the man beyond the level of the prevailing type of today; and it is man's destiny progressively to increase this union, having in view a complete union as the goal of perfection, whereby the entire lower nature is made the minister instead of the tyrant of the spiritual will.

In the light of this explanation it becomes clear that, if our tools are to be applied to finer work, we must first sharpen them. It may be that certain limits which science has hitherto imposed upon its own nature and its own methods have prevented it from undertaking those higher and weightier pursuits to which our writer beckons it. It has concentrated attention on the data of sensory perception, and has not only disregarded those many other important elements of life that do not come under this head, but has often assumed a dogmatic attitude of denial towards these other elements. But experience has shown that human life contains much more than can be comprehended within these narrower limits defined by science as its own peculiar sphere.

And yet we must not forsake the scientific *method* — the method of intelligence and reason, as opposed to methods of guess-work and dogma. The only solution to this dilemma seems to be that science should recognise that the data supplied by the physical senses, and the minor universe resulting therefrom, form but a fraction of human life; and that consequently it is necessary to admit the existence of other data, other sources and means of knowledge, and also to conform one's methods of investigation to that new admission.

When we speak of scientific materialism, we usually mean the attempt to construct a theory of human life upon certain scientific doctrines;

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according to which doctrines, 'matter,' 'force,' 'energy,' etc., play a principal role as universal agents, and the physical senses, aided by a certain restricted logic, are regarded as the sole means of knowledge. This definition is probably imperfect and liable to dispute, but we may take it that people know fairly well what is understood by the term scientific materialism. This results in a view of human life and destiny, and indeed in a view of the whole universe, which is very much at variance with our feelings and convictions. The philosophy is never carried to a logical conclusion; if it were, the results would be such that few if any would be bold enough to proclaim them. And we find people whose professed beliefs are of the most materialistic and pessimistic kind, continue to behave, with a necessary and wholly excusable inconsistency, as though they actually believed something entirely different.

For illustration of these general remarks, take the case of the doctrines of human evolution. Here we find science formulating certain doctrines as to the heredity of mankind, regardless of the fact that, whether these doctrines be true or false, the *essential* questions are left entirely untouched. For, whatever may have been the history of man's physical ancestry, we are still left in the dark as to what are *mind, will, intelligence, etc.* The chemical, physical, and vital forces, with which science deals, are but effects or manifestations of will and intelligence; and will and intelligence stand outside and apart from everything else. They must constitute the primary data of any conceivable system of philosophy.

The question arises therefore whether science shall continue to ignore will and intelligence and mind, notwithstanding the fact that they play so predominant a part in actual life; or whether it shall admit them into the syllabus of its studies. If the scientific method is to be restricted to so limited a sphere, all the rest of life must be abandoned to unscientific methods—that is, to chaotic speculation and horrible superstition.

It needs to be said that the usual scientific conception of evolution is inconceivable by a logical and impartial mind; for such a mind can only view evolution as a consequence of the interaction of two forces, polar in their nature as regards each other, just as energy and matter, mind and body, are polar and interrelated things. In evolution, in all growth, we see a visible form expanding and amplifying under the influence of an invisible energy and in accordance with some definite design; in short, we see mind expressing itself in matter.

If society is to be ameliorated in the way so ardently contemplated, it is necessary to recognise that man is the product of at least two different lines of evolution—an evolution from above downwards, and an evolution from below upwards. From below come man's animal instincts,

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which are perverted by his intellect into selfish passions. It is impossible to derive his sense of morality from this source.

Here then is one thing which science must do if it is to achieve what our writer expects of it. Science has been described by one of its most eminent exponents as organized common-sense; but some of its doctrines seem far removed from that standard. It is true that scientific men may sometimes have just cause to complain of criticisms emanating from people who know next to nothing about science; but that does not apply to what is written here. Anyone having an intimate acquaintance with science and scientific men acquires a great respect for its accuracy and certainty in its own proper field. But in regard to the evolution of man there is a huge predominance of mere speculation, and a tendency to forget that, as long as a hypothesis is merely provisional and unconfirmed, the field remains open. In short the dogmatic attitude has been assumed; certainty has been prematurely claimed, by implication at least. The proposition that mind is a function of matter or a permutation of physical energy is no more than a theory; and the proof that man ever ascended from the animal kingdom is still lacking and does not seem likely to be forthcoming.

We affirm the opinion that science will not be able to occupy the field at present left over to religion and philosophy and vague speculation, unless it gives over trying to base everything upon such abstractions as energy and matter, and makes consciousness the supreme fact. And it will have to recognise the existence in man of a spiritual germ, as well as a biological germ.

Certain obvious dangers attend this process of enlarging the sphere of science. We have seen what can happen when people inject materialistic ideas into such questions as survival after death. The materialist is always apt to react into a spiritist, and the skeptic into credulity.

A more adequate understanding of the nature of intelligence is necessary. We must distinguish between *buddhi-manas* and *kâma-manas*, or between *nous* and *psuche* (in the Platonic terminology); or again, following Biblical writers, between the wisdom from above and that from below. Knowledge is indeed the salvation of humanity, but what kind of knowledge? The head is not the only channel through which knowledge descends into the field of consciousness; it can come also in the shape of fine intuitions of right and truth. It is such intuitions that have been too much ignored at times, when the wisdom that is of the head merely tempts us to experimental methods that wrong our sense of mercy and justice. The refusal of certain eminent chemists to lend their talents to the invention of lethal gases was a most hopeful sign, and an index of the course

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which science must steer if it is to do what is hoped of it. How gladly would one see a concerted resolve of that kind made by scientific men as a body. The British Association, in its annual meetings, places on its program of officially recognised scientific subjects sociological questions; thus indorsing the larger scope of science.

Heart, Head, and Hands, make up a human trinity; but the last two, acting without the first, alone lead civilization to self-destruction.

EACH HUMAN LIFE A STAGE

F. M. PIERCE



ACH human life is a stage on which a divinity and a demon are ceaselessly enacting the Drama of a Soul, the dénouement being the raising or the degradation of that life --- that man, woman, or child.

Once aware of the dual nature of the human being and observant, it is not difficult to identify the higher divine and the lower satanic natures, in action in ourselves and others.

The Drama of Life is ever before us, being enacted by gods and demons. Comedy and tragedy in the ever serious, often tragic, play of these two intelligent forces, companions verily, for control of the human being -- you and me! And the finale is the blessing or cursing of an immortal soul --- ourselves. Each impulse, thought, and act of ours helps on or retards our progress towards perfection in godhood, the ultimate destiny of every soul.


Our thoughts, will, and energies given to our angel, the higher self, will strengthen it in dominance over the demon, the lower self. Or these, cast on the side of the demon, will make it the victor in each momentary or in the perpetual contest. Both are individualized companions, easily distinguished; the divine one acting to raise our material being into oneness with itself --- the God; the other, the satanic, working to drag us down and hold us in the hell of selfishness and evil.

In the contest we mortal men and women sit and act as arbiters of our own fate and destiny as we think and act and will with or against one or the other of the contestants for mastery of us through influencing and directing our lives.

Behold the selfishness in the life of demoniac control; the noble bravery and radiance of the life in which the angel, the God, is enthroned!

WHAT IS THE KEYNOTE FOR RECONSTRUCTION AT THE PRESENT TIME?

EMILY LEMKE-NERESHEIMER

N 1898, when Katherine Tingley reconstructed the Theosophical Society and gave it its new name, "The Universal Brotherhood and Theosophical Society," she struck this keynote, "Universal Brotherhood," and forthwith proceeded to demonstrate how this great principle—the one and only hope for the upbuilding of happiness and peace on earth upon a solid foundation—could be made a practical factor in daily life.

We all realize that the world, as it is today, is all askew. Even children at a very early age become aware of this fact. Already in the nursery a thoughtful child sees that practice is not the same as precept in the lives of its elders, for they do not live up to the ideals of truth and justice that they teach. There are little favoritisms here and little insincerities there that do not escape the keen eyes of children. Jesus' precept "Love one another," is not carried into practice, and though the children are taught that all are of God's great family, and equal in His sight, they see all about them glaring inequalities that seem to ill agree with the paternity of a just and living father.

Nevertheless, intuitively, deep down in the heart, there rests an unshakable conviction of the spiritual equality of all men, and that this intuition is based upon truth is evidenced by the many attempts that have repeatedly been made to bring men more closely together, and to reach a more just average of the advantages of life for all men. Innumerable trials and experiments have been, and are being made today, to make it possible for all men to have equal opportunities, but, alas, without success, for an understanding of the real basis of brotherhood—the underlying spiritual basis of all life—is generally unknown in this age of materialism. Theosophy alone can give us a scientific and rational explanation of this great truth and show us what is the real purpose of life, man's place in the universe, and his relationship to his fellow-men and to all things and beings. It proves the real Brotherhood of Man, and indicates that this knowledge is something more than a mere precept to be left on the threshold of the church after service on Sunday morning.

Theosophy tells us that brotherhood is a fact in nature that can and *must* be applied in daily life to be made a living reality. It is based on so grand a scheme of evolution that when at first unfolded to our sight the mind reels; until, gradually it becomes aware of the marvelous chain

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of correspondences that links all together within the entire Kosmos; making man — the Microcosm — the reflexion of Spirit itself, and of its garment — the Macrocosm. Hence the saying of the sage: “Man, know thyself!” — which Self is in very truth the Grand Whole, the One that includes the many, and is the ‘Real Self’ of all beings. According to Theosophy this knowledge is the end and aim of all existence, and the only way to gain an understanding of the Whole is through a sympathetic as well as a rational understanding of each and all of its integral parts. By reason of the correspondences of each with each and each with all — in other words through universal brotherhood — the experience and knowledge of each may become the experience and knowledge of all.

Even as the health and well-being of the human body is dependent upon the way in which each cell and organ performs its specific functions, so the welfare of humanity, even of worlds and systems of worlds, and indeed of the whole universe, depends on the way in which each separate unit discharges its respective duty in the great scheme of manifested being. And what is more, as H. P. Blavatsky wrote: “Life is built by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.”

In ancient India, we are told, the unit was not the individual, but the family. The whole of society was considered as one family, and the different classes but as members of a corporate body. Even in our individualistic civilization of today, we see that the individual tends ever to unite with others of similar inclinations and tendencies, reaching out to unite himself with one or two, beginning, by reason of love, sympathy, or compassion, to identify their interests with his own. Their sorrows become his sorrows, their joys his joys, their aims his aims. Drawn to them by reason of similar qualities, meeting them on a basis of common purposes, he forms ties that are as durable as the mutual ideals that bind him to others. Love is eternal only to the degree of the permanence of the basis upon which it rests, and if this basis is formed of personal considerations alone, it cannot outlast the changing opinions, whims, and notions of the personality. On the other hand, in high and noble aims the soul finds the heaven where, despite all separation in time and space, he may at all times meet his loved ones again, and all those whose aspirations are identical with his own. Those whom we have once met upon a common basis of mutual ideals so become a part of ourselves that we find them again in every thrill of enthusiasm, every noble thought, every touch of beauty in whatever form it may be expressed. H. P. Blavatsky wrote: “the embodied soul is not separated from either the Universal Soul

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or other spirits by space, but merely by the differentiation of their qualities, as in the boundless expanse of the Universe there can be no limitation.”

Gradually man's heart goes out more and more to larger numbers and groups of people, and through the *esprit de corps* of the family, the community, the nation, and eventually the race and all humanity to which he belongs, he partakes of their attributes and faculties. Those who remain within the narrow confines of personal, community, or national selfishness, shut out from their vision all larger aspirations and greater possibilities of achievement; and practically they commit personal, community, and national suicide. The smaller unit is inevitably dependent upon the support of the greater; hence nationalism can only be maintained by internationalism.

The material prosperity of a nation can only progress up to a certain point, after which, if it is not built up on a foundation of spiritual greatness, it is bound to disintegrate and perish. Indeed, this spiritual foundation, be it called mutual sympathy, understanding, brotherhood, or love, upon which the permanency of all human relationships depends, is the same great binding force that from the dawn of time has held Spirit and Matter indissolubly linked together. It is the urge or desire for Self-expression that sent the Divine Pilgrim, the soul, forth on its age-long pilgrimage, in accordance with the Divine Law, and its stability depends on the degree of unity that forms its basis. Personal love that depends on a biased view of self-interest alone can lead but to isolation, discord, and disruption; national self-interest ends in war, and final disintegration. Hence the true object of life cannot be to achieve special happiness or prosperity for any one individual, community, or country; but its aim must be to link all together in a perfect unity.

Taking this knowledge as the basis for reconstruction for the future, our Theosophical Teachers have never tired in their efforts to emphasize the momentous importance of constant effort for the realization of Universal Brotherhood. Katherine Tingley, in the training of her students at Point Loma — that is, to the extent that they are able to live up to her teachings — is giving the world a demonstration of brotherhood in practice. She has gathered a body of students around her from all parts of the world, people of all classes and from all walks of life, each with peculiar characteristics of his own, as different individually as any miscellaneous body of people could be. Yet, even throughout the years of the war, this international body of people was able to live together in perfect harmony.

How was this possible? It was so because of the great common purpose and ideal that bind them together; because Theosophy is teaching them that permanent happiness and prosperity can only be obtained where it is shared by all. This does not, however, imply socialism, or any

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organization which claims equality for all men on the material plane. Equality cannot be found on the material plane, which would mean stagnation and rob the soul of its best opportunities for growth. It is by means of obstacles to be overcome through effort that men can grow strong, physically, mentally, and morally, and thereby regain the knowledge of their spiritual faculties and powers which they have lost, wherein true equality lies.

Hence, reconstruction on a permanent basis, for the spiritual regeneration of mankind, can only be accomplished by unity of unselfish effort, that the fire of brotherly love may be kindled in the hearts of all men, and their faces be turned in aspiration and hope towards the Light.

THE WISDOM OF APOLLONIUS OF TYANA

P. A. MALPAS

IV

APOLLONIUS IN INDIA



POLLONIUS determined to visit India and the wise men of that country who were called Brachmanes, and Germanes,* saying it was the business of young men to travel and make themselves known in foreign countries. To converse with the magi at Babylon and Susa, and to learn all they knew, he considered would be in itself sufficient reason for undertaking the journey.

He declared his intentions to his companions, who were seven in number, but they disagreed with him and endeavored to dissuade him from his purpose.

Then he said to them: "I have consulted the gods, and I declared their will to you, to make trial of your courage, whether you will go with me or not. Since I find you are not resolute enough to go, I bid you farewell, and desire you may study philosophy. It is my duty to go where wisdom and my Genius [*daimon*] lead me."

After this, he departed from Antioch, attended only by two domestics

*Brachmanes were, strictly speaking, Buddhists. The ancient *basic* teachings of the Brâhmins seem to have been *pure* Buddhism as it was ages before Gautama the Buddha restored it. See *Isis Unveiled*, vol. II, chap. vii. The Germanes were said to be Indian philosophers (generally called Gymnosophists, though not all of them were *naked* philosophers or yogis, as that term would denote), who lived alone in the forests, abstaining from wine and married life, and practising many austerities. We call a man a 'gymnast,' although he may not be naked; similarly the word 'gymnosophist' is not always restricted to its primitive sense.

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of his own family. These were expert scribes, the one eminent for the dispatch with which he wrote, (probably a shorthand writer such as Cicero and others employed), and the other for the beauty of his handwriting.

THE MEETING WITH DAMIS

At the ancient Nineveh, Apollonius met with Damis the Assyrian, who became his companion and disciple, and from whose memoirs, written as a diary, the main part of the present work is extracted.

"Let us go together," said Damis. "God shall be your guide, and you shall be mine."

Damis further declared that his knowledge of the way to Babylon and his acquaintance with the languages of the Armenians, Medes, Persians, and Cadusians, would be useful.

"My friend, I know them all myself, though I never learnt them," said Apollonius, to the amazement of Damis, though it was years before the latter began to understand the full significance of the statement.

"Be not astonished," continued Apollonius, "at my knowing all languages, for I know the very thoughts of men, even what they do not utter."

When Damis heard this, he adored him, considering him as one inspired [*daimon*]. He then became a proselyte to the teachings of Apollonius and what he learned he did not forget.

Philostratus remarks: "This Assyrian had some eloquence, though ignorant of elegant writing. Yet his observation of whatever was said or done in company was acute, and he kept an exact account of all that passed, which appears from a book he wrote called the Apolloniana."

So minute and trifling were the details that were sometimes recorded that a wit declared in a derogatory tone that the crumbs collected put him in mind of the scraps eaten by the dogs which snap up whatever falls from their master's table.

Damis replied simply: "If the gods have feasts, and eat at them, they also have attendants who wait on them, and whose business it is to see that none of the ambrosia be lost."

Such was the companion and friend by whom Apollonius was accompanied during a great part of his life.

When Apollonius passed into Mesopotamia, the customs-officer at the bridge of Zeugma asked what baggage he had with him. The traveler replied that he brought Temperance, Justice, Continnence, Fortitude, Patience, and many other virtues (all of them having feminine names).

The collector of customs wrote down the names and said he had "made a note of the names of the maids."

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“They are not maids,” said Apollonius. “They are my mistresses, who travel with me!”*

In Mesopotamia there dwelt nomad tribes of Arabs and Armenians, among whom Apollonius learned the Arabian art of understanding the language of animals. Divination by birds among this people is as much respected as that by oracles.

“This talent is obtained according to some,” says Philostratus in his symbolical language, “by their feeding on the *heart*, and according to others, on the *liver* of *dragons*.”

After passing beyond Ctesiphon, Apollonius entered the territories of Babylon. The King, Bardanes Arsacida, was not fully settled on the throne, and all new arrivals in the country were carefully examined by the military guards, who suspected everyone. Apollonius was taken before the viceroy, or satrap, who was then taking the air in his palanquin. As soon as he saw the gaunt, linen-clad figure of the philosopher, he screamed out in fright like a woman. Finally, when his courage revived, he looked up and asked: “Whence art thou sent to us?”

“From myself!” said Apollonius. “I am come to teach you to be men, in spite of yourselves.”

“Who are you, that you dare to enter the King’s dominions?” asked the Satrap, becoming bolder.

“The whole world is mine, and I have leave to go wherever I please through it!” answered Apollonius.

“Answer me properly, or I will have you tortured!” said the Satrap.

“Oh! that the punishment were to be inflicted by your own hands, that you might pay the merited penalty for daring to touch such a man!” said Apollonius, boldly declaring the philosophical law that every man must pay for his own deeds.

The eunuch was astonished at the stranger’s wonderful familiarity with the language. He changed his tone and adjured Apollonius in the name of the gods, to say who he was.

“Since you condescend to ask me so courteously, I will tell you,” said the Greek philosopher. “I am Apollonius of Tyana, going to the King of the Indians to learn from him what is happening in that country. I shall be glad to see the King, for he is reputed to be not without virtue, if it is Bardanes who has just regained his kingdom.”

“He is the man, divine Apollonius,” replied the Satrap (“for of you we have heard long ago). He is one who would resign his crown to a

*This little *jeu d'esprit* has value in explaining how in some philosophical legends, strict ascetics are said to have a number of wives.

THE THEOSOPHICAL PATH

wise man, and he will take care to have you and your companions provided with camels for your journey to India. For my part I make you my guest."

Upon this, the bewildered Satrap offered him heaps of gold, to help himself, but Apollonius firmly refused to touch it. He offered wine of Babylon such as the King gives to his ten viceroys or satraps; he offered roasted pork and goat-flesh; bread and meal, and all he could think of as being desirable for the philosopher's journey. Then he suddenly remembered who it was he was addressing, and was mightily confused, for he could hardly offer a greater insult than wine and flesh to such a man.

But Apollonius showed no resentment. "You will be treating me sumptuously if you give me bread and vegetables," he said.

"You shall have leavened bread, and great dates that look like amber for their richness; vegetables you shall have from the river gardens of the Tigris...."

"I prefer the vegetables that grow wild by themselves to those that are forced and artificially cultivated," he said, "for I think they are sweeter to the taste."

"I fear not," said the Satrap. "The soil about Babylon abounds in wormwood and tends to make the vegetables bitter and disagreeable."

Apollonius took leave of the Satrap with all the respect due to his office, but gently rebuked him for his uncivil reception, by his parting remark: "Cease not from doing good, but I say also, begin by doing good."

In their subsequent journey they came upon a lioness that had just been killed by the huntsmen, who were amazed at her size and the extraordinary fact that there were no less than eight half-formed cubs. From this omen, Apollonius deduced the fact that their stay with the King would last just a year and eight months, the mother-lion representing the year and the embryo cubs the months. He used the occasion to give Damis an opportunity of deducing an interpretation from the circumstance, before declaring the correct augury.

When approaching Cissia after entering the province of Babylon, Apollonius had the following vision in his sleep "prepared by the deity who communicated it." He saw some fishes cast on the shore and panting for breath. They complained like mortals and bewailed the element they had lost. They looked as if imploring the aid of a dolphin who was swimming near them, and seemed as much to be pitied as men in exile, deploring their hard fortune.

Apollonius considered the interpretation of the vision, but gave Damis the opportunity to explain it as best he could, before telling him what it meant. Damis was alarmed and almost ready to turn back at the suggestion that they were like "fish out of water" in a foreign land. Apollonius

THE WISDOM OF APOLLONIUS

laughed at him, telling him he was not yet a philosopher, to be alarmed at the dream. Then he declared the purport.

The district of Cissia was inhabited by an isolated group of Eretrians exiled from Greece by Darius five hundred years before, like fishes taken in a net. The gods seemed to command Apollonius to take all the care he could of them, "for peradventure the souls of the Greeks, who were cast by fate on this land, have invited me hither for their benefit."

Apollonius did all he could for the dead and the living. He inclosed the graves and restored the tombs, he offered libations, and made sacrifices without victims or the shedding of blood. This was more than had ever been done for those who had exiled them, for these died unburied about the Greek island whence they had come, ten years later. For the living, Apollonius in his very first audience with the King obtained the sole use and enjoyment of their hill, the only fertile part of their land, for them for ever, by royal grant. This was a very important concession, as they had hitherto suffered from the annual raids of the nomads, and desert tribes who left them little of the fruit of their industry.

Damis says that Apollonius had several conversations with the Babylonian Magi either at midday or midnight, but he was never permitted to be present at these interviews. Being asked his opinion of the Magi, Apollonius said: "They are wise, but not in all things."

The manner of his entry into Babylon was unusual. He bore no presents for the King and he merely gave a philosophical reply to the demand that he, like all strangers, should worship the golden image of the King as he entered. The only exception made was in the case of Roman ambassadors. On the presentation to him of the King's golden image, he asked: "Whose image is this?"

They told him it was the King.

"If this man whom you worship is so fortunate as to be praised by me for his virtue and goodness," said Apollonius, "he will have honor enough." And he passed through the gates.

The Satrap was astonished at such behavior and at his appearance. He noted his name, country, occupation, appearance, and the reason for his journey, on the official tablets, and caused Apollonius to be detained while he reported the matter to the 'King's Ears' - the agents of the court whose business it was to guard against all possibility of action against the throne.

These officials sent for him, ordering that he should not be molested in any way. "Why do you despise the King?" they asked.

"I do not despise him," was the reply.

"But you will do so later on?" they asked again.

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“Certainly I shall, if I find by conversing with him that he is not as good and virtuous as I expect.”

“What presents do you bring him?” they inquired.

“I bring fortitude and justice, and some other like virtues,” said the amazing stranger.

“How is this?” asked the King’s officer. “Do you bring these presents from an idea that our King has not such virtues already?”

“Not exactly that,” said Apollonius. “But I suppose that if he has them already, I can teach him to use them.”

“Yet it is by the very exercise of these virtues that our King has regained his lost kingdom, and recovered his palace, not without much labor and toil.”

“How many years ago did he do that?” asked the philosopher.

“Two years and two months,” replied the King’s minister.

Then Apollonius’s manner grew intensely forcible, as he used the formula with which he emphasized his weightier sayings.

“O thou guardian of the royal person, or any other appellation if it please thee better, *hearken to what I say*; Darius, the father of Cyrus and Artaxerxes, after a reign of about sixty years, when he found his end approaching, is said to have sacrificed to justice, exclaiming, *O mistress, whosoever thou art*. From this it is fair to assume that he loved justice all his life, though he knew her not, nor ever thought himself possessed of her. Thus it was that he educated his children so foolishly that they warred one against the other; one was wounded and the other killed by his brother. Now you praise beyond all deserving a King, as if possessed of every virtue, who perhaps does not know how to maintain his throne. Yet, if he becomes better than he is, the gain will be yours and not mine.”

One of the Babylonians looking at him, declared: “Without a doubt the gods have sent this extraordinary man to us. I am of opinion that men of virtue conversing with a prince so well instructed as our king must make him wiser and better, and more gracious, inasmuch as these virtues are painted in his countenance.”

Then all ran to the palace, proclaiming the good tidings of a man being at the King’s gates, who was *wise*, and a *Greek*, and an *excellent counselor*.



“THOUGH a man conquer a thousand thousand men in battle, a greater conqueror still is he who conquers himself.”— *Udānavarga*, ch. 23, v. 3

MYSTERIES OF LIFE AND DEATH

MAGISTER ARTIUM



AN eminent man is quoted as saying that there is much in the world that cannot be explained without knowing *what came before life* and what is to come after it.

The attention that has been given to the after-life, and that which has been bestowed on the before-life, are almost in the ratio of infinity to zero. A most unphilosophical or unscientific state of affairs, surely; for to think of ends without beginnings; of time, or any other magnitude, as being extended in one direction and not in the other; is irrational. On what principle can we extend life indefinitely into the future, without also extending it indefinitely into the past? The two problems must be taken together; and any failure to solve the problem piecemeal may be accredited to the neglect of this precaution.

What is the Christian doctrine as to the pre-existence of the soul? Is there any doctrine?

Are death and birth correlatives, and is there justification for the saying:

“Birthless and deathless and changeless abideth the spirit forever”?

The same man also said that of these problems we know nothing, for faith is not knowledge. To this it might be replied that faith has been defined as the promise of knowledge to come. We must take refuge in reverence and submission, adds the speaker; why cannot we take refuge in the expectation of greater knowledge as the result of our evolution?

Taking refuge in reverence and submission is the attitude of those who say: “God knows, and his ways are wise and merciful, though inscrutable.” But it is possible to say: “The Soul knows; I, the real I, know.” Starting from that attitude of faith, we may look forward to that goal indicated in the words: “Seek, O beginner, to blend thy mind and soul.”

To enunciate such a dogma as that “we can never know” is to deny the doctrine of evolution and continual progress, and to suppose that man’s intelligence has reached a static condition. But what strides that intelligence has recently been making in a comprehension of certain problems presented to the view of science. In our views of the universe we have learnt to transfer certain elements from the subjective to the objective, and to stand (as it were) more outside of our own faculties. This is taking a step in a direction along which indefinite progress is in prospect. Once change the viewpoint, and many problems will be solved; as when a man climbs a mountain.

It does not seem likely that knowledge of states before birth and

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after death can be reduced to terms familiar to our present theological or scientific reasoning; the attempt to do so would result in narrow cramping dogmas and spiritistic theories. I do believe that there are other sorts of knowledge besides the kind that is formulated in the reasoning mind; and that these other kinds of knowledge are not so remote and inaccessible as is often supposed. For instance, knowledge may come through the feelings. This is pre-eminently the case with people who do not reason much, and it endows them with a tact and an intuitive perception of what to do and what not to do. Some people are said to have a peculiar luck; and this is specially said of children and fools. May not this mean that they are guided in their actions by a knowledge that reaches them through channels other than the reason? The aphorism that wisdom is to the simple may thus be a profound practical truth. I would regard knowledge of before-birth and after-death states as being something of this kind: a knowledge that cannot be put into words, or even into thoughts; but which is nevertheless there, giving us faith and consolation.

The field of our reasoning mind is doubtless artificially limited, and therefore incompetent to express truths outside of our usual experience; just as ordinary scientific conceptions of space and time and motion will not suffice to define what goes on in realms beyond the earth. Hence we may look forward to a progressive expansion of the intellect that will enable it to comprehend matters that transcend its present powers.

It seems inevitable that our knowledge --- what we understand as knowledge, the knowledge of our finite minds --- must have boundaries; beyond which lie regions unknown. We can conceive of no expanse, no magnitude, however great, which does not have boundaries. Beyond matter lies 'empty' space; beyond numbers is zero. For practical purposes we live in a finite world; and this is true both of our senses and our intellectual faculties. Why then should we attempt to comprehend within the limits of a finite faculty things that lie beyond its limits?

The real nature of *time* cannot be understood so long as time forms an inseparable element of our thinking process. To see what time really is, we should have to stand outside of it, and that would mean that we should have to stop *brain-thinking*. The *soul*, if thus we may call the real perceiver and knower, would have to reach a state higher than brain-thinking. And the achievement of such a state is actually the goal proposed by the Yoga and other philosophies.

It will thus be seen that the mysteries of life and death and time are not utterly removed from our knowledge; but that we cannot cram them into our finite minds. And it is evident that our mind, in its present stage, is a very imperfect instrument; and it is susceptible of indefinite improvement.

SCIENCE AND EARLY MOHAMMEDANISM

[From *Haldeman-Julius Weekly* (formerly *Appeal to Reason*), Girard, Kansas, March 17, 1923]

"WHAT THE EDITOR IS THINKING ABOUT



COMMUNICATION from Kenneth Morris, Professor of Literature and History, Râja-Yoga College, Point Loma, California, is of such historical interest that I print it in full. Professor Morris corrects a statement by the late Henry M. Tichenor, in the latter's sketch, *From Superstition to Science*. Tichenor stated: 'The followers of Mahomet, like the followers of Constantine, endeavored to drive science off the earth.' Here is Professor Morris' scholarly comment:

" 'In the interests of justice to that very remarkable man and his followers, I take the liberty of writing you one or two facts worthy of consideration. Mohammed was an illiterate, but keenly alive to the advantages of learning. Among his sayings are the following: "The ink of the doctors is holier than the martyr's blood. . . . Acquire knowledge: whoso acquires it performs an act of piety; who speaks of it praises the Lord; who seeks it adores God; who dispenses instruction in it bestows alms. . . . He who leaves his home in search of Knowledge, walks in the path of God." Space does not permit me to go on quoting, as I could do, at length; suffice it to say that unquestionably the ignorant camel-driver of Mecca was one of the greatest furtherers of science that the world has seen; he did actually succeed in planting in the minds of his Arabs, by continual insistence on its value, a desire for scientific knowledge which in a few centuries raised them from the status of barbarous nomads to the leading place in world civilization, capable of producing in the science of medicine such great names as those of Rhazes, Avenzoar, Abulcasis, Averroes, and Avicenna. He himself, illiterate as he was, did a little in the medical way, nothing in miracles, or superstition; he left this maxim, which I defy modern science to overthrow, to illustrate his principles: "Diet," said he "is the principle of cure, and intemperance the source of all physical ills."

" 'The story of the rise of science in the Moslem world is much too long to epitomize here; such books as E. G. Browne's *Literary History of Persia*, De Lacey O'Leary's *History of Arabic Thought*, Scott's *History of Saracen Civilization in Europe*, or any of the works of Syed Ameer Ali — not to mention my own 'Golden Threads in the Tapestry of History' — make it quite clear how the Mohammedans, obeying their Founder's injunctions, rescued the science of the Greeks from oblivion, increased it with their own researches, fanned it to great heights of splendor in the great schools of Bagdad, of Cairo, of Moslem Spain and Sicily, and finally passed it on to thirteenth century Europe, where it affected a slow revolution from the gross ignorance and superstition of the Middle Ages to what of scientific enlightenment we have today. The professors in our universities wear, while addressing their classes,

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a scholastic gown, which is but the Arab garb adopted by their predecessors of medieval Europe because it was worn by their Arab instructors who wore it because it was the custom of Mohammed to put on such a garment while preaching in his little mosque at Medina. It is symbolic of the debt civilization owes to that marvelous illiterate camel-driver, whom Christendom, owing him everything almost, delights to dishonor.

“P.S. Gibbon proves the complete fallacy of the statement that the Moslems destroyed the Alexandrian library. The first mention of it comes from a Christian who lived 600 years after it was supposed to have happened.”

“Professor Morris is of course right; and Wells, in his *Outline of History*, shows very clearly how much indebted is Western civilization to the spread of Moslemism, coming as a vigorous agent of progress when the light of culture had all but died in Europe. Professor Morris, in his brief letter, has given us an admirable picture of the ‘illiterate camel-driver.’ I wish to thank him especially for that excellent epigram: ‘The ink of the doctors is holier than the martyr’s blood.’ This is one of those shrewd bits of wisdom that are good for all time. I have always thought that one of the most shameful defects of Western civilization is its provincial narrowness in upholding Christianity and Christian ways of thinking as the all-in-all, utterly refusing to recognise the religion and philosophies of the East. This Christian prejudice has shut the mass of Western mankind out from the light of history and human thought over half the world. Nothing is more important than that one should pursue knowledge unbiased and unblinded by radical, religious, or political prejudice. It is the truth -- not narrow, ungenerous creeds that makes men free.”

VISITORS SHOWN OVER LOMALAND

Congressional Party Welcomed at Theosophical Headquarters

[From *The San Diego Union* of March 21, 1923]

MEMBERS of the congressional delegation were entertained at the International Theosophical Headquarters, Point Loma, yesterday afternoon. Madame Katherine Tingley received them in the Temple of Peace, where an address of welcome was given by one of the university students, followed by a musical program. The distinguished visitors were shown over the beautiful Lomaland gardens. Five o'clock tea was served at Madame Tingley's residence. The afternoon closed with the final scene from *The Eumenides* presented in the Greek Theater.

Senator George W. Norris responded to the welcome as follows:

“Though not technically authorized to speak for my companions, I am confident that I run no risk in saying to you that we appreciate much more than we can express in words, the entertainment that has been given us.

VISITORS SHOWN OVER LOMALAND

I have never seen anything more impressive than what has been done this afternoon by these young folk. It illustrates the saying that 'a little child shall lead them.'

"I was wonderfully impressed, not only with the beautiful music, but with the address of welcome delivered by the young student, and the outline he gave of your teachings and life here. That, in connexion with the lesson of 'lifting the stumbling-blocks from out the way of the people,' which we have just heard from the little tots - the stumbling-blocks of ignorance, hypocrisy, and selfishness -- leads me to feel that your teachings must approach an ideal of perfection.

"When I listened to this beautiful program, I was reminded of what was said by the Nazarene: 'The Kingdom of Heaven is within you.' If you can teach the coming generations that within the human breast, after all, is the kingdom of heaven, and obliterate ignorance, jealousy, and selfishness from our minds and hearts, you are surely accomplishing a magnificent work."

Madame Tingley, upon request, also spoke briefly, giving a short account of the genesis and aims of the educational work at Point Loma. She paid a tribute to the foundress of the Theosophical Movement, Mme. Blavatsky, whose love for humanity and dream of a better education for the race had made this work possible. Madame Tingley said she herself dared to look forward to a day when there would be but one great nation under one flag, and the spirit of brotherhood would rule the world.



OPENING OF THE THEOSOPHICAL PERMANENT PEACE CONGRESS

THE Opening Session of the International Theosophical Permanent Peace Congress will be held on May 15, 1923, at 2 o'clock p.m., in the Temple of Peace, International Theosophical Headquarters, Point Loma, California.

THE MAGIC MIRROR

R. MACHELL

(Continued from the January issue)



HE white rose of his dream was wonderfully like the one that Ronald Erskine had seen that evening on a lady's dress, and the eyes of the woman surely were the eyes of Mary Sinclair. He remembered well the surprise of his nurse when she came in and found the fever gone; although she seemed to think that he was still delirious, when he asked who was the lady with a white rose in her hand who had come in to visit him. She had told him it was no doubt the blessed virgin; and he, being something of a mystic, had read her answer allegorically, and accepted the blessed virgin as a mystical interpretation of his own soul, visualized as a pure woman, who had driven out of him some unclean elemental and restored him to self-possession.

This mystical ideal of his own soul had remained with him as a sort of imaginary guardian angel, scarcely more real than a poetic fancy, yet treasured superstitiously, or with an involuntary faith that his reason repudiated. And yet the lady of the white rose was real enough to act as a warning against a curious worship that pertained to a certain group of self-styled mystics whom he had met. These mystics had a "woman clothed with the sun," who to him somewhat too closely recalled the "scarlet woman," and who seemed to him grossly carnal as compared with his white lady. He was half inclined to take the plunge and seek admission to their society, for the desire of his soul was knowledge, and the power that it gives.

Knowledge was what he sought; and the prime object of these new friends of his was certainly to get knowledge at any cost. The avowed ideals of the order declared as much, though the avowal was couched in lofty language and was fenced round with solemn warnings against base motives, and with dire threats of punishment to fall on any faithless member who should violate the pledge of secrecy. Yet Ronald saw enough to understand that all the high ideals of the order were accepted by the members that he knew, as mere formalities, to be complied with as a matter of convention.

Dreams of magic had been with him from his childhood. He habitually visualized his own moods and emotions, yet his scientific nature was in some ways stronger than his imagination, and it made him skeptical, so that he habitually mistrusted his own intuition and sought confirmation of interior perceptions in exterior scientific methods of reasoning, even if that kind of science was unorthodox. He had to satisfy his reason before he would give credence to his intuitive perception of a truth. So, at least, he told himself; but self-deception is the principal preoccupation of the human mind, and the words 'reason' and 'science' cover a vast field of prejudice and speculation, that is entirely unscientific, without leaving the field of the orthodox sciences.

Dissatisfied with the narrowness of materialistic science, Ronald Erskine

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had long since decided that the word science must be broadened to include what usually are called the occult arts.

The study of elemental forces and intelligences together with divination in all its branches attracted his attention, and opened his eyes to the fact that there were large bodies of students like himself searching these unfamiliar fields in order to find the key to some of life's countless problems.

His critical mind made him generally skeptical; and this skepticism he mistook for wisdom. It protected him against charlatans who posed as occult teachers; but it also prevented him from recognising real knowledge of a deeper kind when he met with it. He was naturally inclined to independence, and took his unwillingness to submit to any mental discipline as a proof of his own ability to discover the truth on all subjects by his own unaided efforts; and this led him to put his trust in experiments which he could himself direct. But he had yet to learn that the great deluder is within.

The world itself is hidden from our vision behind a tapestry woven by imagination and illuminated by the ever-changing glamor of our turbulent desires. To lift this veil and look upon realities a man must have mastered his imagination and conquered his desires.

It was easy for a man of Ronald Erskine's temperament to persuade himself that his interest in Mary Sinclair was purely scientific. He longed to experiment upon so sensitive an organism, and his vanity was piqued by the opposition he had felt. But she read his character more clearly and knew that the admiration he so carefully concealed from himself was of the same order as that which more openly displayed by other men so often shocked her high ideals of womanhood. Such vulgar homage was all she could expect from ordinary men who offered what they had to give. But she would look into their eyes in vain for any sign of recognition, such as flashes out when soul meets soul, and self sinks out of sight, and sex is silent.

When the old Arab promised he would be her friend she saw the light of recognition in his eyes, and when she met Ronald Erskine she had looked for a similar experience; but what she saw was different. He was not one of the herd, nor was he like a new acquaintance. There was a sort of recognition; but it was clouded, and the cloud that hid the light was dark and menacing. It was as if a light had glimmered in the house and then the bright "windows of the soul" were veiled, and from the eyes looked out at her only the vulgar admiration of a man. So, when she felt his thought fixed on her, she resented it, and shut the door of her mind against such an intrusion.

But she was interested in him; and when her aunt suggested she should have a tea-party at the studio and invite the Erskines amongst others, she fell in with the proposal willingly. It would at least be a change from the deadly dullness of her aunt's 'at-homes' with Mary as the sole attraction. She would have music, and some of her bohemian acquaintances; and she would have Abdurrahman in a magnificent costume at the door to act as usher. She knew how quietly observant was the old Arab, and hoped to get from him a reading of the character that had so interested her.

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The party was a great success, and the Arab attendant made a fine effect. Mary's big picture, intended for the next year's Exhibition, was turned to the wall, and excited much curiosity. So much indeed that the painter herself wondered if it would not be wiser for her to let it remain a mystery altogether and to enjoy the interest thus roused as a compensation for the admiration it assuredly would not provoke if ever it reached the Exhibition walls.

The studio was full of visitors, many extremely respectable Anglo-Indians, a few Theosophists of the drawing-room variety, a socialist with a red neck-tie, and a few young artists scrupulously well-dressed and quite uninteresting, several musicians who were more 'artistic' in appearance, and a young violinist who was a discovery of Mary's and a worshiper at her shrine. She loved his playing and he loved her admiration, if no more. He was ready to play for her at any time and to any extent, but he positively declined to go again after a single experience to her Aunt's house to play for soulless chattering respectabilities. Mary allowed no talking when there was music at the studio. She invited only the best artists that she could get and insisted on giving them a respectful hearing.

There was a fair proportion of beautiful young women, to all of whom she introduced the Indian engineer, watching him curiously while playing her part as hostess conscientiously. His manner was generally rather stiff and cold to strangers, and none of the young ladies present could pride herself on having received from him any particularly flattering attention. Obviously his interest was centered in the hostess, and his manner to her showed none of the formality that took possession of him generally on meeting strangers.

Pablo Gonzalez, the violinist, watched her as a pet dog watches his mistress, jealously, childishly eager for her notice, and caninely grateful for her praise when she thanked him sincerely enough for playing with his whole soul in the music. It seemed so little for her to give, but to his simple heart her praise was more precious than the gold that was so hard to earn.

His jealous eye noted the tall well-built figure of the Indian engineer, and he contrasted it bitterly with his own unattractive personality, wondering a little sadly at the ways of destiny. But when he played he utterly forgot his miserable personality, and then the beauty of the soul within shone through the outer mask of mere mortality, transforming it into some semblance of power and dignity; but of that transformation he was unconscious; only he stood, for a little while, uplifted by the music that flowed through him, on the heights where all pure souls are one, and where there is no longer any thought of me and thee, but only bliss ineffable.

And in such moments, though his eyes became unseeing and indifferent to all around, yet there was in them such a light as only shines from an awakened soul. And Ronald Erskine, watching, realized that these two had entrance to a region closed to him as well as to the rest of the admiring crowd, who were so generous with their applause and were so lacking in appreciation of the realities of Art.

Mary was curiously anxious for her counselor's report; but she was not

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able to speak privately to him till a few days later when he called at tea-time as usual, and then the door was opened by Jessie, who said her mistress was engaged. But Mary caught sight of him at the door and called him in, to be presented to her visitors Mrs. Erskine and her son Ronald.

The Arab bowed courteously and smiled as if he had quite expected to see them there, saying that he had brought with him some Persian shawls of ancient pattern which he felt sure the ladies would like to see. He had the wisdom of the serpent, and had taken Mrs. Erskine's measure, whose besetting sin, which she regarded as her best virtue, was economy; Mary called it parsimony. She gathered up her belongings hastily, reminding Ronald that it was getting late. The old man also made as if to leave, but was at once asked to stay, as Mary wanted to have just such a shawl for one of the characters in her big picture. So he remained.

When the visitors were gone, she called for fresh tea, and dismissed the girl as soon as it was served; then leaving the shawls, she asked the old man what he thought of Mr. Erskine, adding that some people thought him a remarkable man who knew a great deal about the secret sciences.

The Arab had understood the purpose of his presence at the party. He had been in the Sultan's secret service and was accustomed to such work. Sipping his tea, he was silent for a while and then began:

"There are two kinds of people in the world who know more than the rest: one kind belong to the God, and he takes care of them; and the other kind belong to the devil, who takes care of his own just as the God does. But all the rest have no one to protect them: they are always unhappy, and they never understand why.

"Some of the devil's people seem good, and some are bad; and it is the same way with the God's people: but each one carries his mark."

The old man sighed as he paused to keep his cigarette alight; he seemed to be reflecting on his own shortcomings, but continued with the perfect assurance of one who knows:

"But they are different; and they must not mix. They are on two different paths; though they do not always know what it is that makes them separate. I knew a man once who was very generous to all the bad beggars who came to his house, but would get angry if a poor man who was a good man asked for help. I could not understand why he was so generous to those who wasted all they got on drink, and so I asked him where his money came from, and he said his father left him a fortune. I knew that his father was in the service of the Sultan and his pay was not enough for him to be able to leave a fortune at his death; and I reminded the man of that. He laughed, and said: 'Oh, you know, there are ways of getting rich, you understand!' Then I knew why he could not do good with his money. It was not clean. You know the money in the world belongs partly to the God and partly to the devil; and the devil's money cannot go to the God's people.

"Mr. Erskine is like that. He is a nice gentleman and his mother is a nice lady; but they are not of your kind. Mr. Erskine may be very clever

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and may have learned some things; but he is not on the right path; and he is not for you to follow. I think he does know a little, and perhaps he does not want to do you any harm; but he will bring trouble to you if you let him be your friend. He cannot help it. It is his fate; and you cannot help him. You are not strong enough."

Mary was thoughtful for a moment, and then asked: "But if he is on the wrong path, some one might show him the right way, surely?"

The Arab was serious, almost solemn, as he answered: "When the right time comes, he will have his chance, and if he asks for help then he will get it from the one who has the right to give it. You must not try to do that. It is not your fate. He will be taken care of by those who have that to do."

Then in a different tone he asked: "Have you looked in the glass lately?"

Mary was puzzled for a moment and then remembered the magic mirror, which was not a glass. She jumped up and opened the oaken chest where it was laid away. Lifting it carefully, she unwrapped the treasure, and handed it to the old man who took out a silk handkerchief to wipe the polished surface, holding it carefully so as not to look into it himself. Then he turned it so that she could see herself in its depths, and said quietly:

"Look steadily and tell me what you see."

Mary looked fixedly into the mirror for some time and then said impatiently: "I only see my own face."

"Try again!" said the old Arab, having wiped the surface as if to obliterate the picture, and then presented the face of it again. This time she fixed her mind upon the man she wished to know more about, and when her eyes fell upon the mirror it was clouded and no picture could be seen. She waited for the mist to pass; and Abdurrahman seeing the change in her expression began to chant rhythmically verses from the Qorân. The nerves of his arms tingled as if the mirror were a magnetic battery, and his vision became clouded like the mirror he was holding. But the clouds soon cleared, and he saw the face of the seer illuminated as with a violet light, in which her two eyes glowed like two mystic wells, in whose depths were visible reflexions of the stars. He ceased the monotonous chant, and Mary spoke.

"Where am I?" she asked. "I know this room . . . why that is I, . . . and yet. . ."

"Are you alone?" asked the old man quietly.

"Yes," she replied; then suddenly, "No! He is there. What is he doing? I can't see . . . it is some experiment. She is asleep. What is he doing? Ah! wake up! He is trying to draw her soul out of her body. It is horrible. Wake up! Ah! . . . it is gone!"

Abdurrahman laid the mirror down and shook the magnetism from his hands as if it were water: while Mary sank into an arm-chair, trembling and with a look of horror. The old man rolled a cigarette and smoked silently.

In a few minutes Mary was herself again, and the old man rose to go as if his work was done. He did not speak, but merely saluted her with his usual muttered benediction; and she rose, stood for a moment looking at the

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magic mirror, and then stepped before to open the door for him, a courtesy that he acknowledged, courteously saluting as he went his way.

She closed the door and went back thoughtfully, stopping at the entrance of the studio, half afraid that she would see herself lying on the divan. But the room was empty; and yet she felt that she was not alone. Some one was calling her in some way; not audibly, but yet she seemed to know that she was being called. This did not trouble her till her eye fell on the old mirror. She saw no picture in it now; but the scene it had revealed came back vividly to her memory; and she shuddered with sudden disgust to think that the privacy of her mind could be desecrated by the intrusion of another will. Or was it that she had herself unlocked that inner door? The picture she had seen might be a suggestion merely of what might happen if she were not on guard; or it might be a memory of an incident in some past incarnation. In either case it was a warning that shocked her pride.

Was it possible that her interest in Ronald Erskine had put her so far in his power? She flushed indignantly at the thought, but could not shake it off. It clung to her with an irritating tenacity that seemed to mock at her self-confidence. She was not ignorant of the claims of hypnotists, but had imagined that she was immune against any external influence of that kind; and when she found her mind dwelling on a man who certainly was not an acknowledged suitor, she tried to believe that her interest in him was natural and not induced by any conscious effort of will on his part; and yet she felt sure that Ronald Erskine was not ignorant of the power of mind, nor unacquainted with the mysteries of psychometry; but it was hard for her to accept the warning of her Arab friend. She was so confident of her own power to protect herself. Yet all the while her mind refused quite to shut out the thought of the young man with the deep dark eyes; and when at dinner her aunt spoke of the Erskines the girl listened with rather more than usual interest.

Mrs. Fairfax spoke of Ronald's brilliant genius in such a tone of respect that Mary felt sure her aunt had matrimonial schemes in view. This was nothing new, and nothing to be alarmed at. Mary had her own income and was independent of her aunt's authority, if she chose to assert her independence. But this was unnecessary, as the old lady stood somewhat in awe of her talented niece, and Mary knew it. There was no question between them of authority and obedience, though there was frequent protest from the elder lady against the unconventionality of studio-life and manners, even in the very modified form of Mary's innocent bohemianism.

Her aunt had a great ambition to be mistaken for a strong-willed woman of rigid principles; but she had doubts as to the wisdom of asserting her powerful will where Mary was concerned. And it is quite probable that this latest matrimonial scheme, which the good lady had conceived, was no more than a reflexion in her mind of thoughts strongly formulated in the emotional nature of one or other, if not both, of the persons most concerned: for since their first meeting each of them had been occupied with thoughts of the kind.

(To be continued)