

THE THEOSOPHICAL PATH

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"We must first dispel the inner darkness before trying to see into the darkness without; we must know ourselves before knowing things extraneous to ourselves.

"This is not the road that seems easiest to students. Most of them find it far pleasanter, and as they think faster, work, to look on all these outside allurements, and to cultivate the psychic senses, to the exclusion of real spiritual work.

"The true road is plain and easy to find; it is so easy that very many would-be students miss it because they cannot believe it to be so simple." — W. Q. JUDGE

WHAT IS THE PURPOSE OF LIFE?

R. MACHELL



TO say that a person is leading a purposeless life is generally considered a reproach; and that would be absurd if the purpose of existence were unknowable. It is not unreasonable to suppose that the cause of life is the desire to live: and yet reason alone would seem to suggest that such a desire might rather be the result of experience than the cause of life. But in view of the large number of suicides it might reasonably be doubted if the desire for life is as general as some would assume. There still remains the theory of compulsion, which denies to man any say in the matter, attributing existence to necessity.

These two great principles — desire and necessity — at first sight appear as mutually destructive; but on deeper thought it may be seen that they are almost identical. The ancient Secret Doctrine speaking of the origin of Cosmos says, "Desire first arose in IT which was the primal Germ of mind." If we accept this statement as at least a most probable account of the first appearance of life in chaos, if not of its first cause, then one can understand that the great urge of this cosmic desire, which precedes the awakening of mind, must appear to it as the impulsion of necessity. Thus we may say that the primordial desire

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which arose in It was the first cause of man's desire to live, and might well override the occasional unwillingness of individuals to fulfil their destiny. In the ancient scriptures the dawn of creation is spoken of as an awakening of the divine desire for life, which thrills through the slumbering depths of chaos. This awakening implies a previous state of lethargy with which the creative impulse has to struggle, and which later shows itself in individual cases as a revolt against the law of life.

The manifest purpose of life is to live; while the purpose of matter is to sleep. Hence the eternal conflict that we see in nature is a manifestation of that primordial duality. The desire for life begets the will to live, from which arises individual self-consciousness and the desire for personal experience, which produces growth and the sense of separateness. From this is born the great life-drama of the world.

Some see that drama as a struggle for existence; to some it is a bitter farce, while others look upon it as a gruesome tragedy. Life is the most comprehensive of all dramas; old as the universe, it yet is for each player a spontaneous expression of entirely new emotions. "Sure, no love was ever like to mine" — so sighs the lover. Or when the fierceness of desire has brought about its own accomplishment and stamped it with the seal of disappointment, which is the 'hall-mark' of satiety; "what man was ever so betrayed?" And what of an actor weary of his part? It lies with him to change the rôle. The play goes on, and all his weariness is woven into the endless comedy as a new feature in an age-old spectacle.

Man is an actor in the comedy of life whether he will or not; and like an actor on our mimic stage who, dazzled by the glaring foot-lights, fails to recognise his audience, so in the great and universal theater of life the actors and the spectators are undistinguishable from each other. The actors play for the sheer love of art, or else from mere necessity. Which shall it be? The choice is ours. Yet choose we must.

The ancient wisdom held it best to "will the inevitable." In this way alone can man be free from the compulsion of necessity. Only by realizing our essential identity with the creative impulse of the universe can we be free from the compulsion of necessity.

It may be that the first lesson of life is this, that "Brotherhood is a fact in nature"; and the last word of wisdom is that which proclaims to man the secret of his own essential divinity. This is the 'lost word' which Theosophy has never lost, although Theosophy itself has been forgotten by the masses of mankind in this part of the world or in that for centuries or for millenniums. Today humanity is in danger

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of destruction by its own devices: nothing can save the civilizations of the world but the rediscovery of that lost word 'Brotherhood.'

Surely the purpose of life cannot be self-destruction: is it not rather self-salvation, the first step to which must be the finding of the key-stone of the arch, and the next step the setting it in place? When that is done, when Brotherhood is re-established in the world, it may be possible to reconstruct a civilization here on earth more worthy of the name.

But if self-salvation is the purpose of our life on earth is the fatalist right in his assumption that man is born in sin and needs salvation? If there were but a single life for man on earth there might be reason in that gloomy supposition, seeing that a child at birth comes into an inheritance of evil tendencies and environment, that would appear like unescapable destiny, and that must drive him into sin, if by that word we mean simply an evil course of life for which that child is not responsible. But *if our life on earth is merely one incident, a day, as one might say, in a continuous existence, the purpose of which is self-directed evolution;* then 'sin' assumes a different aspect: it is seen to be a mistaken attitude of mind or the delusion caused by ignorance of nature's laws and of man's place in nature. Seeing that the majority of parents are themselves ignorant of nature's laws, it is difficult to see how their offspring can be born otherwise than in ignorance of their own nature: but to hold the child answerable for this ignorance and to call it 'sin' is an absurdity and a most pernicious one.

What is needed for the child's salvation from this ignorance is education; and what is education but the bringing forth of the child's soul? And how can this birth of the soul be accomplished if the guardians of the child themselves are ignorant of the existence of the soul? True education demands something more than book-learning in the teacher. That something is Theosophy, for Theosophy is self-knowledge.

I remember how in the early days of the Theosophical Movement a proposal to get out a book on Theosophy for children was received by some with a pitying smile; but Katherine Tingley has demonstrated the possibility of a Theosophical education for children of any age, though it is only possible if the teachers have to some very definite degree made Theosophy a living principle in their own lives. Nobody who knows what has been accomplished in the Râja-Yoga School at Point Loma will now venture to laugh at Theosophy for children.

The children there are not allowed to look upon themselves as miserable sinners nor as spotless angels; they learn to understand their

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own duality, and to realize their possibilities in both directions. Self-respect they learn, not self-glorification; self-control, not self-indulgence; they learn that "Life is Joy," but also that it is their duty to make it so, and this a child can readily understand and easily make practical, much more easily indeed than can an adult who has passed through the ordinary demoralizing process that so often passes current for an education.

Nor does a child find difficulty in the idea of self-directed evolution; while as to Reincarnation, that teaching is so eminently reasonable that many children discover it for themselves. No: true Theosophy rightly presented can never be beyond the grasp of any healthy child.


If children are born in sin the sin is not theirs but is that of their parents who may unconsciously bequeath to them a heritage of evil tendencies. These evil tendencies indeed are a most general heritage, but the Theosophist will find there his greatest opportunity for gaining self-mastery, which is undoubtedly a great step in self-directed evolution, and which will place in his hand a golden key to all the locked doors that bar the path to knowledge of the purposes of life. Those doors are all within the mind and heart of man, closed in past lives by his own act and to be opened now by no other hand than his. Surely this is the purpose of existence—to enter on the path of knowledge.

PRIVILEGES AND DUTIES

H. A. FUSSELL

"THEOSOPHY is truly the Doctrine of the Heroic; and its appeal is always to the heroic in man. . . . Theosophy brings the realization that all adverse things are opportunities, even privileges."

"It gives opportunities obtained in no other. . . . It is full of life and activity. Hence the rapidity with which things come to pass in it. A very slight cause produces gigantic effects. To aspire ever so little now will bring about greater and more lasting effects for good than at any other time, and similarly evil has greater power for evil."

 IN a period of transition like the present when the world has, so to say, lost its balance, and is evidently being swept along towards a crucial point in evolution, when it must choose between Brotherhood and Anarchy, whether to follow the unselfish dictates of the heart or the promptings of a coldly calculating self-interest, we do well to ask ourselves what is the part assigned to us, as members of the Universal Brotherhood and Theo-

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sophical Society, at this time of general social upheaval, when the very foundations of society are being laid bare.

We know that no man can escape Karma --- moreover it would be cowardly and unworthy of us to wish to do so. We know, too, that we are implicated in the Karma of the nation, of the race, to which we belong, or we would not have been born into it. Our duty is plain, therefore. We are here, not only to work off our own personal Karma, but also to help the world to work off *its* Karma, to save it from moral bankruptcy by helping to create right conditions of thought and feeling between individuals and nations, and so make possible a readjustment of social, economical, and political relations which will bring about the peace and harmony without which real progress is impossible.

It is to this end that so many of us are gathered together here in Lomaland out of different countries and nationalities, that we may do effective work, under the guidance of our Leader, Katherine Tingley, for the betterment of mankind. We cannot trace the causes which have led up to our being here in such close relationship with the Leader, but we know that sometime in the past we must have dedicated our lives to the service of Humanity, and so made ourselves worthy of this great privilege. We have joyfully given up our personal selfish desires to the greater Self --- the Higher Self, which is the same in all beings; and we are trying as individuals and as a body, to realize this Higher Self in our corporate life in Lomaland, and thus demonstrate to the world that Brotherhood is indeed the practical solution of the problems of life. In this way we also find our own noblest Self.

The qualities men most need are devotion and loyalty and trust. Devotion to the Cause to which we have dedicated our lives; loyalty to principle and to our Leader in whom we believe and to whom we have pledged ourselves; trust in the great Law of Justice and Compassion which, despite all appearances to the contrary, rules the world. If we have these qualities and are animated by the spirit of true comradeship, our work will prosper, and we shall be carrying out the intentions of those beneficent powers which are behind the Leader and the Society.

And so, at the present time when not only the whole world is filled with anxiety and turmoil and strife, but men are fearful lest a new war should render all efforts for peace abortive, we shall compel the attention of the world to the fact that a nucleus of Brotherhood is actually in existence which is destined to embrace all mankind. We are not doubtful of the issue, for the principles we uphold and teach are the foundations of right action and right thought, the only ones

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upon which true family-life, true national life can be built, and war avoided for all time.

But here a word of warning is necessary. We must not delude ourselves with the hope that immediate success will crown our efforts. We know, many of us, from our own experience, that "he who fancies that his mind can be changed in a short time, deceives himself." How much more is this the case when we are endeavoring to change the collective mind of humanity! The present state of the world is the result of much wrong thinking and feeling, as well as of innumerable wrong actions, during a long past, so long indeed that only a Theosophist can measure it, going back through countless lives, not only in this race, but in other races, to the old Atlanteans, as William Q. Judge says. It is indeed a gigantic task to change these deeply rooted propensities to evil.

It was because of this that H. P. Blavatsky, the Foundress of the Theosophical Society, said that her mission was "to break the molds of mind"; and our present Leader, Katherine Tingley, has told us more than once that it is principally on the thought-plane that she is working. That is why it is especially incumbent upon us to guard our thoughts, so that a pure and strong thought-current may be projected into the collective world-mind which, at present, is so confused and perplexed. The power of thought is incalculable, and if we will only support our Leader fully along these lines, more will be accomplished than we can dream of.

But this is *Kali-Yuga*, the Black Age, you will say, the period when man's passional life is strong, and the lower personality so assertive that the light from the Higher Self is obscured, and its divine intentions thwarted. True, but as William Q. Judge has said:

"why not call one of our present cycles, the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. . . . Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving."

That is why our present efforts are so important. We dare not fail now. Moreover, at the present time no philosophical or religious system receives general assent. Therefore the world's most pressing need is for some great unifying and directing principle; and it can be found only in the teachings of Theosophy concerning Universal Brotherhood.

Happily, signs are not wanting that the world is already receiving the impress of Theosophy, and that many minds are turning to it

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for light. From the Comrades gathered here in Lomaland, and from other Comrades, in whatever nation they may be, will radiate those spiritual forces which alone can regenerate the world and save it from a worse fate than that which it has already brought upon itself. *We* know what true Brotherhood is, and what it can accomplish. It is loyalty to the spirit of Brotherhood, devotion to the good of mankind, that has brought us into the Theosophical Society, and it is from us and through us that the world will learn Brotherhood. The Higher Self is the same in all beings, and it is leading all men through the manifold and often bitter experiences of life to a recognition of their essential Divinity and of their Unity, and in the end it will bring them to Perfection and Peace.

The consciousness of being actively engaged in such a great work for the benefit of Humanity is in itself an inexhaustible source of inspiration and of strength. It is our privilege to live close to the great heart of Compassion and to feel our hearts beat in unison with it. It was out of compassion for suffering Humanity that the Theosophical Society was founded, and it is only as we are animated by compassion and brotherhood that the work can be continued and brought to fruition.

“Why not,” said Mr. Judge,

“We inhabit but the smallest part of ourselves, and leave unoccupied those very regions of our being where the secret of right living might be found. . . .

This was said in 1889; since then, thirty-six years have elapsed, and the cycle is still revolving, is widening, influencing an ever larger number of thinkers and workers for Humanity. Under the wise guidance of our Leader new avenues of activity are being opened up, new conquests made; but it depends largely upon the support *we* give her, whether Theosophy shall now become the dominant spiritual and intellectual factor in the world's progress.

Evidence of its increasing influence is not lacking. Last year Katherine Tingley spent nearly four months in Europe, doing much needed work in Sweden, Germany, Holland, and France, in which countries many intelligent people, and among them some of the highest in the land, showed that they were hungering and thirsting for the pure teachings of Theosophy. Dissatisfied with the dogmas of conventional religion, and with the perversions of Theosophy put forward by various pseudo-Theosophists, they heard with relief and gladness the message of Theosophy which Katherine Tingley, following in the footsteps of H. P. Blavatsky and William Q. Judge, proclaims to the world. In fact, very many more people than before the war are now studying Theosophy, and are finding in it the solution for the problems of life.

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The new, greater, and better world, into which Katherine Tingley introduces us, is only new in the sense that we have forgotten it. All men must in former lives have had intimate knowledge of Theosophy, the ancient Wisdom-Religion, once universally diffused, or they would never recognise it or feel its power. It is quite possible to be spiritually related to great principles of life and conduct, without being aware of it in our present condition. We only become aware of the fact through contact with their living exponents and exemplifiers. The new world they open up to us is not a strange world, but one in which we find ourselves unaccountably at home; a wonderful peace is ours, and a power to shape not only our own lives but the destinies of mankind. This finding again of the truths of Theosophy is a veritable homecoming for the soul, which has wandered far from the divine source of its being, and has been reduced to feed on the husks of worn-out dogmas and the products of the brain-mind.

The present time, despite all the terrible indictments which have been brought against it, is yet full of promise, as indeed all times of stress and conflict are to the courageous and healthy-minded. Moreover, it is the only time that exists for us and we are called upon to use it rightly, to do divine work in it. As Emerson says in his *Essays*, which are a veritable mine of soul-wisdom: "Accept the place the divine providence has found for you, the society of your contemporaries, the connexion of events. Great men have always done so." We must remember, too, that we are born into a world which we have helped to make, so it behooves us to help to put it right, and to use aright the privileges and the opportunities which Reincarnation and Karma have given us.

Our terrestrial life is only a fragment of our real life, which is timeless and divine. Our individual history is inextricably woven into the warp and woof of universal history. By right thought and right action now, we may help to weave on the loom of time a glorious pattern, to raise mankind to a higher plane of effort, and contribute something valuable to the loftier morality, to the spirituality, which will be the distinguishing mark of future ages when Theosophy will not only be accepted, but lived and practised.

In conclusion, I cannot do better than quote the words of Katherine Tingley, in *The Wine of Life*; they cannot but hearten all who are engaged in this glorious work.

"There is Reality behind all the outward aspects of life; the Eternal Purpose pressing towards manifestation, that keeps the stars in place and mankind from destruction."—pp 58, 60


The secret of Katherine Tingley's success as a world-teacher is

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that she neither condemns, nor disdains, nor belittles. Demanding much from men, she reveals to them the divine powers lying dormant in them, which will enable them to accomplish it. If she speaks of death it is to remind men that the soul is immortal, and has a great destiny before it. To those who have failed she speaks of new opportunities in other lives to repair the mistakes they have made. And, above all, she tells men of the indwelling Divinity, whose presence, once it is recognised and honored, makes earth heaven, and life joy. To her we may apply the ancient Oriental saying: "The hearts of the compassionate ones never weary of devising means to lead the soul on to perfection."

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T. HENRY, M. A.

HOSE who claim to be monotheists recognise at least two deities, and the atheists recognise at least one; for have we not 'Nature,' that mysterious and so often mentioned power, whose universal decrees we accept and obey?

And this deity is much closer to us than the other. We are partners with it in its work. It is not so inscrutable. We can investigate its laws and comprehend them and dispose of them to a very considerable extent. Yet we admit that, however much we may direct and utilize the laws, we cannot change them or suspend them. There is no one, not even the most hard-headed and skeptical scientist, but recognises and reveres this awful power; nay, rather, the more science studies the workings of that power, the more reverence does it feel. In vain shall we fool ourselves by giving it some familiar name, some pet name, such as force or matter or attraction or what not; the mystery and awfulness remains as great as ever; and whether we choose to worship Energy or Jupiter, or to speak of our deity as indestructible or as uncreate, makes little real difference.

We shall be told that the word Nature is but an abstract term for a convenient generalization; but shall be at a loss to determine in what respect this is more true of Nature than of any other deity. The essential fact, that we recognise a Will and a Design superior to our own, justifies the assertion that we all of us, say what we may, believe in Deity.

Queer Gods have been described, whether physical deformities with tusks and teeth, or wrathful avengers, monsters of injustice and

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cruelty. And there have been soft-hearted deities to balance the scale. But of all the weird and awesome conceptions, none surely can match the God that presides over the evolutionary process in its agelong career from the Archaean Eozoon to Us, and who knows how far beyond that. Never did God move in a more mysterious way, his wonders to perform.

Truly we are at the disposal of a mighty Will; and though it may be only energy or affinity, yet "it gets there just the same." We are told that we do not know who made space and time, or who we ourselves are, or why we find ourselves there; and that we cannot say who Evolution is or what he is at; we cannot prevent him from achieving his mysterious purpose, whatever it may be.

Extremes meet; and paths, apparently divergent, return into themselves like the ends of a circle. Thus it may be that, in running away from God in pursuit of science, we are getting back to God again, not by returning on our steps, but by going onward. And to a truer conception of God. For the idea of God to which we are coming is that of a deific power intimately blended with the whole universe, present in the ocean and the atom; instead of sitting aloft 'in his heaven' and avoiding interference with the order of nature. The consequence of having such a separate Deity is that we must invent some other Deity to run the world; and that other Deity is apt to be the Devil, and so we get the painful conflict between the natural and the right.

No truly religious spirit will be shocked at anything we have said, as true religion can never be shut up within hidebound forms, but must ever be found capable of adapting itself to the present needs of man at any stage in his evolution. If this were not the case, it would not be religion worthy of the name at all, but dogmatism and bigotry. We realize better every day that the divine truth cannot be in conflict with any natural facts that may be discovered, and that Deity must be greater than anything we can find out. Order and intelligence are found manifested everywhere in the universe; but, most important of all, man himself is a part of the whole scheme, and is truly the highest manifestation of Deity of which we have any knowledge. In saying this last, it is not the frailties and limitations of human nature that we have in mind, but those sublime potentialities which we all have latent within us, and which is the divine origin of the better side of our nature.

What more can man know of Deity than the best to which he can reach up in his own self? If God is revealed to man, the revelation can only be through man; either the ordinary man or else some

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Teacher, who, while still being man, has developed and called into manifestation those latent divine possibilities?

We chance to come across a saying of Thomas Jefferson that he refused to declare what his religion was, but said that neither would he ask others to tell him their religion. He judged men's religion by their conduct, and expected to be so judged himself. Some called him an atheist, but he denied it; and he was right. For truly we have in our hearts a standard of right and truth that is superior to any creed or set of dogmas. The vital truths of religion are universal and invariable. They can be made clear to childhood and the character thus developed on lines of harmony, beauty, and nobility. Nothing is easier than to show the child, by illustration from daily experience, the difference between selfishness and unselfishness, and their respective consequences; the difference between the freedom of self-control and the slavery of self-indulgence; the lasting joy of high ideals in contrast with the endless dissatisfaction of superficial pleasures.

It is in the intuition rather than in the brain-mind, that we can form our best ideal of God. The attempt to define this in set terms or by a formal creed, can only result in dwarfing and limiting the ideal, setting up a fertile cause for controversy. God is something to be realized and lived, rather than worshiped as an external power.

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HUGH PERCY LEONARD



It is related of a sincere devotee of Hindûism that while using an image of his Deity when engaged in his devotions as an aid to mental concentration, he thought it no sacrilege to employ the idol at meal-times as a convenient pestle with which to pound his peppercorns. Surely it is high time to discard the idea that any sane person, whether savage or civilized, could bow down to a man-made image in the belief that it was indeed his Creator.

Let us rather share the view of Thomas Carlyle that the idols of even the most degraded tribes are looked upon merely as symbols and are adopted only as aids to the imagination. And is it not equally clear that the religious systems of the most enlightened nations are only symbols of a mental kind, intended to represent truths which can never be put into words? In fact, it may be truly said that in so far as we revere our creeds and theologies as final and conclusive, to that extent are we 'idolators.' Whenever we form a conception of the high-

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est of which our minds are capable and call it God, we are actually making an image, crude and limited though it be, of that unseen and all-pervading Mystery, which, living at the heart of every atom, yet remains unknown. All our attempts to formulate the hidden Mystery are as H. P. Blavatsky said: "Like trying to bottle up primordial Chaos or to put a printed label on Eternity."

It seems as though the human race would never outgrow the need of symbols, and yet we must be careful to avoid the entanglements of idolatry. Or in other words we must never give way to that sluggishness of soul that rests in dull contentment with the symbol as though it were the ultimate reality for which it stands.

A much-loved friend whose value mainly consists in the fact that he represents some of the ideal possibilities of humanity, passes behind the close-shut door of death and leaves us friendless and alone. Our idol has indeed been broken; but we forget that it is merely the *image* which has been destroyed, and it is well to remind ourselves that images, like all things else imbodyed in material form, are fated in the end to dissolution; but comfort lies in the companion-truth that what has once been imbodyed may be imbodyed again, and that the "never-ending stream of conditioned existence" is as exhaustless as the fount of life itself.

Epictetus was wont to comfort the afflicted by saying:

"If you love an earthen pot, say to yourself, 'I love an earthen pot': so shall you not be grieved when it breaks; and if you love a mortal, say, 'I love a mortal': so shall you not be grieved when he dies."

A counsel of perfection truly, and difficult and even undesirable perhaps to follow to the full extent; but we can all admire the calmness and composure which it breathes and recognise that it is firmly based upon our common experience. At all events, if unattainable in reference to the loss of those we love, it should not be difficult to one imbued with this philosophy to practise it in matters of a more impersonal nature.

Thus one may watch unmoved the slow decline of ancient faiths because one knows they are but pale reflexions of the sun of truth which shines undimmed from age to age although the image of his face which glitters on the surface of our earthly pools is lost to view as soon as those pools are dried away. We need to cultivate a certain positivity of mind, which, while admitting the need of symbols, is careful not to give way to a servile attachment to the outward sign and views it simply as a transitory help which from its very nature suffers the inevitable fate of every mortal thing.

Religious teachers come into the world from time to time and

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formulate as best they can, some poor, imperfect presentation of the Mystery behind the veil, and lay down rules of life in harmony with natural law. The new-born faith infused with something of the teacher's life acquires attractive power and draws into its train devoted followers. Myriads advance and grow under its fostering care, and in their gratitude they hail it as the final word of revelation. But in the end its success is the cause of its downfall, for the very growth which it fosters causes it to expand beyond the limits of its confining bounds, recalling to mind the simile of the new wine in the old bottles whose active fermentation burst the aged and therefore brittle wineskins designed to preserve it.

And so we find the pioneers of modern thought whose comprehension has outgrown the narrow limits of the traditional beliefs and who are for a time in the trying situation of a crab, which having outgrown its old shell is waiting for a new one to consolidate. So vague and nebulous are their slowly-forming intuitions that they are sometimes tempted to imagine them to be entirely wanting, and not till they are able to contrive a new formula in harmony with their larger views of truth, can their distracted minds enjoy a temporary feeling of peace. This is an age-long process which must be repeated again and again; but we should at least be able to avoid the uncomfortable sensation of utter nakedness by reminding ourselves that it is but a passing crisis and is always followed by the comfort of a brand-new formula which for a time yields us the satisfying sense of being adequately clothed.

A man must learn to lose his reverence for one object of reverence after another while never giving up his endless quest for the goal which ever recedes and lures the lazy feet of men along the trail whose end is always out of sight.

This idea of the use of symbols to represent unseen realities has a helpful application in the case of loss of friends by death. The dearest, most familiar friend whose depths we fancy we have sounded with our plummet, is but an outward seeming, a visible expression for something so indescribable that it can never find complete imbodiment in human form.

This thought has been finely expressed in the eleventh chapter of the *Bhagavad-Gîtâ*. The 'divine eye' of Arjuna the pupil has been opened by his instructor Krishna, and he has been amazed and confounded by his vision of the unsuspected splendors of his erstwhile companion. With 'joined palms' he makes obeisance and addresses him as follows:

" . . . Having been ignorant of thy majesty I took thee for a friend, and have called

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thee 'O Krishna, O son of Yadu, O friend,' and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public; all this I beseech thee, O inconceivable Being, to forgive."

Rightly considered ought not every man to be addressed: "O inconceivable Being"? For physical form and familiar personality do not so much represent him, as *misrepresent* him, obscuring his divinity by the gross texture of the earthly robe which clouds the radiance of that which it covers.

Now symbols as we have seen are useful only so long as they suggest the unseen reality which they in part reveal; but when we come to regard them as complete and final expressions, they defeat the purpose in view and it is well that the inexorable law of change steps in and dissolves them in the elements that gave them birth. Our idol is destroyed, we lift our eyes and strain our mental vision to penetrate the veil that shuts us from the unseen world, and urged by love we venture into unfamiliar spaces in our search for him whose physical expression is no longer by our side.

And what a consolation for mothers mourning children who have passed into the Silent Land, if they could realize that every human form is but a poor and partial symbol of a gracious visitant from the Unknown, who, after a brief sojourn in our midst, has reassumed his far more glorious and enduring life elsewhere! A deep and intimate communion — quite apart from tipping-tables and Ouija-boards — is still within our reach, for dissolution of the transitory form affects the hidden presence not at all. Into the Silent Land they go and we believe that from that quiet refuge they will re-emerge one day to play their part once more, and then withdrawing take their periodic rest.


For ever pouring from the Fount of Life, the trees and flowers, the beasts and creeping things, proceed, and live their little day upon earth's sunlit stage. They are but animated symbols, fair and yet fugitive, whose real life is passed in realms of Nature not perceptible to our gross sense. They, like us, are varying aspects of the Universal Life, integral parts of that stupendous whole whose teeming myriads move in stately, rhythmic march towards loftier heights where love and peace and joy abide for evermore.



"THE psychological mistakes of the past are still upon us. If we are to drink from the fountain of happiness we must learn to know the false from the true."— *Katherine Tingley*

IS BROTHERHOOD A FACT OR AN IDEAL?

R. LANESDALE

 HERE is a very natural, reasonable, and proper objection sometimes raised to the establishment of Brotherhood as a basis for the organization of the world. This objection rests on the supposition that life is already organized on an individualistic basis, and that it is therefore useless to attempt to establish universal brotherhood; and if brotherhood is not to be universal it is but individualism written large; for any brotherhood that is not universal is particular, that is individual as a group.

The Theosophical Society has undertaken, not merely "to establish a nucleus of (or for) Universal Brotherhood," but also to prove that this "Brotherhood is a fact in Nature." Now this is a very different proposition from that of establishing such a condition in a world already (supposed to be) organized by nature on another basis.

The Theosophist holds a more logical position in asserting that Brotherhood is a fact in nature, than the pseudo-scientist does in his dogmatic assertion of his theory that the law of life is the struggle for existence (or individualism); because the Theosophist claims that the consciousness of Man is rooted in Universal Spiritual consciousness; so that a man may speak of such things by virtue of his inner relation to the Source of all existence; the knowledge of which may illuminate his individual mind. But the theorist, claiming separate individuality, is not entitled to claim also to speak from any broader or higher or deeper position than that of personal speculation, or of brain-mind reason.

It is to be regretted that Theosophical students do not always bear in mind the wording of the Constitution of our Society, which asserts that Brotherhood is a *fact in Nature*; for they do sometimes talk as if they imagined the work of the organization lay in making up a brotherhood, instead of in revealing that which already exists.

In H. P. Blavatsky's comments on *Light on the Path*, it is said that a brotherhood in the sense of Theosophy (or of Occultism) is an association of men of like selfless nature, who have attained that degree of self-knowledge which enables them to recognise their own position in life, as well as to claim kinship with others of the same degree of enlightenment. Considered in this light the whole process of training and initiation is seen to be one of awakening to the reality of Brotherhood. And each upward step makes that great fact clearer.

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The recognition of fellow-students by a newly awakened aspirant is his initiation into their order. The tests and trials to which he may be put are in reality but a dramatic exposition of a part of the long process of awakening from delusion to reality, from the dream of separateness to the realization of the Divine Harmony, through which all souls must pass. These ordeals may be used as tests in exoteric orders, where intuition is unknown and the spiritual life a dream, but in reality they serve a very different purpose.

It is so with life itself, which is the great School of the Mysteries: Life teaches us dramatically, shows us the path and its portals, but we are blind to the teaching; we look on the lessons as trials, and the opportunities as ordeals. Life puts in our hands her whole mystery involved in the actualities of daily life, but we take it as a toy to be played with and thrown away. Life itself reveals the fact of Brotherhood, and we all live in it, sharing such small part of its privileges as we can seize, but perverting them to personal use, or abuse, so as to make them causes of suffering. Then we begin to wake up to the reality, but at first we only see it as a part of our dream. So we set out to make for ourselves some little imitation of the thing we dreamed, and we call it a Brotherhood. It proves to be but a toy, and we throw it away; it is stuffed with sawdust we cry, Life is a delusion.

Yes, Life is a delusion to those who are *self-deluded*: and there is no other delusion possible: the lower self is the deluder; the dream of this lower self is the nightmare of life; Brotherhood is the awakening. A Brotherhood of egoists is a delusion; it is a toy that will not stand rough usage, and when the paint is worn off it will only have the charm of association with a childhood dream; we may keep it in a cupboard and once in a while look at it with a sigh of regret; then we may go out, buy a new toy like the old one, and give it to our children to play with.

We may philosophize a little on the eternal power of toys to attract the hearts of children; but how often do we guess at the explanation of that attraction? Do we realize that the toy owes its charm to the fact that it is an emblem of truth? The Brotherhoods that men make so diligently, and that serve such small ends, ministering to personal, social, or political desires, serving some commercial ambition, or soothing some religious terrors, these all owe their vitality to their distant resemblance to the true Brotherhoods that are true images of the Universal Brotherhood, which is the Divine Plan of the Universe.

Let us realize that fact, and the rest will come about naturally and inevitably, for Brotherhood is a fundamental fact in Nature.

“ANCESTOR-WORSHIP”

E. S. STEPHENSON



THE common attitude of Western people towards ancestor-worship is apt to be one of mild amusement as at something quaint and exotic — ‘one of the queer things those Orientals do’; — while in sectarian circles there is added to this a complacent assurance that though such a cult may be on a somewhat higher level than that of the other ‘heathen’ who worship ‘sticks and stones,’ it is obviously on a lower level than that of people ‘who worship God.’ Hence ancestor-worship is relegated to ‘inferior and backward races’ and thus curtly disposed of.

A little investigation, however, if made in the spirit of fairness, may perhaps disclose less ground for self-gratulation and more for at least a partial understanding of this wide-spread, and deep-rooted cult which has endured so long.

As a preliminary, it is only fair to ascertain precisely what is meant by ‘ancestor,’ and what by ‘worship’; for, as we shall see, the meaning of these words is by no means so apparent as it may at first sight appear. And just as theological arguments are in most cases mainly questions of terminology: you (if you have not yet learned the futility of *all* arguments) maintaining one thing, while your opponent is bent on controverting something that you did not mean at all — so it is with words translated from a foreign tongue, especially that of a people with customs and traditions very different from our own.

So with the same fairness and courtesy that we Westerners expect for our own creeds — some of them no less ‘quaint and exotic’ to Orientals, by the way, — let us try to get a clearer understanding of what ‘ancestor-worship’ actually means.

Taking first the word ‘worship,’ we find here at the outset that, owing to certain associations, this word is likely to convey to Western minds quite a different connotation from the Oriental idea; and it is owing mainly to this misconception that much harm has been done in China and Japan by advocates of Western creeds, some of whom have even gone the length of insisting that their converts should actually destroy their ancestral tablets as a sign of conversion and of repentance for offering them worship which should be given to God alone — He being a ‘jealous God,’ they maintain.

This one example shows how an immense amount of bad feeling

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and even extensive riots and bloodshed, in China especially, have been caused by this sectarian bias and by the wrong significance attached to a single word. For a modicum of sympathetic understanding would have made it clear that 'worship' — more correctly rendered as 'reverence' — of ancestors does not in any sense preclude revering the Divine, whether regarded as *Tau* in China or *Uchú no Rei* (literally the 'Spirit of the Universe') in Japan,—not any more than love of one's mother precludes love of one's country, or of one's God. Nor does it prevent them from worshiping, in this relative sense, the Buddha, or Confucius, and other sages besides. For, as a Japanese writer has expressed it, they welcome Light from all sources: the idea being that the various aspects of wisdom presented by these sages do not supplant but rather *supplement* one another. Hence, all are in varying degrees worthy of the reverential gratitude that is thus expressed by 'worship.'

It is clear, therefore, that this word has been very indiscriminately used. How is it then with the word 'ancestor': just what does this connote to Oriental minds? In answer to this question, we may refer to the teaching of Confucius; for he is regarded as a leading advocate of ancestor-reverence and 'filial piety,' as in English it is somewhat awkwardly called. We find that he is constantly referring to the 'Higher Man,' the 'Superior Man' (*Kung-tsi*) whose nature is *good*, as contrasted with the lower man whose nature has to be disciplined and trained so that the inner goodness which is the *real nature* may be expressed.

That this duality is still consciously, or instinctively, recognised in ancestor-worship is clearly shown in the very words used when speaking of the dead; in the mortuary rites; and in the general attitude towards ancestors in the East. As for the words (I refer here to the Japanese), we find the dead spoken of as *Kami* (gods) or *Hotoké* (the word used also for the Buddha). There is also the word *yūrei* (ghost or astral shell) and this, be it noted, is certainly *not* worshiped. How it is treated will be briefly dealt with later on.

Now, that the dead should be regarded as 'gods,' may seem strange — not to say presumptuous — to Westerners, even to those familiar with the words, "Know ye not that ye are gods?" Yet, when the light which Theosophy throws on all religions comes to be recognised, it will be seen that verily these words have a deep and true meaning.

But judged even by ordinary human standards, this kindly recognition of ancestors — those who have 'gone before' and prepared a way for us — is something that should appeal to all people whose hearts, as they say, are 'in the right place.' And no doubt those ancient teachers reckoned on this: for whatever is of value in 'pragmatism' was known

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ages before the time of William James; and a system of ethics that would ‘work’ was accordingly given out --- something well adapted to the dark cycle through which the world has been passing. Some of their followers would see higher aspects of the teachings; some only the lower; but all people would benefit by their moderation and practicability in every walk of life.

In the West, too, right-minded people are guided by principles akin to this: any text-book of Science pays a tribute, at least of recognition, to those by whose labors the fabric of Science has been raised. The essentially Confucian idea is becoming recognised that feelings of gratitude and reverence, honor those who offer them no less than those to whom they are directed. No need then to disparage this fine trait in Orientals by regarding as something reprehensible what is, after all, only a wider application of the worthy precept, “Honor your father and mother and your days shall be long in the land.” For the Confucianist would merely add: “Honor your *other* ancestors also and your days will be still longer in the land.” *Vide* the case of China for evidence of this! Yet in spite of this, we find in a text-book of Geography widely used in schools, the following:

“But while this strange-looking yellow race was once among the foremost nations of the earth it is now very much behind. This is explained partly by the fact that they worship their ancestors. . . .”--Tarr and McMurry’s *Home Geography*, page 235

A more ignorant example of the *non-sequitur* it would be hard to find! Or a more dangerous, double-edged standard of criticism to set up; for by the same token, an Oriental might with equal justice and logic remark that the reason why the strange-looking races of the West have been at one another’s throats like wild beasts, with a loss of ten million lives in the last war, is because they don’t really worship anything at all --- much less ancestors.

However, that the ancient Chinese teachings contain a message for the West is fortunately becoming more generally recognised, as shown by the following quotation from an article on Chinese education in the *Hibbert Journal* (July, 1925):

“The Great Learning begins with the statement that the ideal to be sought in the higher learning is beauty of character in the individual and a transformed people; with nothing less than perfection as its goal. This is the essence of the Confucian conception of the noble or princely man [the part that becomes the ‘ancestor’]. The ideal he advocates is the noble obligation of the noble man, with such soul-qualities as sympathy, sincerity, self-reliance, courtesy, and refinement as ideals.”

Consider also the following:

“Six centuries before Christ the Chinese philosopher Confucius said that his doctrine was simple and easy to comprehend (*Lún-yù*, chap. v, par. 15). To which one of his

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disciples added: 'The doctrine of our Master consists in having an invariable correctness of heart, and in doing toward others as we would that they should do to us.' "

— *Isis Unveiled*, Vol. II, p. 239

On the other hand, as a typical example of a different attitude, we have the critic who remarks about the Chinese:

"They talk about 'ancestor-worship,' and yet when their spirits come around they shoo them out of the house and pelt them with fire-crackers. How is this for a commentary on the Chinese state of mind?"

Such utterly trivial and superficial observations as these would be unworthy of notice if it were not so characteristic a commentary on this kind of critic's own belittling state of mind. He himself would no doubt object to having dead bodies around his house, just as the Chinese object to having the astral corpses he calls 'spirits' around theirs. For, although some leading scientists and writers in the West are apparently unable to distinguish between such entities and the real Soul of the departed, it is not so with Orientals, as this practice in itself should sufficiently indicate. In short, the distinction that is hereby shown is corroborative evidence of what has been contended for above: that the 'Ancestral' part is the higher and immortal man, the God within, which is worthy of all reverence and obedience.

Apropos again of the above distinction and the regarding of the 'shade' or 'spook' as something objectionable, it is interesting to note that the Japanese treatment of it differs considerably from that of the Chinese. For the innate courtesy of the former extends also to these astral entities; and it seems that the latter, bereft of their higher principles as they may be, have retained enough of their ingrained politeness to respond; for one seldom hears of any such drastic methods as the use of fire-crackers in Japan. On the contrary, the time-honored ceremonial offerings alone seem to suffice; and for the rest they are discreetly left alone. The further fact that one seldom hears of 'evil spirits' there would suggest that this method is more effective than that of the Chinese whose lives seem to be considerably disturbed in this gruesome way.

In conclusion, one may repeat that 'Ancestor-worship' in no way conflicts with other forms of Oriental faith. In fact, it rather supports them when rightly understood. This was first made clear to me by Professor Kinza Hirai, the distinguished scholar who represented Japanese Buddhism at the Parliament of Religions in Chicago, where he met Mr. William Q. Judge in September, 1893. Professor Hirai was not only a priest of Zen Buddhism, but also a deep student of the Chinese classics and a believer in *Shintō* (literally, the 'Path of the Gods') which may be called the national religion of Japan. He finally became a mem-

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ber of the Universal Brotherhood and Theosophical Society and a firm believer in Theosophy, which he declared to be the mother of them all and the great world-religion of the future.

The last time I called on him at his house in Omori, a suburb of Tokyo, I found him making extracts from *THE THEOSOPHICAL PATH*, which he read regularly with great appreciation, he said. A forerunner of other leading Chinese and Japanese who also will ere long come to see in Theosophy all that is best in their ancient faiths and very much more besides. For through the tireless efforts of H. P. Blavatsky, William Q. Judge, and Katherine Tingley, man's divine heritage of Theosophy, the Wisdom-Religion of the ages, has been restored, and will eventually unite East and West in the bonds of true understanding and brotherhood.

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SIRDAR JOGENDRA SINGH OF AIRA



NDIA represents the old world remaining unchanging at the core in these changing times. Europe and America represent the new. The wondrous miracle of modern science has brought both worlds together and the use of a common language has unsealed for the initiated the treasured wealth of thought of both of them. But like men who suddenly step from the darkness of the cave into sunlight, the East and West stand looking at each other with suspicion, failing to realize that there is much in the old knowledge of the East which might form solid foundation for the new knowledge of the West; and that the East might profit by the increase which Western science has brought into the world.

The golden key which might open gates of understanding, rests in the lap of faith and sympathy, and nowhere else. It unlocks the hiding place of the gift which men cannot otherwise receive.

We generally march under standards displaying the colors of our own opinions, and in reflected light we see only distorted pictures. Love is represented blind because love sees not the gross, but the divine in the beloved; and without love, passion and prejudice play tricks with men, depriving them of understanding, and obscuring their vision.

How can they know India who do not first love India? They seek familiar scenes and they condemn the unfamiliar. Old India in decadence has little of external splendor, and without it how shall she command respect in these materialistic times? The land from end to

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end is full of faith and of gathering strength, but success seems distant and uncertain, and the visitor to India may miss the magic of the West, the hives of industry, the wealth, the flow of life, and the pursuit of pleasure. India may appear dull, desolate, and dreary. The stereotyped criticism trips then too familiarly from the tongue: "India is not a nation, nor is likely to become a nation."

But India is a continent, so the fact escapes notice that she is more than a nation. India is the seat of symbiosis, such as has not been attained elsewhere, wherein men of diverse creeds and races have contrived and learned to live together and where some have realized that peace which passes understanding. Others who have crossed the boundaries of caste and creed and color, realize the meaning of true brotherhood and make that meaning concrete in their lives. The fact, which may be learned by any one unblinded by the bandages of prejudice, is that, despite diversities of caste and creed, which aggravate the surface, deeply down in her heart this ancient land of Hind finds rest in brotherhood and unity.

It is true that India was dazzled for a while, and is so yet to some extent, by the glamor of half-understood ideals and by the splendors of the West. The war destroyed illusion and the introspection it compelled restored our faith in our own past, since looking backward has this virtue: that it makes men realize that there are Sources from which true ideals came. With centuries behind us of philosophy and culture, glancing backward reverently for a moment for the sake of sanity, we must apply our own true touch-stone that we have inherited.

What has war and all this contact between East and West brought forth? What values have been born to us? A greater happiness? Serener peace? Larger freedom? More faith? If not, then useless is the glitter of the gold and the external splendor! Such things cannot reach to the hearts of men; they touch the surface only — less than skin deep!

We are told we should abandon all the old gods — all the sources of our old philosophy of life, and worship now a new one. What does it mean? "That which we call a rose by any other name would smell as sweet"; and it occurs to some of us that new names are but masks or old mistakes revitalized.

Thinking men (and thought is forever patient) on the other hand are seeking Truth herself, to win for mankind peace and lasting joy, and they are unenamored of old fallacies paraded under new names, whether those be social, political, or in the orbit of religion.

India is not a country, in the common use of that term; it is a

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continent of 1,805,322 square miles and has a population of more than three hundred million human beings — nearly one fifth of the human race. It is inhabited by pure Aryan, Turko-Iranian, Scytho-Dravidian, and Mongolian races. It has all the climates, from that of the tropics to the region of perpetual snow, and all elevations, from sea-level to the highest mountain-peaks on earth. Each province differs from all the others, not only in race, creed, and language, but even in color. And yet those congeries of peoples have been living together in peace for centuries.

The text-books from which children in the schools of all the world are taught, lay stress on incidents of battle, intrigue, and pillage, blindly overlooking (possibly because it seems a miracle, and miracles are not believed in nowadays!) that these millions of human beings have existed, crowded and not always prosperous, since long before the so-called 'new world' raised its head out of obscurity, and with immeasurably less strife — furthermore, with far less venom when there has been strife.

We have occasionally had religious riots, and we have them nowadays, when heads are broken. Then feelings run high for a while and head-lines in the newspapers suggest that all social order and safety is at an end forever. But to the thoughtful observer these outbursts appear in their true light, as mere surface-disturbances. No country is free from this sort of trouble, any more than any race of men is altogether free from liability to physical eruptions of the skin. Despite historians and those whose interest it seems to be to distort facts, the Hindûs and Mohammedans can live, have lived, and are continuing to live in perfect harmony; and, what is possibly more wonderful, India has adopted Europeans and has lived in harmony with them! This miracle of symbiosis, without sacrificing individuality, has been achieved nowhere else on the face of the earth within the memory of man.

India's disputes arise not over the essentials, but over the non-essentials. They are soon forgotten. Common aims and objects, and the underlying guidance of a generous philosophy, inspire men of differing creeds and race to re-seek harmony; then economic links soon strengthen reasserted unity, since true economy, like all things true, is based on the common weal.

Undoubtedly those thoughtless, self-ambitious men who love to fish in troubled waters can be found in India, as elsewhere. In India, as elsewhere, such men can contrive for passing moments to arouse squalls, storms, or even hurricanes upon the surface of the underlying calm. But all over the world, as in India, humanity at heart loves peace;

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and especially in India this search for what is called *Sat-Chit-Ânanda* — Being, Mind, Bliss — is the goal of life.

Everywhere in the world men love peace. Even those who wickedly, for their own selfish ends, or ignorantly for the sake of others, stir strife, do so under the delusion that some sort of peace may come of it, not realizing that their exploitation keeps the cauldron of animosity simmering and that the ferment, for which they are making themselves responsible, inevitably must react upon themselves.

But storms die, and the sea remains — serene, reflecting the immensity of all eternity — the fathomless, divinely pure and lovely substance of the hearts of men.

It is the fashion, and not difficult, to denounce the caste-system of India, exaggerating its obvious acquired faults for the sake of masking the virtue of the purpose that originally brought it into being. Segregation of life into compartments, as it were, promotes peace by reducing rivalry and so preventing the 'class-warfare' that some modern demagogues have preached; and in some subtil way it has helped to bind all members of society together, as if they were members of a common household, each with his own appointed share of duty.

Indians have fought — they still occasionally do fight — over traditional sanctities; but education is teaching them, and increasingly will teach them, to laugh over such childish tantrums as the cutting down of trees and the blowing of conchs. Education is uncovering the underlying sense of unity, and will produce such brotherhood as has not been attained before.

And into this commonwealth the English people may, if they choose, bring their own wealth of achievement. Hitherto they have remained exclusive, driven to it by an environment which was not of their own making. They were strangers in a strange land. They were exclusive because the rulers of India were exclusive, and formed a caste of their own that lacked the graces of our Indian system, which is only exclusive in certain ways, and entirely inclusive in others. The Englishman has remained a bird of passage, as it were, not because of a forbidding climate (India has all the climates), or because the skies frown or the people are ill-disposed, but because he finds it difficult to combine the dual rôle of ruler and coinheritor of the common destiny.

The Indian climate, and the splendor of the Indian scenery, afford a better home than can be found in many other latitudes, and Englishmen who have given all the best years of their lives in India's service, love the land with an intensity sometimes beyond the scope

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of words; but many of them find it difficult to shed their robes of rulership and share the common heritage, on common ground, with common men — a difficulty that has driven hundreds of them elsewhere to retirement, to India's loss and theirs, divorcing them from all that had absorbed them in the spring-tide and the hey-day of their lives. This is the tragedy of Anglo-India.

The times are changing, and the two great streams of thought, of East and West, are flowing, mingling, broadening their channels in the minds of men. The relation between Englishmen and Indians is undergoing subtil change, far deeper than appears upon the surface. The points of contact are becoming more clearly defined, and both Englishmen and Indians are looking backward, readjusting their perspective before reattempting to determine the important issues, both sides actuated by a hunger to arrive at harmony.

The Englishman has distributed in India gifts which his country has won after centuries of struggle, and his government of India has been inspired by those ideals which ruled at home. Realizing the ideal, India cared little for the form, so that out of it grew an understanding based on mutual respect, with the result that the richness and sweetness of life were increased. It is impossible to fix in point of time this golden period, since golden periods exist in retrospect or prospect. The present is always a period of stress, or always seems to be. Looking backwards, pleasant memories irradiate the deepening shadows — memories of devotion and service, of dignity and honor and unselfishness — of stark integrity and naked zeal. Such memories provide a strong foundation for the future, though the future hold great changes in her bosom.

Who can tell now what the future shall bring forth? The future is in our hands; it depends on what the East and West in their association make of it. The passing phases are of slight importance, though bewildering, no doubt, to those who wish to snatch swift judgments. But the gods are patient; it is spirit, not the frenzy of contending prejudices, that shall prevail. It is men possessed of faith, and living by their faith, who can foresee the future and who, in immediate giving, can lay firmly and forever the foundations of a brotherhood of East and West.

Faith holds the key to every situation — faith, that is, in the essential brotherhood of all the universe: faith in one's own inner nature and in the possibility, aye, in the certainty of ever-advancing evolution, in which every individual shall find his own ascending path and place.

Karma, though, and Dharma have between them woven a per-

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plexing web of many patterns, and we have to seek our way ahead in a workaday world that is able to impose on us innumerable limitations. Our philosophy in mind, we are obliged in spite of it to find a practical solution for some difficulties that confront us, and we have to choose the lesser evil to defeat the greater, all too frequently, although no wise man likes to lean on evil for support in even its most harmless forms.

In the midst of this conflict of ideas the Englishman no longer retains his vantage-ground as the giver of gifts, since men are questioning the essential value of the standards he has raised — or some of them; and he finds himself forced into a position in which his greatest danger lies in the temptation to protect what appear on the surface to be his own interests. The great law that giving is gaining must not be forgotten. Those who own great armies are too easily deceived by a consciousness of material power — too easily cheated into believing that this universe can be ruled by the laws which men make.

The East, too, is aware of the vast material forces that the West commands — vast forces of nature, organized and hardly held in leash. But the East, too, has in mind the Indian and Persian stories, written some of them, and some traditional, that tell of flying chariots of olden time, and of fire-arrows, and of electric fire that cleaned the palaces of kings, performing a thousand services, and of other wondrous powers that the warriors of those days wielded. Those powers over nature failed to save those peoples from the Nemesis that followed the misuse of them.

Men mock such legends — rather, some men do whose eyes are blinded by the moment and who do not care to think. But it is unimaginable that the drivers of the wayside bullock-carts could have conceived of such traditions. They are memories of secrets known and lost, as modern secrets may be lost today in some world-cataclysm. Tradition outlives circumstance, and underneath tradition always lies the surviving core of truth.

The tradition endures, and the belief is widespread, that there are men who know how to direct the forces of nature, not mechanically but because of their inherent knowledge. It is said they are forbidden to use their powers, since, without continuous self-discipline, the use of power leads to faithlessness. That power in undisciplined hands may at any moment turn suicidal is widely recognised — so much so, that almost the first principle of modern government is to set up counter-balances against the power of individuals.

If They, who could release all nature's forces, hold their hands for wisdom's sake and for the sake of mercy, how much more should

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we, who know so much less, keep ourselves from confidence in force as a solution of our difficulties!

The significant sign of the times is the growth of a strong faith and a new hope in the East and in her future. The heart-lands are throbbing with a sense of reawakening life. What will the New World make of the Old?

The choice rests largely with the New. Seek symbiosis which, uniting East and West, will carry evolution forward. Or promote discordance and the clash of arms, to reap the bitter harvest of a wasted effort and a ruined world! The laws that rule this universe make no exceptions. We reap exactly as we sow, invariably and without the possibility of one hair's-breadth of error in the calculation. This is still the sowing season. Let us therefore sow as we would reap!

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T. HENRY, M. A.



HE banner, the religion, of what is known as modern civilization. We have no objection to progress as an ideal, provided only that we are not circumscribed in our definition of that watchword. If we find ourselves unable to give a whole-hearted indorsement of the common idea of progress, it will be equally necessary (so great is the tyranny of factions and catch-words) to guard ourselves against being numbered among the *antis* — as advocating retrogression or a pig-headed conservatism.

In speaking of some old-fashioned preacher, a reviewer says that this preacher found the essential secret of progress, not in the improvement of material conditions, but in the growing victory of spirit.

We of course recognise the advantage of improvement in material conditions, and the removal of social injustices; nor do we wish to be accused of preaching an anodyne for the needy and a salve for the consciences of the well-to-do. But this need not prevent us from opining that improvement in material conditions is not the whole of progress by a very long way.

Improvement in character must surely count for a good deal in the estimation of progress. And there is much to be done in this way. Improvement (if that is the right word) in material conditions renders the need for improvement in character all the greater, because we then have more obstacles, greater facilities for right or wrong doing.

Real progress must consist in the acquisition of a nobler and

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truer conception of the nature of man. Speaking of the American Indians, a writer says that, for them, Deity was an omnipresent beneficent power, pervading all nature, inshrined in man himself; an accessible and never-failing source of moral strength; whereas the European stock has a Deity who is a separate divine personality. This latter conception removes the divinity from man, placing that beneficent and all-wise power outside of him, and reducing him to a dependent and erring creature. We need to realize more that man, in the depths of his nature, is of one essence with the divine; and that within himself man can find all the moral resources he needs. But by doing this we should, to a degree, be going back to where those Indians stand; so that it would seem as though progress may include a regaining of things that have been lost.

The idea of progress implies that we have some ideal to progress towards. What better ideal for man can be imagined than that he should find the secret of rendering his life calm, happy, well-balanced, noble, and dignified? It is probably futile and ill-advised to try to formulate mentally an exact conception of what man is to be; it is step by step that we climb; and the prospect, if dim from our present standpoint, will brighten and enlarge as we advance. Meanwhile there are many sources of misery and discontent whose removal constitutes an ideal to strive for. Freedom; the way to freedom is within thyself. If we cannot find relief in any alteration of external conditions, we can at least unlock the resources of our own nature.

To a great extent we have been following an ideal of progress which has led us off along a tangent, so that we see an abyss threatening. But today there is everywhere a great stirring of the spirit, and we are feeling that true progress is not to be identified with elaboration of material conditions, but in the attainment of a command over our own life.

SILENCE

H. TRAVERS, M. A.



THE two minutes silence observed as part of the ceremonial of armistice-day gives occasion for some remarks in the *Manchester Guardian Weekly* (England), from which we quote the following:

“Evidently most of us have found in these two annual minutes of companionship in silence something that either meets one of our needs or gives us an experience which we had not missed till it came, but which we now know to have an unsuspected value for ourselves. It

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looks as if the strong feeling stirred by the war had led a large part of our world to rediscover a secret which many moderns had seemed to be losing, though it was common knowledge a few generations ago — the positive value that silence may have when it is not the mere negation or omission of sound but a purposeful and intense possession of one's soul in stillness. . . . For millions have now found by a yearly experience that a doorway of admission, for a little while, into a good and uncommon state of themselves may be opened by standing still in a street along with their neighbors and conversing intently together in 'the language of Old Night.' "

The writer goes on to speak of the abuse or overdoing of silence in the Middle Ages; particularly in its association with solitude; and continues:

"The golden modern discovery, in this field, is the practice of silence in company. . . . The early Friends had got hold of a big thing in the fact that the fruitful peace of mind and heart which intent silence may bring is multiplied and rendered more intense by numbers and sympathy. The silence of mere solitude is incomplete. . . . The common disease of knowing too much to see any value in anything, no doubt, made the whole gathering futile for some of its units. But people who are neither too shallow nor too complicated found in the organized silence a means to cleanse and strengthen some vital, if uncharted, portion of themselves. It bathed in the stillness and went away fed."

Much has been said about the golden quality of silence; a book, even a library, might be made out of quotations on the subject. Taking the word in a wider sense than that pertaining to mere speech, we have truly much need of silence in this life of turmoil and restlessness. So many of us, having little or no internal strength, live in externals; we feel no sense of life unless our senses are occupied, our minds diverted. The circumstances of life have modeled themselves in accordance; so that we have a ceaseless round of business and diversion, sleeping and eating. A few moments of leisure, in a train or waiting-room, and we must seize a paper to beguile our thoughts and rescue us from the dreaded risk of silence, which to some means intolerable vacuity.

What is said about being silent in company with others is important. Thereby is excluded the selfish or personal element that might creep in. We are publicly invited by some self-appointed teachers (for a consideration) to engage in silent meditations for the securing of personal ends and the accomplishing of desires. This is an abuse of the power of silence. The still depths of ocean contain horrid monsters, though often with alluring faces; and against these the silent meditator has to beware. His desires attract them and render him victim to their fascinations. Silence therefore must mean silence from desires — noisy restless desires; otherwise it is no silence in the practical sense.

It is said in books of instruction that the disciple has to learn the voidness of the seeming full, the fullness of the seeming void. The voidness of the seeming full often dawns on weary souls, when they have for a moment realized the emptiness, the vanity, of the whole whirl of dis-

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tractions, occupations, and sense enthrallments. It is then that we should seek, for the missing fullness, in the seeming void. The real life is inner; by the outer turmoil it is prevented from manifesting itself. The Path or Way cannot be expressed in a word; but such words as simplicity, humbleness, and Silence express much of its mysterious significance.

PREHISTORIC MAN AND DARWINISM

A Study in Some Recent Scientific Discoveries and Conclusions in the Light of Theosophy

Professor C. J. RYAN

V (Concluded)



SPECIAL commission of the most competent scientists of Buenos Aires went to Miramar, a seaside resort, the locality of the discoveries, in November 1920, to watch the complete exhumation of one of the boleadoras just found by Lorenzo Parodi, explorer for the National Museum of Natural History, and to decide whether the ball was actually *in situ* or if it could have got into the Tertiary beds in more recent times. It was partially exposed by the action of the waves. Its outline is not circular but parabolic in curvature, and it has two slightly pointed ends. A groove clearly cut on the surface would serve to hold a rope or leather thong. The ball is 76 millimeters long by 62 mm. wide, and is made of quartzite. It is well polished, but has bruises which show it had been much used. The modern boleata or boleadora is an instrument made of two such balls tied together with a thong, and there seems no reasonable doubt that these Tertiary polished balls were used in the same way. Further search revealed other balls of nearly the same size; one was of harder material, possibly diorite. It was thought to be a polishing implement, for two of its sides had been artificially worn by friction.

The greatest care was taken in examining the Tertiary stratum in which the boleadoras were found, the 'Chapalmalense,' which is free from faults or fissures or signs of disturbance, and none of the experts had the slightest doubt that the balls were in their original places.

Professor Senet discusses the question whether the Chapalmalense beds are really Tertiary, and gives many reasons which seem to prove it. He uses a well-known Theosophical argument in connexion with the significant fact that advanced stone industries (demonstrated by the presence of the polished balls) run through all the strata from the Tertiary

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Chapalmalense to the Recent, parallel with extremely crude chipped stone industries, in saying that, properly speaking, this is what we ought to expect because it is what we find all through history to the present moment. Today there are numerous savage tribes with their simple weapons and utensils contemporary with us and our automobiles and airplanes. We even possess evidence of long-continued decadence from far higher states, as in Peru, Mexico, India, etc.

He says, if we did not find evidences of both advanced and savage races side by side from the remotest periods in which mankind must have existed — the Tertiary as he believes — it would be impossible to explain the existence of tribes today only slightly if at all removed from those of the prehistoric rough chipped-stone industry. Thousands of branches, not only among the animal, but also in the human kingdom, have been extinguished without leaving descendants, thousands have remained stationary, and a few have ascended; some have degenerated. "The Caucasian is the only race of constant evolution; it is unique in possessing a practical and unfolded scientific imagination." Yet the Caucasian has had its epochs of rapid advancement and relative stagnation and retrogression, just as the Oriental and others.

Professor Senet enumerates the various characteristics of the former races of the Pampas, those with and those without prominent 'modern' chins or vertical ramuses to their jaws, those with five molar teeth and others with no wisdom teeth, the tall, the short, the brachycephalous, the dolichocephalous, etc. In some the jawbones were even more advanced from the point of view of biological evolution than ours! He concludes then, that even from the purely psychological aspect the men who made or used the boletas from the Chapalmalense must be Tertiary, because there would not be time for such an advanced race and so many varieties of mankind to have originated suddenly in the first epoch of the Quaternary. He does not claim that the advanced polished-ball men were the same as *modern civilized* man, but he is positive that they were immensely ahead in intelligence of any kind of animal. If the European Geologists insist upon calling the Chapalmalense beds early Quaternary, instead of Tertiary as he claims, it would compel us to believe that the Argentine Quaternary is far older than that found elsewhere, and in fact contemporary with the accepted Tertiary of other countries. But a comparison of the large number of *extinct Orders* and *genera* as well as species in the strata which succeed the Chapalmalense makes it absolutely conclusive, according to the recognised canons of science, that the Chapalmalense really belonged to the Tertiary. Space will not permit a complete résumé of all Professor Senet's arguments, but his logic seems unanswerable.

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Every new piece of information we receive nowadays tends to support the Theosophical teaching of the enormous age of man on earth. These South American discoveries are precisely what readers of *The Secret Doctrine* are prepared to expect upon the hypothesis of a great Atlantic continent, partly inhabited by civilized men but with numerous districts in which semi-civilized and savage races flourished just as they do today. Science is being forced by the logic of facts to extend its vision of the past of humanity; it will have to accept the all-comprehending law of cycles on a much larger scale than has been dreamed, and the origin of man will retire into a far more distant past than the more recent geological periods. The twentieth century has already demolished or undermined some of the most firmly held convictions of the nineteenth.

In physics, in chemistry, in electricity, in astronomy, and in many other lines of thought, a great expansion has taken place; why not in the Science of Man? According to the teachings of Theosophy man is a far more complex being than modern science believes; he is not just a more advanced animal: his origin is not a simple mental evolution brought about by the possession of an opposable thumb and a slightly larger brain-pan; it is a far more complex affair, and his spiritual nature — totally ignored by materialistic science — is the dominant feature in his real evolution.

VI

So far we have directed our attention to the weaknesses in the Darwinian contention that man evolved very slowly from an animal ancestor during the Miocene and Pliocene geological periods, but we must now draw special attention to the startling attack made upon the whole principle of descent from any kind of anthropoid ape, by Dr. F. Wood-Jones, Professor of Anatomy in the University of London, in 1918.

After showing that Haeckel's and Huxley's theory of 'end-on' evolution — in which the claim is made that man descended from the mammals which walk on four legs, through the monkeys and anthropoid apes,— is impossible from the standpoint of the attentive student of human anatomy. Dr. Wood-Jones turns to a curious little animal — he says, generally, but incorrectly, classed with the Lemurs,— the *Tarsius* of the Malayan district, as a type more closely resembling man in many essential details of bodily structure than the anthropoid apes. He shows that man has retained a large number of 'primitive' features which have been lost by the monkeys and anthropoids. As an anatomist he makes a special point of this remarkable fact, which, he says, has not been sufficiently considered by investigators. His conclusion, after reviewing some of the muscular,

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arterial, and organic characters of man in comparison with those of the lower animals, is that:

"We are left with the unavoidable impression that the search for his ancestors must be pushed a very long way back. It is difficult to imagine how a being, whose body is replete with features of basic mammalian simplicity, can have sprung from any of those mammals in which so much of this simplicity has been lost. It becomes impossible to picture man as being descended from any form at all like the recent monkeys, or anthropoid apes, or from their fossil representatives. . . . He must have started an independent line of his own, long before the anthropoid apes and the monkeys developed those specializations which shaped their definite evolutionary destinies."— *The Problem of Man's Ancestry*, p. 33

Tarsius, he says, is the only companion to man in primitiveness; it is nearer to man than any other animal known to the zoölogist. *Tarsius* dates back to the very earliest dawn of the Tertiary period, when the first generalized types of animals began to appear, and has hardly changed at all to the present day. Dr. Wood-Jones does not suggest that *Tarsius* is the direct ancestor of man, and he gives no information as to how or why man acquired his own specializations, but he shows by the evidence of embryology that man has possessed them for an enormous period, and has apparently been as stationary in physical development as *Tarsius*: He proves that Haeckel's teaching, that a human embryo cannot be distinguished from that of the ape until very late in development, is wrong and must be abandoned, by showing that certain essentially human characters, such as the human walking foot with a leg muscle found in none of the lower animals, are visible in the human embryo at the earliest possible time and not late in its formation as they would be if man had passed through the anthropoidal and quadrupedal stages:

"Such a finding, in the development of any animal, forces the conclusion that a distinctive feature, so early acquired in embryology, was early acquired in history, and that the species must be very old indeed."— *Ibid.*, p. 38

According to Dr. Wood-Jones, no fossil has so far been discovered which throws any unquestioned light upon the actual origin of man, though he thinks *Tarsius* may be a cousin closely connected with the human stem. The essential point of interest to us is his demonstration that man has not come from any kind of anthropoid ape. He goes further:

"Although the depicting of the early stages of man's development is a pleasant and a simple business, it is one from which we are likely to be recalled to hard-and-fast reality by the very certainty which appears to be attached to our findings. We must be prepared at any moment to face the fact that our pleasantly-woven hypothesis may have to be defended as actual reality. If man is a more primitive mammal than are the monkeys and apes, and if he undoubtedly belongs to their phylum, then it follows that far from being a descendant of the apes, he may be looked upon as their ancestor. . . . Indeed, from the point of view of anatomy I conceive it to be impossible to take any other view; and it is for those who hold an opposite belief to show us how the bodily primitiveness of some *Tarsius*-like creature can have progressed into the stage of simian specializations, and then, after long ages, relapsed into an identical primitiveness such as characterizes man."— *Ibid.*, p. 38

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Professor Wood-Jones fully believes in the immense antiquity of intelligent man, and in support of this he mentions the unexpected discovery of an 'Australian native' skull at Talgai in Queensland, belonging to a period when huge species of pouched animals, extinct for long geological ages, flourished there. Bones of the dog — not a native product of Australian evolution — are found in the same early period. Man and the dog

"arrived so long ago that they broke in upon a pouched fauna containing some huge forms which have long since become extinct. . . . But here, in the very remote past, are two trespassers from the outside world — the non-pouched man and the non-pouched dog. . . . It is a strange thing to remember that, having performed this wonderful journey, and broken into the isolated 'Pleistocene' fauna of this new land, he progressed so little, that when his fellow-men of the outside world, in the shape of Captain Cook and La Pérouse, next visited his descendants, they found them, after this enormous interval, apparently but little advanced upon the condition of their remote pilgrim fathers."— *Ibid.*, p. 43

It really seems, in spite of Dr. Holmes' difficulty in believing that the Californian Calaveras Indian could have existed in the Pliocene with so little change until modern days, that it is not infrequent to find human types to be relatively stationary for very long periods.

It is worth noticing in connexion with the Talgai man that the new discoveries of evidences of a glacial period in Australia and of very ancient pre-Maori human artifacts, etc., in New Zealand — both extremely surprising — clearly show that the southern hemisphere is likely to enlarge the boundaries of our knowledge of the past in unexpected ways.

So far the problem of the age of man and the earth has only been lightly referred to. To the Table already given, based upon the numbers mentioned by H. P. Blavatsky in *The Secret Doctrine*, a couple of additional approximate dates must now be added.

Primordial	320,000,000	years ago	
Carboniferous	110,000,000	" "	
Tertiary (Eocene)	7,870,000	" "	
" (Miocene)	3,670,000	" "	
" (Pliocene)	1,870,000	" "	
" (Pleistocene)	870,000	" "	

These figures would have horrified even the more advanced scientists a few years ago, but Professor Keith quotes approvingly the calculations of Professor Sollas whose dates (for the Tertiary Period) run to about half the above. Believing that man appeared in the Miocene, Dr. Keith therefore considers the human race to be about one million and a half years old. If, however, the Miocene is far older than this, so much more must be added to the age of mankind. The belief is rapidly increasing that true remains of man's handiwork (eoliths of various kinds) have been

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found even farther back than the Miocene, in the Oligocene (the more recent portion of the Eocene).

According to *The Secret Doctrine* the earth has existed for much more than 320,000,000 years, and some kind of intelligent, physical mankind has inhabited it for approximately 18,000,000 years.

Now, how can we learn the age of the rocks? Till lately the only method was by measuring the thickness of the strata deposited under water and calculating the time required to lay them down, and by calculating the time taken by rivers, etc., to wear down the rocks. These methods were unreliable; the different authorities disagreed utterly, and the question seemed almost hopeless. Astronomy gave little help, because the astronomers had so little information to go by. Recently, however, an entirely new method has been devised.

After the discovery of radium, further research showed that one of the remarkable properties of radio-active substances is the transmutation of certain elements. Radium, for instance, passes through several stages on its way to lead. Uranium-bearing minerals break down by very slow degrees into lead and the light gas helium, and there is a known definite rate at which the process of transmutation proceeds. No means have been found to accelerate or retard it. Every piece of uranium-bearing mineral is therefore a natural chronometer, registering time by the proportion of lead and helium produced. Dr. Arthur Holmes, Lecturer in Geology to the Imperial College of Science and Technology, London, writing in *Discovery* for April, 1920, gives particulars of the application of this new and surprising method to the solution of the problem of the age of such rocks as contain radio-active minerals. He shows that the earth must be far older than the most daring speculators have hitherto ventured to suggest, and he claims that fairly definite dates can be fixed for several important periods in geology. It seems difficult to repudiate these well-founded evidences, and an examination of the following extract from some of the periods mentioned by Dr. Holmes will provide food for thought, and perhaps repentance for some who have savagely criticized the teachings of the Eastern Wisdom in regard to the immense antiquity of the earth and mankind.⁶

It will be seen that the figures derived from the proportion of helium

6. "Dr. Shapley's study of the stars in the nearer clusters, 20,000 light-years away (a light-year is about 5,860,000,000,000 miles), and those in the most distant systems, 220,000 light-years removed from our earth, has shown that the stars in the one cluster seem to be at the same stage of development as the stars in the other, which indicates that 200,000 years is a negligible quantity in the life of a star — a mere tick of the clock. Recent studies of stellar evolution abundantly confirm the geological estimates of the vast age of the earth. Periods of thousands of millions of years are not extravagant estimates of the existence of our own world."—H. MACPHERSON, F. R. A. S. etc., in *Discovery*, September, 1921

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generated by uranium-bearing minerals are generally about half as large as those derived from the lead proportion. Dr. Holmes considers that the results obtained from the lead are the more reliable because the helium now found in the rocks is only a small fraction of the total amount

GEOLOGICAL PERIODS	ACCORDING TO CALCULATIONS DERIVED FROM HELIUM	ACCORDING TO CALCULATIONS DERIVED FROM LEAD
Lower Pre-Cambrian	715,000,000 years	1,580,000,000 years
Middle Pre-Cambrian	449,000,000 "	1,120,000,000 "
Carboniferous	146,000,000 "	300,000,000 "
TERTIARY, Eocene	31,000,000 "	70,000,000 "
" Oligocene	6,500,000 "	30,000,000 "
" Miocene	6,500,000 "	30,000,000 "
" Pliocene	2,500,000 "	30,000,000 "
" Pleistocene	1,000,000 "	30,000,000 "

generated during the millions of years the action has been in progress; the larger part has escaped into the atmosphere. The helium determinations can only provide data for a minimum estimate; the actual age must be considerably greater *if the transmutation has been going on at the same rate as it is today*. The same proviso applied to the lead, but chemists do not think there has been any change in the rate of transmutation.

Now if we compare the helium table of dates — admittedly not too short, and probably not long enough in duration — with the table derived from the records given by H. P. Blavatsky from the Eastern Wisdom, we shall observe that geology is being compelled by its own researches to accept periods equal or superior in places to those of Theosophy. A few years ago nothing would have seemed less likely, for great mathematicians like Lord Kelvin were arguing in favor of a very few tens of millions of years for the existence of the sun itself.

It is of great interest for students of Theosophy, particularly the older members of the Universal Brotherhood and Theosophical Society who recollect the persecution and iniquitous treatment of H. P. Blavatsky by the self-opinionated critics of her day, to watch the numerous discoveries of the twentieth century which confirm the teachings she brought to the attention of the Western world.

With regard to man's age on earth, Dr. Holmes' helium figures for the Pliocene are not very much greater than those in our Theosophical table, and the helium date for the Oligocene-Miocene (bracketed together by Dr. Holmes), 6,500,000 years, closely approaches our Oligocene date (rather less than the beginning of the Eocene, 7,870,000). Beyond this the helium dates go back farther than ours, and the dates given by the lead calculation are very much greater. It is important for us to learn,

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however, that on the lowest calculation — the helium one — mankind, which according to the large and increasing body of anthropologists who accept the eoliths as of human manufacture, was developed enough to make tools in the Oligocene (in which eoliths are found), can now be safely considered to have been living about six million years ago! According to the lead calculation the distance in time from us was nearer thirty million! Science is actually becoming too generous, for the Theosophical calculations do not support such a long period as the latter; they only ask for about eighteen million years since the Secondary Jurassic age, which is earlier than the Tertiary Eocene, for embodied humanity. Till lately the demand has been utterly ridiculed, but times are changing.

Even if science will only admit the existence of truly human races with excellent physical bodies and good-sized brains since the Oligocene-Miocene, six (or more) million years ago, the problem is now before anthropology to find out what mankind has been doing with itself for that enormous period, and whether it is true that we have only been civilized for the last few thousand years! Possibly we shall soon find science accepting the periodic law in human history on a much larger scale than so far has been done. The existence of ancient continental areas, especially a great land mass or masses where the Atlantic Ocean now lies, is now widely accepted on geological and biological evidence, and the former prejudice against the possibility of such lost continents has almost disappeared. If real men, even of a simple, semi-savage type were undoubtedly alive from six to thirty million years ago — according to whichever scientific calculation you prefer, — in Europe or America, and at the same time enormous continental areas were widely distributed where oceans now roll, what serious opposition can be produced against the possibility that the Eastern records are true, records which tell of the *civilized* races that once dwelt on those lost territories? According to the theory of cycles there have been ups and downs from barbarism to civilization and back again which took, not centuries nor thousands of years, but hundreds of thousands, or millions; great cycles in which continents were involved and which included minor cycles of all kinds.

It is sometimes asked, What is the use of knowing which is the truer, the orthodox ecclesiastical computation so long forced upon us that the world is only about six thousand years old, or the Oriental one (for which Theosophy finds infinitely greater corroboration) that the earth, and even mankind, are many millions of years old? It is important because it opens up the entire question of man's real nature, of our possibilities in the past and the future; it changes our whole outlook; it is a great help in the rational comprehension of the laws of justice (Karma) and Reincarnation.

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There are two well-marked tendencies in modern scientific thought which are of great interest to the student of Theosophy: the demand for a great extension of the time allowed for the evolution of the earth and man; and a movement towards the introduction of ethical ideas, or at least ideas which imply some Plan or Intelligence behind the evolutionary process. The quotations given from Dr. Wood-Jones, Dr. Osborn, and others, illustrating the tendency leading away from the 'blind-force' principle, are but a few selected from a large number.

The main points we have been considering may, perhaps, be summarized in a few words:

First of all, Theosophy absolutely repudiates the crude materialism which holds that Evolution is the result of chance. Man is a spiritual being in his true essence, an emanation from the Universal Mind, not a mere product of biological evolution on material lines. He has already passed through many stages of experience, and has a wonderful path of development in front of him. His mode of appearance on earth was not the simple matter imagined by most anthropologists.

In this paper no effort has been made to trace the origin or study the progress of the really primitive races of man (before the Tertiary period). The object in view has been to protest against the popular opinion that mankind descended from a beast closely related to the apes at the comparatively recent date — geologically speaking — of a million or so years ago. Theosophy has excellent reasons for believing that there were civilized as well as barbarous races in certain parts of the earth — now mostly submerged — even earlier than the time the 'animal ancestor of man and ape' is supposed to have roamed the forests. Theosophy agrees that man and the anthropoids are relatives, but explains that the apes are decadent animalized offshoots from a human, not pre-human stock.

The disagreements between scientists upon dates, degrees of intelligence in ancient races, and their denials of patent facts when these facts do not support their theories, have been very lightly touched upon, but to a dispassionate student such things, and the great variety of interpretations of the very limited amount of evidence that has been collected, are highly significant.⁷ The teachings of Theosophy find more consistent support in the positively ascertained facts than do those of Darwinism.

7. Impartial critics have justly observed that, in their efforts to reconstruct a realistic picture of 'Primitive Man,' biologists are building a topheavy structure. The human bones already found are very few in number and many are greatly damaged and crushed. In ethnology, before wide-reaching generalizations can become convincing, a very large number of specimens must be compared so as to eliminate the abnormal. The discovery of a single jawbone or even skull from a stratum which took perhaps fifty thousand years to deposit does not warrant final conclusions.

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According to science, man's undeniable and undoubted ancestry has not been traced beyond the highly modern-appearing and intelligent Aurignacians and Cro-Magnons; the brutal Neanderthal race which immediately preceded them in Europe was a separate species of man which seems to have left no descendants. Earlier than the Neanderthals we have traces of man in various conditions of physical — and apparently mental — development, but always man.

In regard to the principles of Natural Selection and the Survival of the Fittest, science has already discarded them as primary factors in progress, and is rapidly approaching the position which H. P. Blavatsky so valiantly held against the host of orthodox Darwinians in the 'eighties. She says:

“ ‘Natural Selection’ is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. Every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life — the ‘struggle to obtain enough to eat and to escape being eaten’ added to the environmental conditions — necessitating a perpetual weeding out of the unfit. . . . But Natural Selection, in the writer’s humble opinion, ‘Selection, as a Power,’ is in reality a pure myth; especially when resorted to as an explanation of the origin of species [the basis of Darwin’s argument]. It is merely a representative term expressive of the manner in which ‘useful variations’ are stereotyped when produced. Of itself, ‘it’ *can produce nothing*, and only operates on the rough material presented to ‘it.’ The real question at issue is: what CAUSE — combined with other secondary causes — produces the ‘variations’ in the organisms themselves. Many of these secondary causes are purely physical, climatic, dietary, etc., etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. . . .

“The underlying physiological variation in species — one to which all other laws are subordinate and secondary — is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLEXION of the Divine . . . Wisdom.”— *The Secret Doctrine*, II, pp. 648-9

In regard to the ‘Struggle for Existence’ — a phrase whose blood-thirsty implications have been grossly exaggerated — in relation to man, as Dr. Wood-Jones rightly declares: “Man is no new-begot child of the ape, born of a chance variation, bred of a bloody struggle for existence upon pure brutish lines.” Man’s progress, as far as it is real progress, has been founded upon co-operation, and the speed of his future advancement on permanent lines depends absolutely upon the degree in which he can assert and realize the highest possibilities of his spiritual nature: the key to the situation is the understanding of all that is implied in the words Universal Brotherhood.



“IF we are to help humanity in a new way, we must begin to think in a new way.”— *Katherine Tingley*

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER



HIS season's work at Beisan, Palestine, of the Philadelphia University Museum Expedition, has already thrown new light upon the history and religion of the inhabitants in early times, and especially upon the connexion between the early Palestinian cult and the religion of Mesopotamia.

Beisan, the Beth-Shan of the Bible, stands on a hill covered with the remains of a series of superposed cities, Philistine, Roman or Hellenistic, Byzantine, and Arab. At the level of the early Philistine Beth-Shan, an Egyptian fort was built by Pharaoh Seti I, and held by the Egyptians until the time of Rameses III (1198-1167 B. C.). About 1186 B. C. the latter sovereign visited Beth-Shan and erected a statue to himself, but a little later the Philistines from Crete and Anatolia captured the fort and held it till King David expelled them about 1000 B. C. Some twenty years earlier, the Philistines had defeated and killed King Saul of Israel and had hung his armor on the walls of the temple of the goddess Ashtaroth at Beth-Shan, as mentioned in *1 Samuel*, xxi, 10.

Mr. Alan Rowe, Field-Director of the expedition, says that this very temple of Ashtaroth has been found in this season's excavation, although King Saul's armor has not been seen. Within its precincts many curious baked clay objects of religion have come to light, such as shrines with figures of Ashtaroth, and many birds and serpents which were sacred to the goddess. Palestine has never been distinguished for excellence in the fine arts, and these objects are very crude in design and workmanship. Foundation-deposits, consisting of gold and electrum jewelry, etc., were found near the bases of two columns.



WE recently discussed the remarkable discoveries of the remains of highly developed men of the later Palaeolithic Age at the Moravian town of Predmost in Czechoslovakia, and further surprising evidence of the intelligence of some of these Old-Stone-Age men comes from the same country.

A number of statuettes made of baked clay — pottery — including a so-called 'Venus,' have been excavated at Vistonice in Southern Moravia by Professor D. K. Absolon, curator of the Museum at Brno, capital of Moravia. These come from the palaeolithic age, *at least* 25,000 years ago and probably far more. The significance of this is that "the

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earliest examples of burnt clay objects hitherto known are little more than 7000 years old," as they belong to the Neolithic, or New-Stone Age. At least that is what the archaeologists who give us the information about the new discoveries of 'Venus,' etc., state; but it should be borne in mind by the Theosophical student that Professor Petrie has proved the existence of 'Neolithic' people in a part of the Nile Valley *fourteen thousand years ago*, who not only wove linen but made pottery of better quality than that of the inhabitants of the same district today!



THE question of a submerged Pacific Continent is becoming a serious subject of discussion in the scientific world. There is much to say in favor of it, and yet there are difficulties not quite cleared up. According to Dr. G. D. Hanna of the California Academy of Sciences, reported in *Science*, for November 27, 1925, very strong evidence exists "which demonstrates almost beyond contention the existence to the westward of North America of a land-mass of probably continental size." This evidence consists partly in the demonstration by Dr. A. O. Woodford that the material composing an enormous thickness of sedimentary rock (8000 ft.) in California must have been brought from the west by streams flowing towards the (present) California coast. The minerals composing these beds "are such as are not found to the eastward in any place from which they could have been transported to their present position."

Another significant reason for a large Pacific land lies in the existence, here and there over a very wide area, of isolated 'islands' of granite, such as the Farallon Islands, Point Pinos near Monterey, Roca Partida Island far west of the Mexican coast, and many others. "Granite is generally considered to belong exclusively to the continental land-masses."

In the same number of *Science*, adverse opinions on the same subject are published. Dr. F. B. H. Brown, botanist of the Bishop Museum, Honolulu, claims that if the Hawaiian Islands had been part of a great continental area we should find a much larger proportion of vein-leaved plants there in common with the other Pacific islands. Dr. H. E. Gregory, of the same institution, declares that geological evidence gives no proof of a large area of land in the central Pacific, but he admits that —

"The only way that geologists will ever be able to make a real test of these theories will be by an extensive system of borings which must extend through the coral and the comparatively new levels of the islands, and also by a carefully planned sounding of the Pacific Ocean."

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According to the Theosophical teachings, derived from records from the East, vast territories existed in the Pacific at a very remote time. They were inhabited by human races, the knowledge of whose existence and culture has faded out of the world-consciousness. Our geologists are discussing the possibility of a much more recent Pacific Continent than this, a Miocene continent. According to Theosophy it is not impossible that quite extensive lands and archipelagoes rose from the depths after the great submergence (or were unshaken) and remained until the Miocene period, as Dr. Hanna suggests. The physical evidence left by the archaic continent and that of the more recently submerged lands would be difficult to disentangle and may explain why the problem is yet unanswered by science.



FROM the warm Pacific isles to the frozen lands of Spitzbergen in the Arctic is a long journey in space and a great contrast in conditions, yet not so many million years ago the polar lands had a delightful climate and semi-tropical vegetation abounded in the far North. A very remarkable statement is made in the *Geographical Journal* of recent date in a report of the Norwegian expedition to Spitzbergen and Bear Island under Dr. Hoel, last summer. At Van Mijen Bay, west Spitzbergen, "fossil trees of Tertiary age were examined. There were large trunks and smaller pieces not so well preserved, and it seemed as if regular lumbering had been carried on."

What can this mean? Intelligent men living in Spitzbergen, in the Tertiary period, three or four millions of years ago, and carrying on 'regular lumbering,' in the woods of that warm and sunny land, as it was then? Why not, except that it seems to play havoc with the accepted ape-ancestry theory, and to give strong support to the Theosophical teaching of the great antiquity of intelligent man!


Not long ago we heard of the palaeolithic wooden bridge found at Dortmund and calculated by Professor Gagel to be about 50,000 years old, but that was long ages after the Tertiary. We shall look forward with interest to further news from Spitzbergen, for such discoveries as that now reported are of great importance in corroborating the scientific accuracy of H. P. Blavatsky's teachings about man's evolution.



"THE best of men is he who loves all and does good to all without distinction, whether they be good or bad."— *Mohammed*

THE SCHOOL OF ANTIQUITY: ITS MEANING PURPOSE, AND SCOPE

J. H. FUSSELL

 HE attention that is being given to education in the present day is surely one of the signs of the times. Many think indeed, that never before in the world's history has so much consideration been given to the subject. But how much of the world's history do those who take this position really know? The history of the Anglo-Saxon and the Teuton goes back only a few thousand years at most; their own known history shows that hardly two thousand years ago they were but just emerging from barbarism. Latin and Greek go further back; Egypt, India, China, further back still; and all show respect for and love of learning, and reverence for the Wise. The best of their literature and many of their monuments show it. The records of ancient Egypt, of India and of China, as well as of ancient Rome and Athens reveal the fact that in their brightest days, as known to us, the highest offices of state were open to the lowliest born. Merely to state the fact is sufficient here; yet this same fact, this same possibility, existing as it does in this great Western Republic of the United States of America, is taken as evidence of our modern wide-spread education. Are we not forced to make the same deduction in regard to the ancients?

But with perhaps a difference. Education perhaps with the ancients had a different signification from that which it has with us. Love of learning perhaps meant very much the same with them as with us, and love of learning may be a *sine qua non* of education; but does not true education imply something more? It will be our endeavor to show that it does, and perhaps we shall conclude that the ancients had a fuller conception of the meaning of education than the moderns have now – speaking generally of course.

One thing at least is clear, namely, that with all the attention that is being given to education today, the modern world is still experimenting, it is still in a transition stage, and there is no certainty either of method or aim. Let me quote from an announcement published a few years ago by the University of Chicago Press:

The course of instruction in schools is in constant process of enlargement and improvement. Methods of instruction are changing, and the subjects taught in classes must be enlarged so as to include all the suggestions that have been tried out and found to be of genuine value for the education of children. . . . For a period of years each department has been revising and re-revising its course of study.

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And to emphasize this point further it is not necessary to do more than mention what is doubtless well known to you all, namely, the uncertainty as to the value of the new systems of 'vocational training,' 'departmental study,' and the old and still unsettled question regarding the Classics — but why confine these to Latin and Greek: why not include or give an alternative of Indian, Persian, Chinese and other 'Classics.' And other questions arise, as: Shall all children, or even university students, be taught more than the merest rudiments of mathematics and the sciences, and which sciences are the most necessary for an all-round education? How far should the student be permitted latitude in specializing or in selecting his own line of study? What studies, if any, should be compulsory? — these are some of the undecided questions of the day. And then there are the fads, such as, to refer to one only, the latest, which claims that a child should be permitted to grow without any restraint, or 'naturally'; but the question as to what is 'natural' growth appears not to have had any serious consideration.

What then do we mean by education? Or better: what is the true education: What is Education? This is surely what should be determined first. There is great power in words, when rightly used, and much profit is often to be had from a consideration of their root-meaning. Now the words, 'educate,' 'education,' come from a Latin word, meaning 'to lead forth'; and we find the following definitions in Webster's Dictionary:

EDUCATE: to bring up or guide the powers of, as a child; to develop and cultivate, whether physically, mentally or morally, but more commonly limited to the mental activities or senses.

EDUCATION: properly a drawing forth, implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart.

And the following is quoted from Herbert Spencer:

To prepare us for complete living is the function which *education* has to discharge.

And one more definition, of the word 'educate,' taken from *The Concise Oxford Dictionary*:

EDUCATE: bring out, develop, from latent or potential existence.

It is one thing to define, but quite another to understand; and in order to understand, there are several questions that arise for consideration and answer. It is doubtless intended that the terms used in the above definitions shall be taken in a good sense, but it does not follow, necessarily, that this is always done. We have only to look at the conditions in the world today — not at the extreme conditions in Europe, but at the average conditions which prevail in any and all of the cities

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of the United States of America, to realize how far they belie the supposition that we are an educated people, in that good sense. True it is that there is the communication of — shall we say knowledge, or rather is it not mere information? There is some discipline of the intellect, but is it right discipline? As for “the establishment of the principles, and the regulation of the heart,” how much evidence is there of these in modern life?

And where shall we look for examples of “complete living,” which Herbert Spencer speaks of as that for which it is the function of education to prepare us? Indeed, by what criterion shall we judge of the completeness of a life? And what is it, we may ask, that is latent or potential within human nature that it is the province of education to bring out? And with no blame for, but indeed with much sympathy with, the efforts of teachers and members of Boards of Education, may we not, however, ask how often do these definitions or the underlying ideas contained in them come before their minds? And how often do they ask themselves the one supreme question that is involved in these definitions, a question that must be answered before ever the true meaning of education can be understood, namely, what are those latent faculties, those potentialities, which it is the province of education to bring out, to lead forth; what, in one word, is MAN: both potential and actual?

That is the crux of the whole matter, the one supreme question. Answer that, and the whole problem of education becomes clear; fail to answer it rightly, and education will continue as it is today, a blind groping, an experimentation.

There have been many attempts to define and explain man; but there is one dominant dogma that has seized hold upon the human mind of the present age and has insidiously affected every department of its activity, Science first of all (seeing that it is born of so-called science), but Philosophy also, and even Religion. This dogma, this assertion, is that man is an animal, and an evolution from the animal. And being so generally and ‘scientifically’ taught, it is inevitable that the mass of the people should hold the same general view, and that it should color the whole of their life — speaking generally, for there are exceptions. How else would it be possible for man to be defined, vulgarly and humorously, “as Swift has it,” says Carlyle in *Sartor Resartus*, “a forked straddling animal with bandy legs”; or “Man is a tool-using animal,” he makes Teufelsdröckh declare, adding himself that “this Definition of the Tool-using Animal appears to us, of all that animal sort, considerably the precisest and best”; but adding another definition, namely: “Man is called a laughing animal.” And are we in reality much better off, if we accept the more learned and elegant definition

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as given in some works on modern psychology, of man as a thinking reasoning animal which has developed the faculty of self-consciousness?

But there have been and are those, not scientists, and some who are scientists, but who also have something of the mystic or the poet in their nature, who like all true poets, all true mystics, have glimpsed the light as it streams from the radiant garments of Truth. And one such was Carlyle himself, for he clearly is speaking his own thought when to Swift's vulgarity he makes Teufelsdröckh say of man that he is "yet also a Spirit, and unutterable Mystery of Mysteries." And let me quote the following, which he also puts in the mouth of that strange Philosopher of Clothes. Man is ...

A soul, a Spirit. . . . Round his mysterious ME, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in Union and Division; and sees and fashions for himself a Universe, with azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colors and Forms, as it were, swathed in, and inextricably overshadowed; yet it is skywoven, and worthy of a God. Stands he not thereby in the center of Immensities, in the conflux of Eternities? He feels; power has been given him to know, to believe; nay does not the spirit of Love, free in its celestial primeval brightness, even here, though but for moments look through? Well said Saint Chrysostom, with lips of gold, "the true SHEKINAH is Man": where else is the God's-Presence manifested, not to our eyes only, but to our hearts, as in our fellow-man?

Cannot we now answer the question: What is Education? Is it not the leading forth of the godlike qualities that are latent in every man, in every child? Is it not to bid the hidden God to come forth? This is the Theosophical idea of Education, which is also that of the School of Antiquity.

In the words of Katherine Tingley, the Foundress of the School of Antiquity, with reference to the Râja-Yoga system of education (the Râja-Yoga College being a department of the School of Antiquity, of which we shall speak later):

The truest and fairest thing of all, as regards education, is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja-Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring *out* rather than to bring *to*, the faculties of the child. The grander part is from within.

The basis of the Râja-Yoga education is the essential divinity of man, and the necessity for transmuting everything within his nature which is not divine. To do this no part can be neglected, and the physical nature must share to the full in the care and attention which are required. Neither can the most assiduous training of the intellect be passed over, but it must be made subservient to the forces of the heart. The intellect must be the servant and not the master, if order and equilibrium are to be attained and maintained. In such a system as this it is necessary that the teachers shall not only understand the principles of Theosophy, but that they shall apply those principles to their own lives.

True education is the power to live in harmony with our environment, the power to draw

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out from the recesses of our own nature all the potentialities of character. The Râja-Yoga system of education at Point Loma is therefore not confined to the receipt of information at certain stated hours of the day, and in a specified manner. It consists in the regulation of the whole life upon the highest ideal which must alike govern the most hidden thought as effectually as it does the mutual relationship of the students.

II

Every great Institution, every Enterprise, worthy of the name, is founded upon and is the expression of an Idea, or group of Ideas, and is established for the fulfilment of some Purpose, whether or not such Idea and Purpose be clearly defined, and whatever be their real intrinsic value.

This is certainly true of the School of Antiquity; and Katherine Tingley, its Foundress and Directress, has many times stated to her students that this School is the outcome of a clearly defined Idea, and that it was and is established for a definite Purpose. It was founded in New York in 1897; it is incorporated under the laws of the State of West Virginia; and its home and center of activities and teachings and researches are at Point Loma, California, where is also situated the International Theosophical Headquarters. It is international in spirit and in fact; it is unsectarian, neither putting forward nor upholding any creeds or dogmas, nor being in any way concerned with politics. Its search is for Truth; its beacon the clear Light of Truth; and to its students it teaches Truth as and when they become duly and truly prepared, worthy and well qualified to receive it. Its officers, professors and teachers are all unsalaried and receive no financial recompense. They work only for the love of the work and for the joy of service.

Let us then inquire into the Idea and Purpose on which and for which this School is founded.

First, as to the Idea, an understanding of which will also give us the Meaning of the School, which is one of the main heads of our present inquiry. This Idea, this Meaning, are in part expressed in the title, The School of Antiquity, and are further elucidated in its Charter of incorporation, as we shall see when we inquire more specifically into the Purpose for which the School was founded. But as to the Idea contained in the title; briefly, it is that *Humanity is heir to the Wisdom of the Ages*; that, in fact, the expression "the Wisdom of the Ages" is no mere rhetorical phrase, but voices a fact, namely, that there has existed all down through the ages a primeval teaching, a body of doctrines, which are the basis of all the great world-religions; that this body of teaching has been known by various names in the past, such as the Wisdom-

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Religion, and is today known as Theosophy. Further, that it is not Religion alone, nor Philosophy alone, nor Science alone, but that it embraces and is the Synthesis of all three. As expressed by William Quan Judge, the second Leader of the Theosophical Movement:

Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science. It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man. . . . Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory, it grasps the facts of nature, both without and within. It is complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance. (*Ocean of Theosophy*, 1-2)

And Helena Petrovna Blavatsky, in *The Key to Theosophy*, declares:

The 'Wisdom-Religion' was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines taught to the Initiates during the MYSTERIES, an institution once universally diffused. As Dr. Wilder says:

All the old worships indicate the existence of a single Theosophy anterior to them.

The key that is to open one must open all; otherwise it cannot be the right key. (p. 5)

The WISDOM-RELIGION was ever one and the same, and being the last word of possible human knowledge, was therefore carefully preserved. (p. 9)

The above statements standing alone may appear to some critics as mere assertions, but before considering this let us pursue our inquiry further regarding the Idea which lies back of the School of Antiquity. We have said that Humanity is heir to the Wisdom of the Ages; we now make the further claim that however great may be, or appear to be, the scientific achievements of today along material and mechanical lines; however wonderful modern discoveries in physics, chemistry and astronomy, yet even in regard to these the most learned of modern scholars still stand upon the threshold of knowledge; while with still greater force does this apply to our knowledge of man, his nature and powers, potential and actual, his relation to the universe, his origin, evolution, and destiny.

Indeed, I believe there is not one among those truly worthy of the designation of scientist who does not echo Sir Isaac Newton's words, in which he likened himself to a child picking up pebbles on the shore of a limitless ocean.

A little over a century ago the vast treasure-house of Oriental literature was discovered and made accessible to the Occidental world. The influence of this literature on modern philosophy is freely acknowledged, and has marked an epoch in the mental life of Humanity; but as yet little attention, outside of that given by students of the School of Antiquity, and by students of Theosophy generally, has been directed to the scientific side of Oriental literature. Indeed it was not until H. P.

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Blavatsky published her monumental works, *Isis Unveiled*, in 1878, and *The Secret Doctrine*, in 1888, that attention was definitely called to the fact that the ancients had advanced as far in scientific research as they had in philosophy and metaphysics. One example will serve in evidence of this. Read No. 7 of the Papers of the School of Antiquity, on 'Ancient Astronomy in Egypt, and its Significance,' by Fred. J. Dick, M. INST. C. E., Professor of Astronomy and Mathematics, School of Antiquity. But the importance of this statement will doubtless appeal only to those who have made considerable study of the ancient teachings of the Orient, and it is well therefore to state clearly that the position taken by H. P. Blavatsky in the above-named works, of which actual proof is given, is that modern science is but touching the fringe of the knowledge possessed by the Sages of Antiquity.

Referring then to what was said above about possible criticism, it is not expected that such claims as just made will be accepted unsupported, and without strong evidence; but neither has anyone, however learned in modern science, the right to assert the contrary without first, impartially and thoroughly, studying the Ancient Wisdom and investigating for himself the proofs offered. And as said, such proofs are offered by H. P. Blavatsky in her two works above cited. A few quotations from these two works will help the reader to understand the position taken. Regarding *Isis Unveiled*, H. P. Blavatsky writes:

Its object is not to force upon the public the personal views or theories of its author; nor has it the pretensions of a scientific work, which aims at creating a revolution in some department of thought. It is rather a brief summary of the religions, philosophies, and universal traditions of human kind, and the exegesis of the same, in the spirit of those secret doctrines, of which none — thanks to prejudice and bigotry — have reached Christendom in so un mutilated a form as to secure them a fair judgment. . . .

. . . We have laid no charge against scientists that is not supported by their own published admissions, and if our citations from the records of antiquity rob some of what they have hitherto viewed as well-earned laurels, the fault is not ours but Truth's.—*Isis Unveiled* I, xlv-xlv

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work [*The Secret Doctrine*] is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole.—*The Secret Doctrine*, I, vii

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindû, the Zoroastrian, the Chaldaean, nor the Egyptian religion, neither to Buddhism, Islâm, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back to their original element, out of which every mystery and dogma has grown, developed, and become materialized.—*The Secret Doctrine*, I, vii

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The aim of this work may be thus stated: to show that Nature is not “a fortuitous concurrence of atoms,” and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization. (*Op. cit.*, I, viii)

The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS. . . . Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. (*Op. cit.*, I, xxiii)

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic, or Turanian, who has *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. . . . Therefore is Confucius, . . . shown by Dr. Legge — who calls him “*emphatically a transmitter, not a maker*” — as saying: “I only hand on; I cannot create new things. I believe in the ancients and therefore I love them.”

The writer loves them too, and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learned herself to all those who will accept it. . . . For in the twentieth century of our era scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary simply outlined; and finally that its teachings antedate the Vedas.

To which H. P. Blavatsky adds a footnote.

This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far. (*Op. cit.*, I, xxxvii)

And one more brief quotation:

The Secret Doctrine is the accumulated Wisdom of the Ages. (*Op. cit.*, I, 272)

“Among many ideas brought forward through the Theosophical Movement,” says William Q. Judge, “there are three which should never be lost sight of”; and as they express better than any words of mine the philosophic aspect of the Idea which it is my endeavor to show underlies and is the very foundation of the School of Antiquity, I quote them here. He says:

Not speech, but thought, really rules the world; so, if these three ideas are good, let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause — in the sense of an Enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing.

The second idea is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, when he said that we must be perfect even as the Father in Heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

The third idea is the illustration, the proof, the high result of the others. It is, that the

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great Helpers of Humanity — those who have reached up to what perfection this period of evolution will allow — are living, veritable facts, and not abstractions cold and distant. They are, as our old H. P. Blavatsky so often said, *living men*. These Helpers as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

There is another point that should be referred to in connexion with the Idea underlying the foundation of the School of Antiquity, and which further elucidates its Meaning, and is also in keeping with its name, seeing that it was one of the teachings of Antiquity. It is that true Education does not consist merely, nor mainly, in the training of the intellect, nor in the acquirement of knowledge, as the words 'intellect' and 'knowledge' are generally used. Katherine Tingley, the Foundress of this School holds and teaches that, in the first place, the terms 'intellect' and 'knowledge' have a far deeper significance than is given to them even by the advanced thinkers of the day; and that, in the second place, the right training of the one, and the acquisition of the other (in this deeper sense), depend not alone on book-study and laboratory experiment and investigation, though these have their place, but also and essentially upon right conduct, purity of life, self-control, and the following of high ideals. In fact, as expressed in the explanation given by her of the designation 'Râja-Yoga' — a term selected by her as best expressing in its real meaning the purpose of true education (the Râja-Yoga College, as said, being a department of the School of Antiquity for the education of the youth of both sexes), the etymological meaning of the term being 'Royal Union' — "true education consists in the harmonious development and balancing of all the faculties — physical, mental, moral and spiritual."

Or to express this phase of this Idea, in the words of William Q. Judge, Katherine Tingley's predecessor as Leader and Teacher in the Theosophical Movement:

The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word and thought; for that practice purifies the covers of the soul and permits its light to shine down into the brain-mind.

Or, as Katherine Tingley says:

Intellectualism has no lasting influence without the practice of the highest morality. To cater only to the mental demands is to forge another link on the lines of retrogression.

To sum up this brief exposition of the Idea underlying the foundation of the School of Antiquity: All knowledge is a sacred trust which has been handed down from time immemorial, from one great Teacher to another, as well as preserved in ancient writings, at one time lost to the world, at another time made known; and that the time has come when, in accordance with cyclic law, the opportunity can be again pre-

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sented to all seekers after Truth, and to all lovers of Humanity to enter the portals of the Temple of Wisdom. To all such the invitation is given: "Ask and it shall be given unto you: Seek and ye shall find: Knock and it shall be opened unto you."

(To be continued)

THE HUMOROUS VEIN IN MAN

EMMETT SMALL, JR.

[Paper read before the William Quan Judge Theosophical Club, International Theosophical Headquarters, Point Loma, California]



SUPPOSE your three sisters and stepmother had all gone off to the ball where the Prince might dance with them, and had left you alone in the bleak deserted house — to clean up and wash the dishes and sweep the mats and straighten the rooms too, — and suddenly there appeared before you a wee, dainty, old-young-looking little woman with a wonderful smile and eyes like two stars and sparkling pearls in her hair and ears and a magic wand in her right hand — yes, none other than your fairy godmother whose very existence twenty years ago you pooh-poohed — and that she, wanting to cheer you up, told you that any two wishes that you wished would come true, — what would they be? Ah, there I have the advantage over you; for maybe right away you don't know just what you want most; but I've been thinking of it a long time and I have my wishes all ready: Grant me the gift of Humor and a stout philosophy — and all else can go to the winds; and if I have to choose between the two, grant me, O fairy Godmother, the gift of Humor.

Yes, that's what I would say, and this is why: with the gift of humor and a sound sturdy philosophy one may be set adrift anywhere in the world and never be soured. He may be set in the slums, the very breeding-places of despair and crime, and he shall see the sunshine, and he shall bridle that flitsome thing called Happiness and make life joy. That is all one needs — a sound understanding of life, a philosophy, and the gift of Humor.

And I put humor first because it is itself a philosophy — difficult to define, I admit, but as testworthy as elusive of definition. And you cannot throw it aside; there is nothing fickle about it; always it will be there to aid you. It is like a rubber ball: you may be angry and throw it with all your might against that brick wall, wishing to be done with it; but you find that before you can uncurl your fingers almost, it is back again with you and none the worse for the ill-treatment.

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There is that in a humorsome mind that is going to see the laughter in being tarred and feathered or being burned alive. It just cannot help itself. It isn't only that the affair is disagreeable, tragic, and must be taken in as brave a manner as possible, since taken it must be; it is not resignation, not calmness in the face of direness, not bizarrerie, nor superhuman courage, nor fortitude; but it's — well, it's like a wink of a last-century school-boy, who having been caught sucking peppermints when he should have been conning his 'Collar and Daniell,' has been standing on a form waiting for the written reprimand from the head-master and the thrashing it is sure to evoke from his daddy; when despite his terror and the tears that tremble on his lashes, he gives his chum Dick a wink as he passes before him with the rest of the boys at recess hour. Only a wink — but as much as to say — there's something awfully funny in it after all. For a school-boy's humor is quite as great if not greater, than any other human creature's: he is alive to the humorous at that age even more than when he oldens into maturity and conventionality.

Humor is not something you acquire like a beard or mustache when you reach a certain number of years; but something you are born with; and if the deities left it out of your luck-bag when you condescended to this earth, you'll go begging for it to the end of your days. To me it is an innate philosophy that well-nigh defies description. There is something 'Peter Pan-y' about it that eludes shackling by any amount of words; but a real humorist is one who lives a great deal within his better self, a man of more than usual vision. He is one that has a charm of his own and whenever anything happens, generally anything serious or overwhelming, he invokes this charm and transforms all the difficulties of the occasion into shingles protecting the house of his gladsomeness.

Humor is not funniness. A funny thing is something that you are expected to and do laugh at, if you are in the mood for it: a circus clown is very funny. *Humor is the understanding of the hidden opposite, and very often of the truth, behind the outer veil of action.* If you see a man sitting serious and passive when all around him people are in roars, keep an eye on him, for he is likely to have some humor; if you see that same man wanting to laugh — though not unkindly — when something sad or pathetic is being acted or something tragic, know for a surety he has a mine of humor; for Humor is the appreciation of a laughing beyondness in all acts of human life.

And it is the frailties in human nature, the foibles in our fellow-men, which some act or circumstance sets a scene to, that touch the vital spot within us where our humor resides and cause the stream of our risibility to overflow. If a man were acting the role of Hamlet and were

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solemnly propounding the famous 'to be' part, there would be nothing remarkable in that; but if he should forget a line, and if he were in the habit of caressing his ear whenever he was trying to remember a thing, and should at that critical moment quietly and seriously but unconsciously start performing that operation, the action would undoubtedly be humor-provoking.

Or if a professor had been impressing on the pupils of his class the value and necessity of neatness in all work, and should then mop his brow with his handkerchief, which unfortunately he had used to clean his pipe with the previous night, and should thereby draw a huge smear across his visage, the result among the class would be unquestionable. For it is these little vagaries, these little lackings or rather variations in the strict mathematics of a man that call to our real humor; but what strengthens it is that beneath it all there is within ourselves a background of great solidity, of sound facts, and staunch truths and great philosophy; and it is the tremendous difference between the impermanencies in man and the eternal permanencies in nature that gives flow to our deeper laughter. It is the seesaw between these lightsome drolleries and the mountain-looming immensities of Being which makes the humorous well into our eyes.

But if one asks where the organ of humor is situated, whether in the brain, the stomach or the thorax, I could not answer, though I think, if I may be permitted the fancy and if there be any such thing, it could well be a duct or wire or a vein, between the heart and the eye. For though the mind must grasp the situation, there is no intellectual feel about it: the mind immediately transfers all its thought to the heart and the heart feels the humor and sends it rippling to the eyes, often causing, if it is felt very keenly, an overflow of the humorous liquid which we call tears. And I believe that is how the word came into our language — from the Latin *humeo*, to be moist, as when one's eyes become moist with seeing something funny or laugh-inciting.

But to be blessed with humor a person need not be a *bon vivant*, nor a sociable fellow or even outwardly of a sunny disposition. Many a seemingly dry old man whose face was like corrugated cardboard and seemed sealed of all feeling, has had this gift, and I have seen his eyes alight with the humor of a situation and his lips give just a little twitch, almost as though they thought that to give a full smile might lessen the true appreciation of the moment, the eyes telling nearly all.

And it is a true thing that those whom we associate with the keenest sense of humor are as a rule very quiet and philosophic — always there seems a basis of philosophy. So maybe I am not far wrong in calling

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humor a philosophy which propagates a deeper philosophy, or maybe it is the other way around, and a philosophy put into practice gives birth to an abundant humor. Call this philosophy the essence of all religion, call it truth in action, call it Theosophy — and bless a man with these two gifts and what has he not?

There are a thousand humorous situations in life we meet every day and undoubtedly one of the most humorous is to be misunderstood: to be thought evil of, or good of, or even lukewarm toward a thing, is worthy an inside chuckle, provided that your real nature entertains dissimilar sentiments. If people would only look upon others' opinions of themselves as something whimsical or humorous the world would be saved from a great waste of intellect-oil in breaking down or padding up this virtue or that fault with caustic clatter and stinging insinuation.

It is really a very laughable affair. I know but little of friend Jack's doings, especially what goes on inside him, and I dare say he is in the same position in relation to me; and if he wishes to make me out an equivocator or a slanderer or a man without honor or even a murderer, it all savors quaintly of the most humorous: for if I am these things I will certainly know about it long before Jack, and his telling me of them could not make me angry or make me retort with retributive criticism: and if I am not these things, what recks it that others think so; the joke is on them.

What a humor-full thing life is after all if we keep watch on all the acts and scenes and by-plays of it with the eye of enlightenment! That is what I think humor is, the eye-enlightener, the perspective-giver, the balance-bringer, the sanity-bestower, the mind-leveler, the heart-heartener, the soul-sympathizer. If we are princes, lolling at ease on palace-divans with treasure of the rarest getting about us and a thousand servants to do our bidding, we will remember that yesterday — or last life — we were in overalls and bare feet selling the Evening Tribune, and that shall sober us accordingly.

And if we are a poor old street-sweeper that can hardly pull in enough pennies to eke out an existence, we shall look back on the Tyrants, or Generals, or Kings, or Grand Geniuses that we were, with our costly robes and great power, and we shall laugh at our plight and bring some of the courtliness of old into our jobbings. And through all the relative steps between these two degrees Humor can press. What a cheerer, what a destroyer of will-lessness and apathy and indifference, what a torch-bearer of untold realms of light hidden within man, and what a dear old handy workaday companion it is!

And so I think that when we have a nation of humorists we shall have a nation from whom we can expect marvelous things. What they cannot

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fashion I would not have my imagination try to soar to, and what they cannot dare shall be nothing; for they shall have untold resources at their command. Hope shall be a living power with them. So-called failure shall be but experience to greater achievement. They shall be undaunted through all trial and tribulation.

O, you God of Humor, I'd pluck you from out the million million gems of the sky and set you down in the midst of the earth to be the guiding star of man in the age of darkness upon us! For with you in our midst not far behind will come that other star which is truly but a bigger you — that star of an abiding philosophy that shall fill the soul of every man so that he shall know the whys and wherefores of what he is floundering through now — that star of the ancient Wisdom-Religion that shall breathe universal brotherhood into the hearts of men.

But until that time let us enshrine in our hearts this lesser Star of Humor and his wisdom instilled into the veins of man shall make the world a worthier abode, a more understanding place of learning, a more lovable place of voyaging; for then there will be more shoutings in the wee hearts of the children, more joy and courage in the hearts of men, and more loveliness in the hearts of women, and in the aged more of an inner light of happiness that shall glow like beryl light from a thousand beryls; and then I think there will be new meanings when the flames of Aurora shall fire the mountaintops, and new meanings in the twinklings of the stars at night.

Will you choose now your gifts, alone and cold, but with your fairy godmother; and will you forget the gift of Humor and of Philosophy?

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KURT REINEMAN

[Read at a meeting of the William Quan Judge Theosophical Club, July 24, 1925]



THEY were discussing moral standards.

Theosophist: "But surely you must admit that for one who stands before the world as a religious teacher, morality is of the first importance?"

Pseudo-Theosophist: "Not at all. I care nothing about such a person's moral character: that is his own private concern, not mine. So long as he serves as a channel for the spreading of the truth, he is in my opinion, doing good work and I must support him."

Theosophist: "But tell me this: Do you really believe that the pure

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waters of truth can possibly flow through a foul channel without being in their turn contaminated?"

An expressive shrug of the shoulders was the only reply. . . .

This incident, which occurred some years ago, illustrates a curious and most unfortunate mental twist that is not as unusual as one might think. Indeed, probably the majority of educated westerners, if brought to the test, would be found to subscribe to a similar view, thanks to centuries of perverted religious teaching. And they are undoubtedly even more ready to accept the converse proposition, that is, that a man may be a true lover of the race, a great benefactor of nations, a Light-Bringer to the world, a devoted champion of human rights — a splendid 'channel,' in other words, 'for the spreading of truth'— and still in his private life be of evil moral character. Witness what the world was made to believe of that Companion of the great-hearted Blavatsky, who came in the previous century: Thomas Paine.

Companion, yes, and Fellow-Messenger from the White Lodge. If anyone doubt this, let him read carefully, and with the history of the recognised Messengers in mind, Moncure Conway's splendid vindication of Thomas Paine. Almost every page of the book gives some indication of it, although the biographer himself perhaps never imagined such a thing. The proofs are altogether too numerous to mention. One can but indicate a few of them in passing.

Paine's life shows a wonderful capacity for growth. He himself declared: "Indeed, I have seldom passed five minutes of my life, however circumstanced, in which I did not acquire some knowledge." There seems to have been a continuous inner unfolding. When a crisis came and some message to the people — whether it were in America, France, or England — was needed to save the situation, Thomas Paine, "however circumstanced" (one has to read his life to understand the tragedy of these two words), always found access to the light of his Higher Self, always could be depended upon to utter just the right word. Yet this was the man who for a hundred years was universally thought to have been an atheist, a drunkard, and worse!

Even his worst enemies never called in question his utter devotion to principle nor his love for humanity. For him, a Cause was all in all. He writes, speaking of his services to America:

"It was neither the place nor the people, but the Cause itself that irresistibly engaged me in its support; for I should have acted the same part in any other country could the same circumstances have arisen that have happened here. I have often been obliged to form this

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distinction to myself by way of smoothing over some disagreeable ingratitude which have been shown me from a certain quarter."

When some one declared: "Where liberty is, there is my country," Paine replied: "Where liberty is *not*, there is mine."

With him, devotion to such a Cause had no limits. Personal safety, comfort, reputation, friends, life itself were offered up. He could never sell his services to the Cause; half a million copies of his pamphlet *Common Sense* were sold, and every cent, except for what a dishonest publisher appropriated to himself, Paine turned over to the struggling colonists. The same thing happened with all the many succeeding pamphlets. During most of his life he seems to have lived in the greatest want, content to be able to satisfy simply his barest necessities.

At one time, being reduced to utter penury by the neglect of the Americans, he is granted some sixteen hundred dollars by the State of Pennsylvania for unpaid past services, and he at once heads with five hundred dollars a subscription destined to save Washington's starving army! Sent to France as secretary to an envoy asking for financial aid from that country, he obtains what his bungling chief fails to get. Both return home; his chief is given the credit, Paine is promptly forgotten and left without a cent. And this is not due to any lack of tact on his part: it was only that his complete devotion to the Cause kept his own personal affairs so far in the background that when necessity drove him to consider them, he too often found that others had acquired the habit of never considering them either. It was always a puzzle to him, how he could go about among his numerous friends and among the common people and find nothing but gratitude and recognition of his services, while at the same time no one ever seemed to remember that he too had his human necessities.

Paine was to an almost unbelievable degree a pioneer in the realm of ideas. Shortly after coming to America from his native England, in the fall of 1774, he became editor of an excellent magazine: the *Pennsylvania Magazine*. Moncure Conway says that at this time

"it was a seed-bag from which this sower scattered the seeds of great reforms ripening with the progress of civilization. Through the more popular press he sowed also. Events selected his seeds of American independence, of republican equality, freedom from royal, ecclesiastical, and hereditary privilege, for a swifter and more imposing harvest; but the whole circle of human ideas and principles was recognised by this lone wayfaring man. The first to urge extension of the principles of independence to the enslaved negro; the first to arraign monarchy, and to point out the danger of its survival in presidency; the first to propose articles of a more thorough nationality to the new-born States; the first to advocate international arbitration; the first to expose the absurdity and criminality of duelling; the first to suggest more rational ideas of marriage and divorce; the first to advocate national and international copyright; the first to plead for the animals; the first to demand justice for woman; what brilliants would

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not our modern reformers have contributed to a coronet for that man's brow, had he not presently worshiped the God of his fathers after the way the theologians called heresy!"

Surely this was no common man, but one greater than he himself knew, one sent because the times demanded it; it being the last quarter of a century and western civilization at so low a point that the enemies to progress must have considered their victory all but won. No wonder that the man who single-handed thwarted them should have had to share the fate of all his predecessors and successors!

At least one of Paine's biographers states several times that he was a Freemason. Conway finds nothing against the claim, though Paine himself seems to have kept silent on the subject. Or did he? For it is positively known that he wrote an extensive autobiography, to be published after his death. The manuscript came into the hands of a French-American family who, apparently for religious reasons, never published it. Later it is said to have been lost. Without impugning in any way the good faith of those who say this, it must be permitted us, in view of similar cases in the past, to wonder whether a further search would not reveal the whereabouts of the manuscript. What a flood of light it must have held ready to pour on those times! For Paine, during his long and eventful life, probably knew more of the great men of England, France, and America and was more fully acquainted with the inner movements of which the outer were but the surface-ripples, than any other man of his day. There might well be more reasons than one for the suppression of it, especially in consideration of the absolute truthfulness and candor of the author.

Like H. P. Blavatsky, Paine came "to break the molds of mind." While political freedom was, by force of circumstances, his first great Cause in point of time, religious and mental and moral freedom still remained to be attained. Political liberty was for him but a means to a greater end. Practically all the great American ideals that took shape during the early days of the nation had their birth in Paine's consciousness — which in itself is a beautiful example of the way in which the Helpers of the Race work for its salvation. In a hundred or two hundred years from today it will be generally recognised that our Point Loma was the cradle, at the beginning of the twentieth century and after, of the great ideas that gradually 'leavened the thought-life of the race' until they left their mark for all time on the civilization then taking shape.

Finding that his work in America was done and that Europe needed him, Paine turned his face eastward. What he did for France is well known. What he *tried to do* — for France and for the whole world, is not so well known. For publishing his *Rights of Man*, which inside of

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three months had been translated into half a dozen languages, he had been outlawed from England and barely escaped in safety. France welcomed him and elected him to the National Assembly. But here was no fresh, virgin soil in which to implant new and divine ideals, as in America. No wonder, then, that the fruit should at last have turned to poison and that Paine should find himself, by order of his former friends, a prisoner and be saved from the guillotine only by 'accident.' Again one must be permitted to wonder; could it have been that his incarceration (without his being charged with anything except being a foreigner) was really for the purpose of keeping him safe from the hands of the Paris mob? And was it indeed an 'accident' that caused his door to be chalk-marked while opened outward, so that after it was closed the mark remained on the inside of the room and so escaped the jailer's eye?

It is not generally known that Paine was deeply interested in scientific research, and especially in mechanics. He invented an iron bridge that elicited the warmest praise in all three countries where the models were shown. It is said that a projected iron bridge of this type over the Schuylkill river was not built owing to the imperfect state of iron manufacture in this country. Paine realized that to facilitate communication between peoples was to work for world peace and brotherhood, and he was greatly interested in steam-engines and steam-boats, in transportation generally, and in electricity. Benjamin Franklin was a life-long friend and intellectual companion of his.

There is so very much that suggests itself in a study of such a character, that the most one can do in a short paper like this is to open up lines of thought for others to follow up more fully. But one cannot close without paying a tribute of deep gratitude to the brave and honest biographer whose large work *The Life of Thomas Paine*, published in the early nineties of last century, served to remove the coat of filth with which the very name of Thomas Paine had been loaded: Moncure Daniel Conway.

What a pity that, with all his scholarship, keenness of insight and love of justice, Conway should nevertheless have failed to grasp the whole significance of Thomas Paine's life! Had he been capable of recognising in him one of the great ones, one of those wise Messengers who are sent to us during the last quarter of each century to save us from ourselves, he would also have been able to do justice to H. P. Blavatsky. Her he met personally; but the very intellectual gifts which otherwise stood him in such good stead were here an impediment, and he failed utterly to understand her. Truly, unless a man have something of the mystic in him — unless his Soul has begun to bring into his consciousness the feeling of the reality of the spiritual world, the feeling that there is possible to man quite

another kind of life here on earth than that which he ordinarily lives — he can never rightly estimate the heralds from that world, the exponents of such a manner of life.

And as one's mind returns again to H. P. Blavatsky one hopes that the day is near at hand when *her* true biography — which has already been written — will be published, so that a deluded world may see that once again it has committed the great crime of moral assassination on the person of a great-souled Messenger of Truth, Light and Liberation.