

THE THEOSOPHICAL PATH

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“Be free from grief not through insensibility like the irrational animals, nor through want of thought like the foolish, but like a man of virtue by having reason as the consolation of grief.”
— *A Fragment of Epictetus*

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THEOSOPHY REFLECTED IN THE MIRROR OF PUBLIC OPINION

H. T. EDGE, M. A.



THE spectator of current events always rejoices to observe the way in which ideas, for which Theosophists have long been contending, gain ground in public opinion. For this is evidence of the fact that the leaven is working in the mass.

From a review (in *Public Opinion*, London), of a book called *Seven Ages*, by "A Gentleman with a Duster," we gather that the author "declares that we make our destiny by our thinking, and that the course

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of history is the course of thought"; that "evolution is a term signifying the work of mind on matter"; that

"when a man perceives that the motive-power in the affairs of mortality proceeds from the brain, and that the only force of evolution is the invisible energy of ideas, we may logically expect of him the realization that it is among his obligations to think rationally."

We are also told that:

"Vast multitudes of weary or unimaginative men do not bother to know whether their opinions are false or true; intellectually they live like lunatics; politically and morally they constitute a grave peril to the high cause of civilization."

and that:

"Out of this recognition of the supremacy of Law have come all our liberties, civil and religious."

Here we recognise the teachings which have so often been emphasized in these pages: that man is the maker of his own destiny; that he makes his destiny by his thoughts; that evolution is the work of the universal mind, acting through more or less individualized atoms of consciousness, or 'Monads,' and creating organisms for its own physical expression; that the importance of individual conduct is overlooked, both in theory and practice; that the majority of people get their thinking done for them; and that the eternal Laws inherent in the nature of things, and in the nature of Man, are paramount over all temporary and assumed authority.

As to the first of these teachings, we may quote the following:

From H. P. Blavatsky:

"From birth to death every man is weaving destiny around himself, as a spider does his web."

"The consequences of a man's deeds, thoughts, etc., must all react on himself."

"It is we who reward or punish ourselves, as we work with Nature or against her."

"All good and evil things in humanity have their roots in human character."

"We have made ourselves what we are by our former actions."

From W. Q. Judge:

"All our obstructions are of our own making, all our power the storage of the past."

"Each man is his own creator, creating his future life by his present."

"Theosophy hails the reign of Law in everything and in every circumstance."

These are of course only samples of very much that might be quoted from Theosophical writings. Theosophy has always insisted on the importance of recognising the Individuality and asserting it. The word Individuality is here used in distinction from personality: we are unfortunately too prone to assert our personality, and this is what makes the friction of life. But we do not assert our Individuality: in other words, we do not permit the Divine in us to shine forth. But the real doctrine of Christ is that we should recognise that we have this Divine nature, and should invoke it as an active power for good in our life.

Man is naturally endowed with a power of choice, freewill, and inde-

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pendent resolve; and he is also endowed with the power of discerning right from wrong, and the true from the false. Hence his doings and his fortunes are not decreed for him by an over-ruling will; for that would not give scope for the exercise of his faculties of freewill and intuition. He makes his own destiny, and is an experimenter and learner. The lessons which he learns during one life on earth are garnered and stored up by that immortal Soul which is the real Man himself; and, fortified with this experience, he enters upon another earth-life in further fulfilment of his destiny.

It is hardly necessary to point out the importance of realizing our power and our responsibility; and it is gratifying that people are coming more and more to rely upon their own spiritual resources, instead of drifting aimlessly, or calling upon various gods, or cursing fate.

The power of thought is also being realized more strongly as time goes on. This takes time to act; and therefore the results of our thinking are apt to be far removed from the cause. This often prevents people from seeing the connexion between the two. A selfish person, who is always planning and scheming for himself, will gradually isolate himself from other people, and lose his adaptability. An angry person will carry around with him an atmosphere of discord, which will affect other people and cause them to quarrel with him. Once let us accept the idea that our thoughts create our fortunes, and we shall begin to investigate and examine more closely; and then we shall quickly find proofs of the intimate connexion between thoughts and their effects. This new knowledge will endow us with a new power of control over our life; and we shall have made notable progress on the path of self-knowledge.

As to evolution being the work of mind on matter, this again is a subject which has been often treated in these pages. The fact of evolution has always been regarded as sufficiently obvious, but differences of opinion have existed as to the process by which the result is accomplished. The process can only be reasonably conceived as the working of an agent in a material, just as a potter works in his clay and molds a representation of the picture in his mind. The living organisms of various kinds which we see around us are therefore physical reproductions of certain designs or models; and we may observe the process of evolution, on a small scale, in the growth of a tree from a seed: the entire tree, with all its manifold parts, is gradually unfolded or built up, out of the materials furnished by soil, air, and light, in accordance with a pre-existing plan, which is not visible, but must exist in some mind. Even so is the process of evolution on the grand scale. The entire universe exists as thoughts in a mind, before it arrives at the physical stage. But these few remarks introduce us to a subject which is vast in its ramifications, and must be

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left to the studies of the curious student. We merely call attention once more to the statement quoted above, that ideas are the inspirers of affairs, together with its implied obligation that we should learn to think rationally.

Out of Law, and a general recognition of its supremacy, comes liberty. When a community is agreed to recognise the validity of certain laws, and the expediency of observing them, then it can intrust the management of its affairs to a leader, in the confidence that he will exercise the executive power in conformity with those laws. And thus is secured the indispensable advantage of unity and order, without the evils of despotic authority. But when people "do not bother to know whether their opinions are true or false," and live intellectually "like lunatics," the thankless task of running affairs devolves upon a minority, and we have governments which are set up and pulled down. If government is really the expression of the will of the people, and the people are really so pudding-headed, it is a bad look-out for government. There is much food for thought here, but it all resolves itself into the question of the need which devolves upon all for individual responsibility in thinking.

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R. MACHELL



TIME is a strange mystery. The farther we go in evolution the faster we move. Today it is an average one hundred miles an hour across the continent; soon it will be two hundred or more, and already there is a difficulty in reckoning the time actually spent on the journey because of our ideas of time being all based on the relative movements of the earth and the sun, which latter is, for convenience, considered as actually stationary. As to the rate at which time travels, that is all guess-work --- or, rather, it is a question if time can be said to have any rate, being itself the measure of motion.

There is a strange perversity in the human mind which externalizes all mental experiences and regards them as independent realities. Thus we regard time as some such independent reality and try to adapt our lives to its supposed requirements. I believe that most people think of Time as something like a self-subsisting measuring-machine of absolute, unvarying regularity, telling out the moments and the centuries, the millenniums and aeons, with infallible exactitude.

Yet nothing is less mechanical than time. There is no universal standard for measuring time. Even our purely mechanical clocks cannot

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be regulated with absolute accuracy. Nobody knows what is the true time. The sun-time varies measurably all round the earth, and nobody can say what is the length of a day, a night, an hour, a waking-day, or a dreaming-night. We have to refer to a clock or a watch to know how long the last period of mental activity has lasted.

Time is produced by the succession of such intervals of mental activity. They are not regulated by the clock; they are long or short according to the state of mind. A dream may be interminable to the dreamer; but to the clock, which has no imagination, it may have been very short. Really, we do not know if the clock itself has any imagination or a sense of punctuality: it has to be regulated by man, and he has to refer to other clocks for a standard which does not exist in his own make-up. The hour of exact noon may be decided by the sun, if it is not clouded; but only for that particular spot on the earth: the hour of noon travels round the earth, and is never still. So it may be said that one revolution of the earth is a full day. But we are not quite sure that the movement of the earth is regular, and none can say whether tomorrow will be long or short — though we all know that there have been days that were too short for all that was to be done in them, and days so long that time seemed falling to decay.

In vain we use the calendar to discipline our wayward, wandering imagination. So many days in a week, so many hours in a day, so far too many minutes in an hour; or it may be there were no hours in all that day, just one bright spasm in eternity, a flash of joy; and then a dreary wilderness of hours that might have been vital with experience, but were no more than bleak unmeasured periods of nothingness.

How many times in a day does one endeavor to co-ordinate the hour of experience with clock-time, so that we may fulfill engagements with other people just as incapable of keeping time or of co-ordinating their own heart-time with that of others.

Clock-time is more or less mechanical, that is to say the mechanism of the clock controls more or less accurately the motive power which is the life-force of the clock. Whether that motive power can be denied some sort of intelligence may be matter of question; the vagaries of clocks are not to be ignored, though we may agree to accept them as 'accidental,' a word that is delightfully noncommittal. Still the clock is a machine and it has pretensions to accuracy: it is a little more reliable (collectively) than man's unaided brain. Yet man made the clock; but neither of them really knows what time is.

The time of day is a mental measure, a reasoned standard based on the rising and the setting of the sun, which neither sets nor rises; and so the year is measured by the seasons and the stars, which in their turn move or remain fixed according to the mind-made rules of man. There is more

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certainty in these measurements of time: for being based on intellectual theories they are not subject to variations, such as clocks and all other mechanical contrivances are subject to. Machines are, as it were, insouled with an individual motive power bestowed by their creator — man — and which from time to time shows tendencies to independent action that has to be watched and controlled by man. But man's sciences are soulless: they have no motive power, they show no caprices, they are reliable. Therefore they are fit for dealing only with abstractions like Euclidean geometry which deals with symbols of pure thought.

But Time is neither a science nor a machine, nor is it strictly speaking made by man, though it is undoubtedly a product of consciousness; for it is "the illusion produced by the succession of our states of consciousness as we pass through eternal duration." It arises automatically with the appearance of consciousness in man. Whether Time can be said to precede the appearance of man, the thinker, I do not attempt to decide; for to pretend to knowledge of that which may precede human thought is worse than the effort of the serpent to swallow itself tail first: he can swallow just about so much and then. . . . Whereas the man who knows that which precedes mind would be quite capable of biting off his own head; which may be possible in some metaphorical sense, but which is hardly within the power of man as we know him.

In making a science man first assumes a basis and materials, such as theories, axioms, etc., with which he builds; and then proceeds to verify his assumptions by reference to his axioms, and to establish his axioms by the application of his theories. This is called reasoning, and is said to be a very useful exercise for the brain. But Time is not a science nor a theory. It may be an illusion, but so is the entire universe: the word 'illusion' meaning simply an appearance. Beyond the appearance there may lie reality; but that must remain unknowable to the thinking mind which deals with the appearance of things only.

The soul of man may know the realities that lie beyond the appearances of things, and the divine self of man may stand illumined with the radiance of the Eternal and know his own divinity. But in that state of Union how can there be any succession of states of consciousness? Can there be Time in pure consciousness? Time is coincident with mind. Eternal duration is beyond thought. And yet being eternal it is now, and all the time. But time, if not a sequence of moments, is the product of the sequence of events. It is not possible to think of time as continuous, for mind is vibratory, and thought oscillates.

Consciousness is like pure duration: it goes on all the time; or perhaps one might say 'in between times.' As consciousness is the foundation of mind so eternal duration is the basis of time: as the ocean is to a wave, as

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the air is to a breeze, as humanity is to a man. As the reality to its appearance, so is eternity to time. How shall we measure it?

Man has created artificial time, and is psychologized by his own invention; but he cannot make himself believe in it. He knows it is a trick and shows his distrust of it by carrying about with him a watch by means of which he can keep in touch with artificial time, which is a kind of public utility. For private use we all have our own individual standards of time and few of us are synchronized. That is why there is no concord in the world.

A great idea, a common purpose, a strong emotion may synchronize great masses of the people. Music and art and oratory can harmonize and synchronize these wandering vibrations into a Rhythm. Rhythm is magic.

The time we measure our own lives by is not clock-time. Clock-time is artificial, it is continuous. The clock has no sleeping-time, the clock has no dreams — or if it has, we send it to be repaired. But we lose count of clock-time every night and spend about half our life in states where time runs wild following our states of consciousness in sleep. In sleep we measure time quite differently from, but just as convincingly as, in the waking state. Man has not yet devised a dreamer's clock by which we could on waking tell how long the dream lasted by its own standard of time.

And then what can we say about time in the after-death states? It was written in an occult work: "a thousand years in thy sight are but as yesterday": and it may be that in passing through the gates of death, the soul knows nothing of the change of time; and it may be that a few moments of our artificial time will suffice for that terrible review of all the doings of the last lifetime that we are told must be experienced by all before the next stage of the long journey of the soul begins.

These differences of measured time and measureless eternity are frequently exploited by the oriental story-tellers. There was one legend that I remember, of a merchant who in crossing the desert with a caravan of camels, found a poor man dying by the wayside and took pity on him, nursing him tenderly but in vain. At his last gasp the dying man asked that his body be walled up in a small cave that he indicated. This was done; and the caravan passed on. But the merchant not trusting his men to do the work properly, went himself to inspect the cave before continuing his journey. His fears were confirmed when he came to the entrance and found the loose stones fallen away, and the cave open to any prowling beast of prey.

The men were gone, but he determined to complete their work with his own hands. Looking in he was unable to see the dead body and feared

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that it had been already devoured. To assure himself he enlarged the opening and pushed his way in. There was no sign of the dead body nor any trace of marauding creatures. But as his eyes grew accustomed to the darkness he saw that the cave was a passage sloping downwards from the mouth, and in the distance he thought he could distinguish a light. He pressed forward and the light increased until he found himself at the entrance to a beautiful garden where the sun shone and the birds sang as they fluttered among the branches of the flowering acacias. And there beside a running stream sat the dead man smiling and beckoning him to approach.

The merchant realized that he had befriended a holy man and was glad. He was thirsty and accepted the sparkling water offered to him, but feared to drink lest the water should be from the stream of forgetfulness that the dead drink so willingly. He had but tasted a few drops when he bethought him of his caravan, and hastily excusing himself turned to go. The holy man begged him to drink and to be at peace; but the fear of losing his merchandise and his great train of camels weighed upon his mind, so that he scarcely heard the laughing words of the living dead man, who told him that the caravan was long since out of reach.

Impatiently he retraced his steps and threaded the dark passage, emerging at last at the little cave. He looked around him. All was changed; the desert was gone; there were fields and date-palms and in the distance a city with much traffic on the road, but no sign of his caravan. The people were strange to him, and he had difficulty in understanding their dialect. Anxiously he inquired for his caravan.

They laughed at him, saying it was a hundred years or more since such a caravan had passed that way. They told him of the trains and showed him the railway, and he was amazed. A stranger among strangers, he was fain to find his way back to the garden he had left so hastily; but the cave was gone. He had but tasted a few drops of the enchanted water and five hundred years had rolled away.

It is in stories such as this that some of the most profound mysteries of life are handed down among the 'simple-minded' Asiatics. And from these ancient legends come our modern fairy-tales. Though there are still Theosophists who understand these mysteries, and who can perhaps draw water for themselves from the eternal wells of life, and so make new legends for the recording of that truth which is not old nor young, but is eternal.

Time is a bubble blown by mind: the breath that fills it is eternal. Behind mind lies consciousness, and behind time lies infinite duration; and man is the measure of the Universe. Time is the measure of his states of consciousness. A man may seem small, but man is the measure of all.

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OSVALD SIRÉN, PH. D.

II

THE approach to Sianfu from the east is by no means particularly interesting or impressive. One has to pass through an extensive suburb before arriving at the gate; and as the road lies rather deep, no satisfactory views of the walls or the gate-towers are obtainable from here. It is only after passing through the low vault of the first and smallest gate-tower that one gets an impression of the monumental scale of the Sianfu gates and walls. At the end of this outer gateway rises a very broad tower with a high curved roof. The walls are quite plain with no divisions or openings except the thin bands which mark the successive stories and the small square portholes. It looks almost threatening, fortresslike; one looks for muzzles of canon in the port-holes and feels that if such were put into action from these high positions, the entrance to the city would be effectively protected. In olden days this outer tower was manned by archers while the inner tower was used by guards and drummers who were supposed to frighten the enemy and encourage the defenders by their noise. This inner tower is not a closed plain brick-structure like the outer one, but consists of a large three-storied hall or broad tower placed on a bastionlike sub-structure which forms part of the main city wall. The crowning hall is constructed in the usual way with open galleries of wooden columns around a central hall, the walls of which consist of brickwork filled into a supporting frame of pillars and beams. The three successive roofs are supported by double rows of composite brackets; their far projecting eaves and curving lines serve to enhance an impression of lightness and elegance rather than of strength and resistance.

The whole gate is thus composed of three towers and double courtyards, the one in front of the other, extending from the city-wall and inclosed by a separate U-shaped rampart. These defensive barbicans are uncommonly large and well developed at all the four gates of Sianfu, but particularly so at the south gate which has a more fortresslike character than the others. The original architectural composition of the east gate has been somewhat impaired by the addition of two-storied arcades in the gateyards lining the main road which leads under the successive towers. They are designed in a sort of semiclassical Italian style, and look quite out of place between the plain old towers of pure Chinese type. Their lifetime has been short; they were erected in 1900, when great efforts

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were made to put the whole city in a presentable shape for the reception of the imperial court; and now they are being pulled down again to yield building material for soldiers' barracks in the Tuyun's camp. If the gateyards at the same time were restored to their original condition and not left as heaps of ruins, there would be little reason to deplore this demolition, but that is probably too much to expect.

The gate-towers themselves date from the beginning of the Ming period. According to the Sianfu chronicle, they were erected in the reign of the first Ming emperor, Hung Wu, who put the city in a better defensive state by rebuilding its walls and gates. Various later repairs during the Ming and the Ching dynasties have, of course, been necessary, since a great deal of local fighting has taken place here; and time and neglect have done much to impair the condition of the walls and gates. But the original aspect of these constructions has hardly been changed by the later repairs.

It has been claimed by Richthofen and other travelers that the gates of Sianfu are more magnificent than those of Peking, a claim that is justifiable in that the Sianfu gates have three towers each instead of two, which is the usual arrangement in Peking; but the dimensions of the towers are not as large as the main gates of Peking. Yet the effect is as a whole more imposing in Sianfu, because the city is so much lower and smaller and the country around is quite flat.

The finest and strongest of all the Sianfu gates is the one on the south side, because here no vault pierces the bastion of the middle tower. The road winds around its corner and leads through a sidegate into the inner courtyard. Anyone entering by this road is quite exposed to the defenders placed both on the inner and the outer wall and in the towers. The double walls make the gate not only uncommonly safe and strong, but also architecturally more interesting than any of the other gates. It is the principal entrance to the city and, as will be presently shown, most likely situated at the same place as the central gate of the old 'imperial city' of Changan.

The barbicans of the north and the west gate are of approximately the same size, though somewhat differently arranged. The road leads straight through the bastions of the three successive towers, lined at the north gate by buildings on both sides; while the west gate has double barbican-walls. The inner one forms a rectangle ending in the high middle tower; the outer wall which is somewhat lower goes around this in an oblong U-shaped curve, with a small square bastion for the outer tower at the head of the curve. At the east gate the outer barbican is simply formed by a lower wall that projects in a long U-shaped curve from the high straight-lined wall of the main gate-yard. The whole gate com-

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position thus appears more extensive when seen from the side: a point of view which brings out the successive towers and walls more distinctly, though hardly more picturesquely, than at the south and west gates, where one sees the one wall curving behind the other.

The space within the gateway is differently utilized at the various gates. We have already said a word about the two-storied arcades in the barbican of the east gate; it should be added that they were not simply meant for decoration, but also for the practical use of guards and custom-house officials who at the time of my visit were most numerous and zealous at this end of the city. No stranger was allowed to pass here without producing a passport or a name-card; and if he happened to carry arms he was peremptorily stopped. The southern gateway is the only one containing a small temple compound, which is the usual thing at all the main gates of Peking; but it is, of course, in ramshackle condition and occupied by soldiers. The western gate-inclosure is somewhat of a market-place: here are a number of small shops and stalls, eating-places and itinerant food-venders who do a good business with the peasants coming into the city from this side. But more important than these stalls is the deep fresh-water well, situated within the same yard. From this well all the inhabitants who can afford the rather expensive luxury of good potable water are supplied. The well is shaded by beautiful willows, and around it gather a continuous flow of noisy water-carriers, squeaking wheelbarrows, and rickety carts which make the spot highly animated. On warm days, when much water is needed, the throng here is quite embarrassing; and as the carts and wheelbarrows jolt over the much-worn and hollowed pavement, much of the contents of their buckets is squandered.

It is only after passing out through the west gate and up on the mud-ramparts on the other side of the moat that one obtains a good view of the city-walls. A long stretch of the west wall with its square bastions and the heavy round tower at the southwest corner can be seen from here. The country is quite open; there is nothing to break the view or distract the attention from the plain brick walls; hardly a house or a tree outside the narrow suburb at the gate; no railway-line with its dingy sheds — as around most of the Peking walls. The actual scale of the Sianfu wall is not as large as that of the walls of the capital; but they make a no less impressive picture as they stand out against the quite bare and desolate surroundings, visible for miles and miles. The moat which originally surrounded the walls has been left to take care of itself; at certain places it has almost dried out, at other spots, particularly near the southwest corner, it has widened into quite large ponds of stagnant water, where the monumental forms of the bastions and towers are reflected and

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enhanced. The view becomes very impressive here, particularly towards the evening and on a cloudy day, when the dull gray light emphasizes the desolation and loneliness of the whole neighborhood.

These walls were erected about 1370 by emperor Hung Wu. They are constructed in the same way as so many other city-walls erected by the early Ming emperors. Their inner body is of hard packed mud and gravel; the outer coating is of brickwork which probably consists of several layers. The width at the foot of the wall is about 60 ft., the height 34 ft. (though probably varying somewhat at different sections). There are, according to the local chronicles, 98 bastions and on most of these are small houses for the storing of arms and ammunition — buildings which now have a rather ordinary appearance, but which formerly had a more decorative character (one or two of these towers may still be seen on the south wall). The brickwork is mostly very neat and solid, yet the growth of shrubs and plants is at some places quite abundant along the edge of the wall, and long stretches of the darkened brick face are covered by a soft carpet of grayish-green moss — the patine of nature and time which covers many sores caused by warfare and neglect and harmonizes the work of different periods. At a place like Sianfu where local fighting has been so frequent, the walls have naturally suffered a great deal and repeated repairs have been necessary: such as those recorded in the year 1526, 1568, 1628, 1656, and later on; but it is difficult to say just how much was restored each time, as long as no actual examination of the interior of the wall is allowed. But from the other observations that we have been able to make, it appears that the main body of the walls is still that of the Ming period; the repairs have probably been limited to isolated spots and largely concerned the parapet with its battlements and the pavilions on the bastions. — The defensive value of these walls must perhaps nowadays be estimated lower than their decorative effect (though they do prevent many undesirable elements from getting into the city). They are pre-eminently historical monuments, and as such are of inestimable importance, there being no city-walls in China which as a whole are better preserved or more supremely monumental.

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The present city of Sianfu will undoubtedly furnish serious disappointment to anyone who goes there with the expectation of finding some remains of the ancient glories of Changan. Such traces are no longer to be found above ground within its boundaries; and just how much of it there may be hid under the surface of the soil is still matter of conjecture. It would require extensive excavations to ascertain the exact level of

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the Tang city and the position of its palaces. But such studies must be left to future archaeologists, who may succeed in obtaining the permission for excavations which was denied to us.

It is quite evident that the present city is a minor fragment of the Tang capital comprising the northern part of its central section: that is to say, most of the old 'palace-city' and the 'imperial city,' besides some adjoining quarters on the eastern side of the 'imperial city.' Its approximate situation within the larger Tang city can be ascertained by the location of certain monuments indicated on maps of old Changan. If we calculate the distance for instance, from the two pagodas Hsiao Yen T'a and Ta Yen Ta (which were situated in well known quarters in the southern part of Changan), we arrive at the conclusion that the south wall of the present city must be approximately at the same place as the south wall of the old 'imperial city.' The distance from here to the north wall is about four and a half *li* which means that it is situated about one and a half *li* south of the old city rampart. According to the Changan chronicle, the distance between the present west wall and that of the Tang city would be five *li*, which, however, appears too short when we take into consideration the site of the Ch'ung Sheng ssu (the temple of the Nestorian tablet). It may well be that the western city wall follows the same line as the west wall of the old 'imperial city'; it is remarkably straight, particularly when compared with the east wall which is curved rather arbitrarily. The distance between these two end-walls is seven *li*, which places the east wall a good distance outside the boundary of the 'imperial city', which was only about five *li* long.

The plan of Sianfu is thus, broadly speaking, an oblong, though not quite regular. It broadens a little towards the east, and the wall is somewhat curved at this end, in consequence of which the southeast corner is slightly pointed. In accordance with the general orientation of the city-plan, the main streets run straight, north-south, east-west, following no doubt the tracks of the old streets in the Tang city. The most important thoroughfares are those which lead to the four gates crossing each other under the Bell-tower which marks the main traffic-center of the city. The north and the south gates are practically in the middle of their respective walls; but the east and the west gates are much nearer to the south than to the north wall, evidently because they answer to the gates of the old imperial city. The present west gate is probably identical with the Shun I men of the Huang Ch'êng or imperial city of Changan. By these two principal streets which cross each other under the Bell-tower the city is divided into four unequal quarters, which again are divided by smaller streets into square lots more or less corresponding to the *fangs* of the Tang city. These are most clearly discernible in the southwestern

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part of the city which, as a whole, has preserved more of the original character than the other parts. Had not the city in later years suffered such devastations, we should probably find a good many more of these regular *fang*-divisions also in the other quarters.

The city's division into four parts is not simply a feature of the plan: it is also accentuated by the character of the various buildings and by the inhabitants of these four quarters. The differences used to be very marked; and it is only in the last ten or twelve years, in consequence of the ruthless destructions of the revolution and still later local wars between competing generals, that they have become partly obliterated. Many of the most distinctive and beautiful features of old Sianfu have disappeared, either in consequence of wanton destruction, or to make room for semiforeign brick- and cement-buildings erected by the government or by various Christian mission-societies. And with the old buildings, most of the gardens and fine trees which were dotted all over the city, particularly in the residential quarters, have also disappeared. Sianfu, as a whole, now makes a rather bleak and drab impression.

The devastation has been most thorough in the northeastern section, which used to be the Manchu or Tatar city, inclosed by a separate wall. Up to the time of the last revolution (1912), this quarter was filled with beautiful residential compounds, including many picturesque gardens; but now it is simply bare ground or pasturing fields for sheep and goats. The buildings and gardens were practically leveled with the soil, and the inhabitants (to the number of 1200) murdered by the brave soldiers of the people's army. Only the walls of the Manchu garrison's camp are still left standing; the inclosure, during my stay in Sianfu, was occupied by the military governor, General Fung and his hard-working soldiers, who erected here temporary mud-barracks. In the Ming period the prince-governor's palace used to stand at the northern end of this inclosure and adjoining it was probably a beautiful garden. A curiously-shaped large stone which may have formed part of this garden still remains; its peculiar marks are traditionally interpreted as the imprint of empress Wu's hand (which if so must have been of gigantic size). As this camp also is situated within the inclosure of the old imperial city of Changan, adjoining the space which used to be occupied by the crown-prince's palace, it may well be that the residence of the Ming governor was identical with some of the earlier buildings at the same spot. In this same quarter, close to the east wall of the city, stands the Tung Yo miao, a Taoist temple with a pailou of the Wan Li period; and further west an abandoned Kuan Ti miao. Within the last few years some Protestant missions have put up buildings in this quarter.

The northwestern section, which is almost as large as the old Manchu

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city, contains also wide stretches of open ground partly occupied by vegetable gardens, or hollowed into ponds of stagnant water, which swarm with different species of ducks and other water-fowl. The Lama temple which is situated in the furthest northwestern corner of the city is isolated by a wide roadless field, where in earlier days military exercises and examinations used to be held. It is only in its southern part, approaching the main west street, that this quarter of the city becomes more densely populated. Here is the Mohammedan settlement which at present is the liveliest and most old-fashioned, but also the dirtiest section of Sianfu. The Mohammedans have lived here around their picturesque mosques ever since the beginning of the eighth century, and they have probably changed less than the rest of the population. Their social and religious habits are still the same as in the Tang dynasty; and some of their mosques date back to the same period, though rebuilt in later times. It is generally quite easy to distinguish one of these people from the ordinary Chinese; their features are distinctly semitic, their stature is more robust, they have altogether a sturdier, more military appearance and seem to be conscious of their superior strength. They hardly ever intermarry with the rest of the population, and they keep to special trades such as of butchers, carters, art-dealers, etc. In the southern part of this northwestern section are situated several of the official *yamens* besides some large temples such as the Cheng Huang miao, the wide courts of which are used much more intensely for the transaction of all kinds of business than for any religious purposes. The street in front of it is lined with ambulant restaurants where a great part of the population swarm at meal-hours, as it is easier and cheaper to get meals in the street than to keep up a kitchen at home.

The southwestern section of Sianfu used to be a particularly fine residential quarter where the rich merchants lived and the guilds and clubs had their houses. Very little of this remains now; all the banks have been closed for fear of being robbed; the guild-houses are more or less dilapidated in consequence of their occupation by soldiers; and the secluded mansions of former mandarins or wealthy merchants have retained very little that is of artistic or historical importance behind their closed doors. The main center of this section is the Nan Yuan men, or South Court, as it is called in distinction to the Pei Yuan men or North Court, situated in the northwestern section. Nan Yuan men was for many years the residence of the viceroy of the three northwestern provinces (before he moved to Lan Chow-fu), but is now used partly by the provincial assembly and partly as a museum and library. The large place in front of this *Yamen* is the principal market of the town. Here one can buy practically everything, from an empty tin to a fine fur; it is the fa-

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vorite hunting-ground for all the pedlars and gangsters of the city. The food-venders put up their stalls and benches around the place; the money-changers try to sell their coppers for your silver; the quack doctors cry their marvelous remedies; the corn-cutters offer their art for a fraction of a cent; the story-tellers try to attract attention to their corner competing with the Punch-and-Judy-show, or perhaps with some native missionary who is talking about spiritual remedies. But the crowd is not much disturbed by all this; it goes on bargaining for empty bottles and small clay pots just as carefully as for fox-skins or ornaments of jade. The Chinaman is, indeed, a born merchant, and knows how to bargain even for the last decimal part of a cent. — Around this place are a number of semiforeign shops where cheap glittering goods such as enameled household-articles, small lamps, and cotton stuffs from Japan are offered for sale. Here is plenty of opportunity to observe and reflect on how the old Chinese customs and modes of living are being modified. The cheap manufactured goods from central Europe and Japan are, indeed, the most appreciated messengers of western civilization in the interior of China.

The southeastern section of the city contains in its northern part, along the main east street a number of shops, particularly for clothing and furs; while the southern part, closer to the wall, contains the most important temples and educational institutions besides some humble dwellings. Here is to be found, not far from the wall, the Confucian temple, Wun Miao, and behind it the famous Peilin or Forest of tablets; furthermore, the Chung Sun tzu, Wo Lung ssu, Kuei Shou ssu, Hua T'a ssu, Kai Yuan ssu and other Buddhist temples, partly out of use and more or less dilapidated. It is a characteristic fact that most of the Buddhist temples in or around Sianfu have been commandeered as temporary dwelling-places for the armies of various generals, or for other local government purposes, and that these occupations have been carried out without the least resistance on the part of the priests or the population; while an attempt to occupy the Lama temple was frustrated by strong protests (also in Peking), and the mosques and the Confucian temple have been left entirely untouched by the marauding generals.

A closer study of these four quarters would, no doubt, reveal still more definite and detailed characteristics in each of them; but that is hardly necessary in this connexion when we are trying simply to get an idea of the general appearance of the city as a background to some special observations on those buildings which offer the greatest historical interest. And they are rather exceptions in Sianfu: the great majority of the buildings here being of a very ordinary type, *i. e.*, small houses constructed with wooden frames of pillars and beams and fillings of brick or mud. In the

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business-districts they turn their open fronts of pillared patios under far-extending roofs towards the street; while in the residential quarters they are more or less hid behind walls. But they seldom form quite straight lines or uniform rows: one house stands usually a little to the back or a little to the front of its neighbors, and is either a little higher or a little lower than the adjoining ones. The general roof-line of the street is thus continuously broken and the street-façade is a succession of alternate projections and recesses, masses of light and shade — broken surfaces with no regular architectural show-front.

This picturesque irregularity is emphasized by the fact that so many of the shops, in particular those which sell eatables, display their goods outside; in addition to which itinerant venders very often spread themselves along the sidewalks under the shade of the projecting shop-roofs. It may be that they sometimes get their supply of odds and ends from the shop itself, forming thus a kind of open air branch-business of the main store. Besides these hawkers who remain at the same place day out day in, there are others who wander around continually, except when they are performing their work which can be done practically anywhere: as, for instance, the porcelain-menders who can rivet a plate in a few minutes, wherever it is handed to them; the toolgrinders; the shoemakers who sit down to mend a pair of cloth-shoes anywhere in the street; the pipe-sellers; the specialists in ribbons and belts who often display their brightly ornamented goods along some wall; ironmongers who exhibit their supply of nails, scrap-iron, and brass locks on old strawmats on the ground; food- and cake-sellers who stroll along carrying on stringy poles two brightly decorated drumlike barrels, on the top of which are large trays with samples of their delicacies. They form the most attractive pictures, and do probably also the best business of all the pedlars.

The finest shopping-street in Sianfu is the central section of the main west street which is lined with oldfashioned well-arranged dry-goods stores. Here are hardly any sidewalks, as the houses mostly are provided with open galleries on the façade, and no place for pedlars. The street is laid with large stone blocks worn in deep ruts and holes, which make the springless carts and wheelbarrows jolt and rattle in the most abominable way. Walking here after a heavy rain means jumping from one stone to another; yet it is a good deal better than walking along some of the other streets in which hardly anything remains of an ancient paving, and one simply has to wade through deep mud or loess-dust. Only two streets in Sianfu have been repaired within the last decennium, *i. e.*, those bordering the completely destroyed Manchu quarter on the south and the west. These have become broad macadamized roads, the eastern one being lined with a sort of continuous low bazaar, which entirely lacks the picturesque-

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ness of the jumpy small houses which line the old streets, or the somewhat mysterious atmosphere of those shops which, by their far projecting roofs and deep porches, turn some of the narrow alleys into covered corridors where the light is dim and the air laden with heavy smells.

A very characteristic feature of the street-life in Sianfu is the general absence of lighting: only at some central points like the Bell-tower or at some eating-places, flickering lanterns may disperse a fringe of the deepest darkness; elsewhere no attempts are made to facilitate the street-traffic after sunset. It is supposed to cease completely. The gates are closed and the shop-fronts are bolted up with wooden boards. Only stray wanderers may be seen hurrying along the streets — shadow-like appearances in the faint light of a candle in a paper-lantern which swings from a stick as they walk along. Ordinary good citizens go to sleep, and those who like to keep up night-revels in the restaurants or teahouses have to do it behind closed doors. But as soon as dawn sends its first faint gleam over the horizon the city awakens; big flocks of crows and kites salute the day with raucous cries as they sail out like black clouds over the great gates which are slowly pushed apart.

The soldiers' bugles send out a shrill morning-call, and the slamming of wooden boards is heard from the streets as the shop-fronts are thrown open. Soon the calls of various pedlars resound from different quarters. The food-venders begin to appear with their barrels of noodles and boiling sweet potatoes; the barbers with their wooden stands and brass basin; the water-carriers and the night cleaners, who at this time of the day should carry or wheel their odorous burdens outside the city wall (though they are usually stored at more central places). Within an hour or two certain kinds of business are in full swing: for instance the grain-market which is concentrated in front of some shops in the main west street. Here the congestion becomes overwhelming in the morning-hours, as hundreds of coolies carrying sacks of millet, *kaoling*, wheat, oats, or other cereals either on their back or on wheelbarrows push their way to and from the shops where auctions are carried on in a very loud and boisterous manner. To the Chinese, business-transactions are just as much of an entertainment as a serious work; and a great number of idlers and hangers-on are always gathered wherever any transaction is being carried on (be it inside or outside a shop), attentively watching and listening to the bargaining, even if they do not get anything out of it.


One of the most entertaining market-places in Sianfu (as in many other old towns) is the courtyards of the Cheng Huang miao (the temple of the city-god), and the overbuilt streets which lead up to them. They are full of small stalls where things made of wood, clay, and wicker-work are offered for sale, besides incense-sticks, mystic charms, imitation jewelry

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and all sorts of cheap toilet articles with which the Chinese women seek to heighten their color and scent themselves. The courtyards with their fine old trees and quaint stone lions are also favorite spots for itinerant barbers and for the fortune-tellers, who still hold a most influential position as practical advisers of the common people in their daily life.

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER

NCE we have succeeded in forming a mental image of the momentous universal Truth that all manifestation has its basis in One Absolute Root-Principle, then it is but a short step to the knowledge of its corollary: that the individual spirit or divine reflexion, which "liveth in the Heart-life" of men and of all things, is in its highest aspect the same, or rather identical with the Godhead. Theosophy supplies the knowledge of *how* the One manifests as the many, though remaining still One and Indivisible. Krishna, speaking as the Logos in the *Bhagavad-Gîtâ*, declares: "The extent of my nature is infinite. By me of unmanifest form, all this is pervaded. I am the Ego seated in the hearts of all creatures."

If we are to obtain a satisfactory perspective of our own existence, as also of the interrelations with our fellow-men and all creatures, and our legitimate place in the world, we must take into serious account both the material and spiritual heredity that lies back of us all. In the light of our awareness of the long journey already behind us, human life has a decidedly new significance, especially when we find that individuality, pretentious and lordly in its own realm, is no longer sustainable in isolation and self-sufficiency. It has then begun to yearn deeply for spiritual communion with other souls; and inwardly longs piteously for the bread of truth concerning its place in the great Economy of the Universe, and its connexion and relation with all the other units proceeding on the same pilgrimage as itself through 'space.' Brotherhood has been taught, more or less, by all the religions of the world; but for the want of an explanation of its real basis it has remained a dead letter in the minds of the people; nor have the corroborative facts that sustain this principle with unequivocal certainty been allowed to see the light of day. Hence we shall add further details to the few fragments that we have heretofore culled from the inexhaustible wellspring of Theosophy — the accumulated Wis-

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dom of the Ages — on the subject of interrelations in the great Coherence throughout the manifested Cosmos.

Three important truths, pertaining to the history and destiny of Mankind, around whom the purpose of all existence revolves, stand out with singular prominence.

1. The Divine Origin and great antiquity of Man.

2. Nature (involved Spirit and Matter), or Divinity fallen into matter during Its passage on the downward arc through the Great Life-Cycle, producing all phenomena of form and substance, becoming more and more conscious of material conditions, but losing its original Divine Consciousness to such an extent by the time it reaches the middle point of the Grand Cycle that it is unconscious of its divine potentialities, latent in all things and objects. At this period, the human vehicles reached a point where they were ready for further unfoldment of consciousness, but Nature could do no more to evolve a self-conscious being.

3. At this juncture, the Divine Spark in infant humanity, obscured by its fall into Matter, begins to become aware of the limitations of gross matter and of rigidity of form that confine it on all sides, and feels the stir of a new impulse from within. Meanwhile certain entities, of a spiritual Hierarchy called the 'Sons of Mind,' belonging to past cycles of evolution through which they became conscious of their originally pure divine nature and their spiritual unity with all life, come to the assistance of Nature, and quicken into life the latent Mind-principle by reflecting back to man the 'Light of the Logos,' from that plane, on the ascending arc of evolution, that they have attained. It is thenceforth their duty, by reason of the Karmic Law, to assist those on a lower stage of unfoldment than themselves by guiding them in the same way by which they themselves were helped in former cycles. The first glimmerings of rational mentality in infant humanity thus quickened into life, made it possible for man to perceive, by degrees, the relations of all things in the Universe to himself. Henceforth, by means of will and effort, his consciousness expands, tending to reassume its primeval state of Divinity. Entering the ascending arc of the cycle thus equipped, and constrained as he proceeds to experience all phases of conditioned existence, man obtains, by reason of self-effort, the knowledge necessary for the eventual attainment of perfection and immortality, thus to reach his goal through identifying himself with his Father — the Divine Ego.

All things and creatures, from the immetallized energy in the mineral atom to the most complex and personal organism, have a common spiritual basis, and are correlated with forces and degrees of substance that connect them with the highest and the lowest planes of being; covering every phase of existence. But, though man finds himself additionally wedged

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in between the forces within himself and of the Universe without, yet he stands at all times in the unique position of comparative independence by reason of free will; bounded, of course, by the limits of universal laws, including those that more especially govern the human kingdom. That is to say, the lower kingdoms and all material nature are dependent for their normal progress upon the grand evolutionary wave that sweeps through each successive phase of the downward arc of the cycle. Man, as an embryonic self-conscious being, and relatively free to choose his course, may, and does, go along with the wave, but he can also linger by the wayside or go backward from positions already reached; though he can never again cross the barrier that separates the human from the animal kingdom. "Once a man, always a man." The only fate for him on a backward path would be annihilation, where Nature, in self-defense, "spews him out of her mouth." On the other hand he can outstrip the wave of normal evolution, and forge ahead by anticipating, as a coworker with Nature, the spiritual and higher stages of the upward arc, which is the path of Service and Brotherhood. Furthermore, he may choose to remain where he is and let the evolutionary wave pass him by; and although this may seem easier than the attainment of deliberate 'perfection' in evil, yet neglected privileges are always fraught with disadvantage, and even with grave danger.

Furthermore, at any moment man is privileged to change his lot and condition by an effort of will, to the extent that he complies with the new conditions and states of being that he may desire to enter. Wherever he may find himself, it is certain that the kind of duty that falls to his lot, in his particular station of life, is always the external symbol of his then existing stage of evolution. The incarnating soul will have been unavoidably and justly attracted to its present environment by Karma, the law that determines wherein the natural course of his progress lies, brought about by way of least resistance in a perfectly normal and sequential manner, through the concatenation of causes and effects, whether of the present life, or engendered in previous imbodiments on earth. Hence we may rest assured that circumstances brought about by Karma may be an index to the best opportunity for obtaining needed experience, and the best means also for the conserving of the greatest amount of energy.

UNBROKEN CHAIN OF RELATIONSHIP BETWEEN DIVINITY, UNIVERSE, AND MAN

"There is but One Universal Element, which is infinite, unborn and undying, and all the rest — as in the world of phenomena — are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to micro-cosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence."— *The Secret Doctrine*, Vol. I, p. 75

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Although the Monad — Spirit and Matter — Nature, in its involution into Matter on the downward arc, has lost its pristine consciousness, to be regained only through the instrumentality of Humankind on the upward path, nevertheless the Monadic Energy binds all things together in one spiritual unity of life. Correlations therefore exist not only on the higher planes but also between the higher and the lower, and between all interim forms of manifestation. Bearing this fundamental doctrine in mind, we proceed to extend our consideration more especially to some of the aspects concerning man's relative condition, in his present state of being, with those forces most closely in touch with him; having in view the effect of his conduct as affecting both himself and his surroundings.

How intricately the powers of the inner man must be connected with his instruments — centers, organs, and senses — and bound up with the development of his personal life, may be estimated by the ease and smoothness that ensues when there is a condition of temporary harmony between his body and mind. That is to say, the faculties and powers that man controls within himself become especially responsive when concord reigns, unimpaired by conflict of any kind. Universal experience amply demonstrates that if waste is suffered in one part of the nature, it suffers, and at the same time affects other parts as well: thus an interaction takes place that prevents either body or mind from acting in a fitting manner. We may see that everything in the human economy evidently has its rightful place, and let us say for the nonce, that the personality, that which we call the 'I'-consciousness, somehow presides over it all. There are atoms, cells, and aggregations of these in the organs of sense, mind, etc., that, at the disposal of the personality, are doing their business automatically, each of these again being connected with its own especial economy of force and substance from which it emanated. There are also certain laws that cause atoms to change and migrate continually, making room again for others, usually similar in kind. It is natural that they too should have affinities and a life, consciousness, and destiny of their own. No doubt, however, they are influenced by our desires, acts, and conduct which must govern their equilibrium, and also their changes and migrations.

According to the teachings of Theosophy, each of these different agencies in man's economy, though functioning unconsciously, has its home, and they are controlled by special hierarchies of intelligences that regulate the building up and maintenance of organisms of every kind and grade. But these Intelligences, or Nature-forces, have no concern at all with what the greater, more complex organism does or omits to do. These smaller lives and aggregations of lives, and the Intelligences in charge of them, simply follow the laws of attraction and repulsion that

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accord with their own natures. Although they have a certain consciousness of their own, they do not participate in the cogitations or mental processes of the personality; and their use for man consists chiefly in helping to make up the necessary aggregate of his physical being, with its many different parts, whose coherence and supervision depends primarily upon the overshadowing Ego and secondarily only upon the personality.

Supposing we commit an indiscretion, as, for instance, overeating, or some other abnormal indulgence, then the whole physical economy is at once thrown out of balance; various functions of the body are interrupted, each of which immediately strives to re-establish the lost equilibrium, partly for their own sake, and partly to stabilize the organism of which they form a part. Should we yield to our desire for further indulgence instead of promoting the re-establishment of natural balance, then we need not wonder if, in consequence, confusion ensues and illness sets in. The recuperative power established in every centralized vehicle of consciousness, and the instinct for self-preservation of the agencies in our charge that regulate the functions of the body, strongly tend to re-establish a balance; but the undisciplined master, the personality, often interferes with this natural process. Disturbances and lack of balance in any part of the human economy cause impairment, or cessation, of the natural functions. On the other hand, when the personality enjoys comparative equilibrium of its natural resources, it receives the benefits that arise from the refreshing influence of the uninterrupted healthful interchange and replacement of outgoing and incoming atoms. These replenishing forces come from the pulsations of the Logoc Life, vivifying all the centers in man, in consequence of which a downpouring of energy from the Ego takes place whenever a harmonious condition exists between the inner forces of the personality and the forces of Nature without.

As has been stated before, man's physical vehicle was developed upon the downward arc of evolution through the various kingdoms of nature, in semi-unconsciousness, until, reaching the Human Kingdom, the personality, with the awakening of self-consciousness, proceeded to develop two other vehicles for the expression of Man's awakening emotional, mental, and spiritual faculties. Henceforth a downpouring of the Logoc Energy or Life comes to him through these three vehicles. Whenever a sense of happiness pervades the personality, it experiences, however faintly and briefly, a semblance of the state of eternal and unalloyed bliss of the Ego, in terms of synchronous communicable vibrations. The greater the harmony between the three vehicles, the more unbroken will the outpouring of the Divine Life be from this exalted source; benefiting thereby all the three centers that form the human organism. This is especially discernible at times of exalted flashes of intuition, that come

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spasmodically and with uncertainty, by reason of the usual lack of harmony between the three vehicles; each of which has its own especial requirements, and which, more or less, clash with each other in ordinary life. The mind would demand one thing, the feelings another, and the physical nature again something else. This is due to the illusory 'I'-consciousness that inheres at one time in one vehicle and at another time in another, giving each of the centers in turn a false life of its own. It is only when the consciousness of the three vehicles (which *in toto* constitute the personality) becomes harmonized that the outpouring of the impersonal Divine Life can flow unimpeded, and in its fullness, using the purified personality as its vehicle and instrument.

The body is made up of cells and molecules, of little lives of various kinds, all of which contribute to make up bone, blood, lymph, ganglia, nerves, organs, and the rest of its anatomy and physiological life. Every cell and atom is endowed with its own peculiar instinct and discrimination, and relative intelligence. All these accessory agencies are the product of nature-forces that act semiautomatically, directed by certain subhuman intelligences acting on different planes, behind the veil, producing all the physical, chemical, physiological, and mental phenomena. There are many varieties of functions in every organized object; perfect co-ordination between the different kinds of atoms and agencies engaged in the performance of all these functions; and automatism of action between thousands of grades of little lives and their supervising intelligences that govern them, so that we see even in this a part of the sweet harmonious interaction that pervades all departments of Nature from the lowest to the highest.

We have mentioned above that the nature-forces are the outcome of the involution of Spirit into Matter — the Life-wave of the Logos, which contains the seeds of all the potencies of Divine life. Through these, all existing things were successively fashioned into suitable forms that would serve the purposes demanded by the changes of different stages of development, in preparation for the unfoldment of personal and individual consciousness, and finally the realization of self-consciousness. In our gyrations through the lower stages we have grown into the habit of ascribing some of the activities of hosts of nature-forces to the 'I'-consciousness in us, whereas they are really due to the evolutionary reservoir of forces acting for us through matter, that we call Nature. We may safely affirm that the Divine Energy already infolded in Matter, acting on different planes of its own accord, furnishes thereby the very field of contact for our development of personal consciousness, and for the disclosing to us by the Ego, one by one, of all the potencies now locked up in Nature — evolved during its passage through the downward arc.

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We say that the life of the inner Self, the Ego, longs to mingle with its divine counterpart in Manifested Life, and this is made possible only through 'man,' the personality. Thus it comes that the personality or personal ego with its instruments: the physical, astral, and mental-causal centers, is wedged in between the Divine Center, the Ego, from within, and the Divine Energy of the Logos in Nature, the Cosmos, from without; truly subject to all the laws of the respective planes on which both these Divine Energies proportionately act. Hence facilities and encouragement toward right action, that produces the best possible results for us, are never lacking. There is a substratum of Divinity in every form, and every organized and even unorganized object in Nature that can awaken a spiritual response from within. If we look impersonally at a flower we may sense its soul-life, disclosing to our gaze its divine heredity and being. Nor are we devoid of organs and consciousness that enable us to appreciate instantly, to a degree at least, some of the inner beauty and meaning of any and every object in Nature.

One of the first signs of the awakening of the human soul makes itself felt when a surfeit of the vicissitudes connected with the ceaseless alternation of pleasure and pain reveals to man the transitory nature of conditioned material existence, and an aspiration for freedom is called into being. Then a spiritual stimulus vivifies the Divine Spark within; and, seeing that the Cosmos without is but awaiting recognition of the identity of its Divinity with his own, man may perchance come in touch with it by making the necessary effort by means of which alone this may be achieved.



“IMMENSE have been the preparations for me,
Faithful and friendly the arms that have helped me.
Cycles have ferried my cradle, rowing and rowing like cheerful boatmen,
For room to me stars kept aside in their rings,
They sent influences to look after what was to hold me. . . .
All forces have been steadily employed to complete and delight me,
Now on this spot I stand with my robust soul.”— *Walt Whitman*

“THE thought 'that our existence terminates with this life,' doth naturally check the soul in any generous pursuit, contracts her views, and fixes them on temporary and selfish ends. It dethrones the reason, extinguishes all noble and heroic sentiments, and subjects the mind to the slavery of every present passion.”— *Bishop Berkeley*

TRIALS ARE AN INITIATION

T. HENRY, M. A.

IT is coming to be more realized that a materialistic philosophy does not account for the existing facts of life; and one is constantly meeting with statements to this effect from influential writers. One result of regarding a materialistic philosophy as a complete explanation is that we more or less consciously adopt some kind of a supernatural theory to supply the deficiency. Such distinctions as spirit and matter, God and man, may be needful as terms for facilitating thought; but must not be pressed too far or regarded as absolute. When we find that the affairs of our lives are not regulated in accordance with our ideas as to what is logical or desirable, we are apt to question the goodness of Providence, when what we really need is greater knowledge.

A recent writer has spoken of bereavement as one of the greatest initiations in life; and doubtless this thought has often been entertained and not infrequently expressed before. This experience certainly brings us face to face with the insufficiency of that materialistic philosophy which suffices reasonably well for our ordinary purposes; and compels us to seek consolation by faith, hope, and trust, in some higher law. And, though the consolation which we thus draw from an interior source can find no definite expression in the mind, as a reasoned conviction, it does undoubtedly speak through the heart, so that we may feel the warmth of a knowledge whose light we cannot yet see. Thus strong souls convince themselves that, in the realms of truth and reality, all is well, however strange and bitter things may seem from our worldly viewpoint; but the forms in which they clothe this conviction vary according to their habits of thought, as the Christian's faith in the wisdom of Deity, or the Stoic's uncomplaining resignation to inevitable circumstance.

But there have at all times been those who believed that the vision of reality and truth is attainable by man while in the body; and these believers in the mystic revelation were not the idle dreamers they have been called. We have not to look up in the skies or in the dim vistas of postmortem futurity to find the real and the spiritual. It is all around us; but what we know of the world through our physical senses; and through the reasoning processes based on the evidence of those senses, is but a partial and illusive view, and we by no means see all, or even a small part, of what is to be seen there. But, if we are to pierce the veils that obscure our vision, we must refine our nature, so that our inner senses may be brought into communication with their appropriate objects.

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A bird bereaved of its mate, accepts the facts of this physical world; and, instead of putting on mourning feathers, forthwith seeks a new mate. But man, living partly in another world, accepts not the laws of this one, but rebels against them; and, if he be a soul capable of initiation, he receives into his soul the truth that, in the world of spirit, there is no separation, no death, no bereavement. Thus he takes a first step towards his ultimate goal of being able to live consciously in that world of reality. He lays up his treasure in 'heaven' where neither moth nor rust corrupt, and thieves do not break through and steal.

There are other natures, not so strong, who try to drag the spiritual down to earth, and to limit the eternal by the laws of terrestrial time and space; seeking to give validity and nobleness to the dread facts and pitiful delusions of psychic survival. And thus is created that semi-scientific heaven in the lower strata of the astral plane, that teems with vacant masks and empty shells and cast-off thought-molds, temporarily vivified by the loose vitality of mediums and sitters, endowed by thought-transference with a deceptive plausibility, and constituting a veritable snare for the unwary. These psychic phenomena, when genuine, are fraudulent in another way; since they are not what they profess to be — not communications from the deceased *individual*. Beyond the physical plane there is an astral plane, variously peopled; and mediums act as a means of communication therewith. But what has all this to do with the matter under discussion — the existence of a *spiritual* world, where the illusions of time and space prevail not and personalities are dissolved in a sublime unity?

Our very progress in materialistic science compels us to realize the possibility, and the necessity, of an equal progress in our views of life in general. For men of science, in striving to account for what they find in that greater universe beyond our earth, are forced to admit the inadequacy of formulas which have been devised to explain what goes on upon our earth. Going farther back in history, a notable revolution was made when the heliocentric system of astronomy was substituted for the geocentric. The view of human life which has so long prevailed among us may be compared to the geocentric theory. We have tried to explain man's life on the assumption that each man lives but a single life on earth. But now comes the larger theory, competent to embrace a wider area of facts, just as Copernicus's theory in astronomy. It is shown that man lives many successive lives on earth; and, in view of the ampler knowledge, many difficult problems become simplified. To understand the doctrine of Reincarnation, it is needful to assume that the personal ego is not the center of man's system, but is only one of a series, each having a similar relation with the real center of man's system — the Soul.

THE WORLD-DRAMA

Once recognise the existence in man of a real and sublime Self, of which his personal selves are but faint reflexions, and a totally new light is shed on most of the problems that beset us; and we see how difficult it must be to try and find a reasonable explanation for them on any other basis. Bear in mind that the Soul is not a something that manifests itself only after death, but that the Soul lives all the time, though veiled by the imperfectly developed state of our faculties. Then it may be inferred that the alternating phenomena of life and death make no difference to the Soul and its eternal existence.

One infers from many published utterances that notions regarding immortality are changing. Conventional ideas in this respect are now considered crude: to regard eternity as a sort of postmortem extension of time; the Soul as something entirely separate from the mind and body. Immortality is now looked upon rather as a possible condition in which we may live while in the body, a kind of upper story to our house, into which we may climb. But this is really a return to the more ancient Theosophical views; for we find that initiation into the Mysteries was always regarded as conferring a knowledge of immortality. It must have meant the revealing to man, by an inner vision, of the fact that he is in essence immortal and eternal.

In solving a puzzle or cryptograph, it is the anomalies that give the clue to the solution. And so with the problems of life. Those apparently insoluble enigmas and contradictions, which have caused people to waver in their faith, whether in the goodness of God or in their own capacity, are really the clues. By them we learn that the knowledge that serves us for our daily life is limited and cannot give a true account of reality. If, instead of making violent attempts to find a formula for these problems, or to select one horn of a dilemma, we could simply hold the problem in our mind, we might arrive at an intuitional grasp of the real solution.

THE WORLD-DRAMA

RALPH LANESDALE



To say that 'history repeats itself' is to state a truism. And yet it is a truism that will bear repetition, because few of those who are familiar with the words as a formula have ever thought seriously of the matter, or have tried to understand why it is so. Besides which, it is certain that many who repeat the formula do not at all believe it, if it is to be applied to that part of the world's history in which they are personally concerned. For to most

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(if not to all) people each new event in life is something that never happened before; each experience is a new discovery; each lesson learned is a new fact added to the store of human knowledge; each scientific discovery is a step into the untrodden fields of the unknown; and each invention is a creation of something that never existed before. And all this in despite of the testimony of history and the suggestion of common sense, which should warn us that others have passed through similar experiences in previous ages. Reason points one way and vanity the other. Between the two it is not hard to guess which indication will prove most acceptable to the masses of mankind.

The record of these new discoveries makes what we call history.

The study of history reveals the same story in every part of the world, whether it be in Europe or in Egypt, in China or India. We find always the same phenomena, the same sequence of events accompanying the birth, growth, decay, and death of one power after another. We find empires created by conquest and the forcible subjugation of weaker nations; we read of the glories of civilization that flourished under the rule of some individual sovereign or of a succession of such strong characters; then we find the same story of decay, disintegration, collapse of authority, and consequent anarchy, in which there is found opportunity for ambitious men of less rank to establish themselves as kings. Then comes a strong man again, and by conquest reconstructs a new empire and establishes a new dynasty, and so on without end: for the process is still in progress, and the drama seems as popular as ever, in spite of its startling lack of originality.

There are, of course, variations in the setting of the play, and differences in the working out of details. Sometimes the collapse of an empire leads to an interval of great activity in the establishment of small independent states; while at other times there comes in a long period of slow decay and a relapse into barbarism. But sooner or later the old routine develops a repetition of the former story of invasion, conquest, immigration, reorganization and establishment of civilization as before.

It is almost as if there were but one great drama in the répertoire of Nature that serves as model upon which all new plays of empire are fashioned. Sometimes the actors are ambitious enough to try and present the play in its entirety as a world-drama; but none have been big enough for the task, as far as reliable records go; though tradition points to such accomplishments in ages anterior to what we know as the historical period.

Indeed, for the most part the representations of this old drama of empire, that are recorded with any certainty, tell of an endless succession of failures, a chaos of personal ambitions, colored by genius at times, or tainted with vice, coupled with heroic attempts at the establishment of an

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ideal civilization, or associated with weakness and debauchery; but all ending in disintegration, in rivalries, jealousies, conflicts of class, caste, or sect, communities or states, until the student may well begin to wonder if he is not reading the record of a nightmare or of a long delirium.

Who does not shrink with dread from the memory of a long sickness in which the mind continually fluttered on the verge of delirium, and in which an impossible tangle of events repeated itself automatically and uncontrollably; from which there was no escape, and to which there was no solution? And then the relief when the fever passed and the mind came under the control of the thinker once more and no longer repeated the unwelcome experiences of delirium! But in history the fever seems to be recurrent, the delirium intermittent yet unavoidable.

What wonder then that the old philosophers, who seem to have had access to historic records dating back many millenniums beyond the commencement of our traditional epoch, should have plainly taught that this life on earth is indeed no more than a nightmare which lasts as long as man allows it? They said that the real man could shake off the dream which was in itself no more substantial than is an ordinary dream to a waking man.

This theory seems plausible sometimes, but then come the questions: 'Why should we dream?' 'Is there no reason in it all? Is the world mad? And if so, where are reason and sanity?' 'If life is a dream, what then is the waking state?' 'Or is there, after all, an undiscovered method in this madness?' 'Is there a discoverable explanation of the delirium?'

Those who declare that life is a dream and death the awakening, must speak either from imagination or from knowledge. If from the former, how can imagination transcend itself so as to be able to look down upon the imagery of delirium and declare it valueless and unreal? How indeed, unless that which we call imagination is a transcendental thinker, whose mode of thinking is not ratiocinative but rather a direct cognition of realities — in fact, a knowing rather than a thinking; and the transcendental thinker of pure thoughts is that which we call the Ego?

The mind may occupy itself with pessimistic theories and seek relief from them in speculative philosophy; but behind the mind there is a watcher who is not satisfied with any such theories and speculations, but demands the truth. He may not be the Knower, but he believes that the Knower is behind, and that at any moment his own ignorance may be enlightened by pure knowledge from within. So he looks calmly down on the tumult of his thinking mind, and tries to see the thread of reason running through the tangled dream of life. He feels that there is reason in it; he seems to know that the nightmare is but a distorted image of things that are not entirely delusions; just as we know that in ordinary

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life a shadow is a reality in that it is cast by a solid object on a material base, and though not itself solid, is a result of the existence and presence of solids. It has a reason and a cause and serves a purpose; though we may speak of it contemptuously as a 'mere' shadow.

The mind may wrap itself in pessimism and lull itself to sleep with the assurance of its own ignorance; but the Self within is not content. He feels that it is his right to know. He feels that there is a purpose in existence, a reason in things, that there is truth to be discovered and illusions to be understood. He knows that there is ignorance and infers that there is knowledge. He sees that there is folly, and feels that wisdom is the heart of things. He knows that his mind is filled with theories to account for illusive appearances, but he has a deep conviction of the reality of natural Law. He sees the world full of injustice, and yearns for the reign of Truth. Sometimes he gets a ray of light from his own Self, and for a moment knows that these illusions are shadows cast upon the screen of mind by unseen realities — themselves perhaps the expression of the Unknown Law of Nature, mirrored in the wavering ether.

Then the whole fabric of the dream seems like a presentation of a scene from the Eternal Drama of the Soul. The actors come and go, rehearse their parts, perform them, and pass on, to play another part in a later production; others take their place, gain their experience, learn their lesson perhaps after many rehearsals, and pass on in their turn. The parts remain the same until the play has served its purpose and a new Drama is put into rehearsal; and that marks the opening of a new age.

Such a conception of life seems fraught with possibilities, and full of hope as well as reasonableness. Looking at it in this way one may recognize the almost endless repetition of events, without despair or pessimism.

One can revisit one's school and see another generation of youth going through our own experiences, and can smile at their fresh enthusiasm, and enjoy the old jokes that to the youngsters are full of originality, and sympathize with the trials that to us too once seemed unbearable. And yet one is not overcome with pessimism, one does not expect class I to be doing the tasks of class II: one does not say that there is no progress because the lessons are the same as they were when we were young. The school perhaps is unchanged, but the scholars are all new. When that school has outlived its usefulness, it too will pass, and another will take its place, repeating the same history as its predecessor.

So too it may be that national life is a school, and the world itself a college, or a university, in which the nations get their education; just as the individuals that make up the nation get their experience in making nationalities.

It may be that the whole scheme of education that we call Life is a

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nightmare to the one who has caught but a glimpse of the great Drama of the Soul, and who knows nothing of his own nature and the needs of his own Soul. It may be that the understanding of some part of the great mystery of this World-Drama is not unattainable; and it may be that there are those who do understand, and who would teach the world the wisdom that would make the whole mad dream seem like an opportunity for man to learn some necessary lesson of Self-comprehension.

To gain Self-knowledge is to learn to look on life as opportunity. To know one's own place in the scheme of things, to know what it means to be a human being, is to be free from the madness of the world, and to understand the meaning of the great World-Drama. When this is known, it may be that the Great Stage-Manager will put a new play into rehearsal, and will distribute roles to those who are fitted to perform them in the Drama of the New Age.

This knowledge is the Great Secret Science of Antiquity. It is the Wisdom of the Gods, called by the ancients, 'Theosophy.' The teachings of this ancient Wisdom were called The Secret Doctrine; and those that study it are not pessimists, nor do they think that because there is madness in the world there is no sanity in the universe. Nor that because human may temporarily lose its way, therefore the Path is lost. Nor that the old sages spoke in vain when they said: "Man, know thyself!"

WHO IS RESPONSIBLE?

R. E. COATES

EVERYONE will hail the arrival of the day when war with all its horrors will be no longer possible, when nations will settle amicably whatever differences may arise between them by mutual agreement, and when the *fact* of Brotherhood, as it exists in nature, will have become recognised as existing also between the various groups of people forming the nations of the world. Most of us are prepared to make some sacrifices to bring this longed-for day nearer, as we are appalled by the thought of the terrible consequences that would follow another upheaval such as the world has recently experienced; but many are in doubt as to how they can help or as to whether they can give any practical assistance at all. They are confused by the contradictory utterances of the *soi-disant* leaders of religious or scientific thought; they have seen the failure of conferences, of international agreements, of leagues and arbitration-tribunals; and they are looking helplessly on

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while the signs of further conflict are multiplying around them. Some again have even despaired of the possibility of ever establishing a reign of Peace on Earth, believing as they are taught, that war has ever accompanied the development of the Human Race. Therefore, they say, it will be so till the end of the chapter, and there is no use in expecting that any individual effort can change the course of events.

Now the sooner the fact is recognised that the responsibility for war, for its continuance or cessation, lies directly with ourselves, individually and collectively, the better; and if it is ever to be put a stop to, it will only be when our minds and hearts have become firmly imbued with the idea that war *can* and *must* be eliminated from the world's program. If we remain negative, waiting for someone else to move in the matter, reveling in our own powerlessness, we are rendering the task harder for those who *are* making an effort; we are throwing our weight on the side of strife. Let us not deceive ourselves, this is a matter in which all must take sides; there is no evading our responsibility; every one of us who remains supine and effortless when the issue is trembling in the balance will be directly assisting the War-Spirit.

The teaching that man has always been at war with man is untrue; those who promulgate this fiction are those who take a limited view of the few thousand years of history and legend that have come down to us, and who ignore the universal tradition of a Golden Age of Humanity in the far past, when men lived in peace and harmony with one another and with a knowledge of their own divine nature to guide them. The cycles of human life have a way of repeating themselves throughout the ages; what has been in the past will again come to be; and ours is the task to re-establish the Golden Age upon earth, to spread the belief in its possibility and to work for its realization. There is no use in our waiting for some celestial agency to clear up the mess which we ourselves have made; it is our work and God helps those that help themselves.

Much printing-ink has been used up during the last few years by interested parties in order to show that the statesmen of one or another country were to blame for the devastating conflict that Europe has just emerged from; the writers of course sought to exonerate their own country and to show that the onus of blame lay with their opponents; but none of these writers laid stress on the obvious fact that had the peoples of these countries really desired peace, and had they *nationally* — as a people — refused to co-operate with the war-mongers, the tragedy could not have taken place. We must see to it that a repetition of this crime against humanity shall be made impossible in the future.

Let us then fill our minds with this noble ideal of Peace and Universal Brotherhood, brood over it, make it part of our very lives, and pass it on


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to as many as possible of those with whom we come in contact. We shall thus be making a positive effort in the right direction that will be of incalculable benefit in shaping the future of the human race on right lines, and we shall be helping to lift the thought-atmosphere of the world out of the depths of doubt and despair into which it has fallen. Surely we may all find this in a work that merits the best that is in us to give.

MISCELLANEOUS MUSINGS

MAGISTER ARTIUM

MAN AND HIS MOODS

OME people have changing moods — they are either ‘all up or all down’; and, while they may be pleased to call one of these states weakness, and the other strength, both are really different forms of weakness. They are polar opposites, and together represent an unbalanced condition of the vitality and mentality. When this state of affairs reaches an extreme degree, it comes under the ken of the doctor, and the patient is said to be neurotic. An unstable condition of the mind and emotions can set up the corresponding condition in the body; and, conversely, the body, thus disarranged, can react upon the mind and emotions. The patient may thus rotate in a vicious circle, the mental and physical symptoms, acting and reacting, and intensifying each other.

Excitability of any kind is a great obstacle to progress. Extremes of one kind generate extremes of the opposite kind. The disastrous failure of so many good resolutions may be traced to this cause: they are made in the heat of a reaction, under the drive of disgust and compunction. The law of the pendulum holds good, so far as the vibrations are concerned; but, since progress is made in spite of the vibrations, a better illustration is that of a sailing ship, advancing to its destination by alternate tackings to the right and left of the direct course. Nobody is able to sail a direct course before the wind, in his conduct; for, in addition to his prime motive, aimed straight at the goal, there are numerous lesser motives; and thus he is carried from side to side, though progressing all the time. As he gains experience, these vibrations become smaller.

Our moods change because they come under the dominion of an all-prevalent law of vibration or alternation, which characterizes nature. But there is a something in us which silently accomplishes its purpose despite these distractions. It is the Soul, the real Self, the one who is

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living the life and fulfilling his destiny. A man's desires are at variance with his Spiritual Will; and this Will thwarts those desires and brings them to frustration; and the man, in his ignorance, rebels. He does not yet comprehend the Law that is ruling his life, so he perhaps calls it fate or providence, and regards it as inscrutable. Yet it is really his own Will; not his personal will, which consists of desire attracted by illusion; but the Spiritual Will, guided by Knowledge.

BROTHER PHRYNOSOMA

BEFORE me on the path I see the California Toad or Horned Lizard, whose peaceful life seems to be spent in brief periods of emergence from a state of catalepsy. The temperature having fallen below a certain degree, while he was on his wanderings, he has fallen into the cataleptic state in the middle of the road, and is in danger of being trodden on or driven over. "What are we doing here? We shall get killed if we stay here!" And I gently pick up the piece of dry leather and deposit it in a safe place. *Why?* What does it matter to me if the toad is killed? The toad only regards me as a hostile interferer; he will never know his indebtedness. Is it not because I recognise a law higher than (or at least other than) what is called reason? Ought I to disobey this law, regarding it as a species of folly; or ought I to do what I intend to go on doing?

It is clear that many kindly simple acts of our life are performed in instinctive fulfilment of a Law that is beyond the cold formal logic of what is called 'reason.' To try to reduce our motives, in such cases, to a formula, is an act of desecration. It is possible to analyse conduct too much. It is a fact — so our philosophy assures us — that personal separateness is a delusion, and that life is *one*. The intuitive perception of this fact constitutes *sympathy*. Hence we are prompted to care for the living creature, just as we would care for one of our own bodily members. The same sense of unity is expressed in such expressions as "How are *we* this morning?" addressed by a man to an animal, or by a doctor to his patient.

What then is the case of a person who deliberately suppresses such feelings, declaring that he follows the cold light of reason, and that the said feelings are injurious emotional intrusions? This is really the chief count against vivisection: that it may involve a murderous attack by a man on his own soul.

ALL ALIVE — OH!

It is stated in *The Secret Doctrine* that chemistry and biology are the twin magicians of the future, destined to convince us of the fact that the

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entire universe is composed of living beings, there being no such thing as dead matter. We quote the following from the *Scientific American*:

“Formerly it was customary to look upon the soil merely as a mass of inert particles; but we know that it is composed of most complex materials; and, in place of being dead and inert, it is pulsing with myriad forms of life.”

Many people however, despite the admission that the soil contains innumerable microbes, will still claim the existence of at least a residue of pure ‘dirt,’ the habitat of those microbes, and consisting of inorganic or dead matter. But, as we understand the statement in *The Secret Doctrine*, there is no dead matter at all, not even the humble quartz-grain or the unambitious particle of feldspar. And this is surely no outrageous claim, in view of the fact that so-called dead matter vanishes away utterly under close examination, whether we scrutinize it externally with our microscopes, or try to visualize it interiorly with our mental faculties. It resolves itself into particles endowed with perpetual motion; and these very particles resolve themselves again into smaller particles; until we arrive at the result that *much of nothing makes something*; or, mathematically, that zero multiplied by infinity makes anything you please. Force and matter are abstractions, but living beings are actualities, found everywhere.

Professor Bose, of India, has done wonders in demonstrating scientifically that plants are sensitive in many ways once thought to be peculiar to animals. He is a most ingenious and skilled deviser of apparatus, and his instruments can show the death-pang of a plant or its reactions to heat, cold, anaesthetics, and various other forms of treatment. And even in the case of so-called inorganic structures he has demonstrated a similar sensibility. Metals are shown to be susceptible of fatigue: a fact which has long been known to users of razors and other sharp instruments. Bose seems to have approached science with a more open mind than usual, and thus to have been led to trying experiments which other people had not dreamt of trying.

All this goes to show that we live in a world of life, and that our *entourage* is responsive to our moods; and gives a clue to the real explanation for the well-known ‘cussedness of so-called inanimate objects.’



“I SHOULD not wonder if Euripides spoke truly in saying: ‘Who knows whether to live is not to die, and to die is not to live?’”—PLATO

THE POTENTIALITIES OF THE RÂJA-YOGA SYSTEM OF EDUCATION

HAZEL OETTL MINOT and FRANCES SAVAGE

(Of the Theosophical University)

IT is not too much to say that the Râja-Yoga System of Education holds within itself the potentialities of world-reconstruction, in the very highest sense of that term — that is, a building of human affairs along right lines, and on a solid foundation. Is there anything that could be needed more at the present time? But why is this particularly possible in the Râja-Yoga system as compared with other systems of education, and with general efforts to right present conditions? There are three principal reasons: it begins at the beginning, and stresses the importance of starting with the children at an early age, the sooner the better; it makes character-building its corner-stone; and it is a solid-rock foundation for true home-life.

Of the cause of its coming into existence, here are the words of its Foundress and originator, Katherine Tingley. She says:

“I realized many years ago that something was vitally wrong with all our scheme of life — with our conventional forms, our reformatory efforts, our charities, our different departments of life. . . . I saw hardship as the result of vice, and vice as the outcome of hardship. I realized that all our systems of helpfulness were totally backhanded. We dealt then, as most people deal now, with effects rather than with causes. *After* the damage is done, we attempt to repair. What I wanted to do was *to prevent* — to prevent the damage being done. The world was already fairly well equipped with havens for the beaten and the fallen. I wanted to evolve an institution that would take humanity in hand *before* it was worsted in the struggle of life.”

The result was the establishment of the Râja-Yoga School, Academy, and College in 1900.

From the very beginning the Râja-Yoga System never was an experiment; it was the result of long years of experience and of certain knowledge regarding the laws governing life. Of course it has grown and expanded as the years have passed; where there is real knowledge and an open mind there are no limitations to growth. Backed as it is by experience, the Râja-Yoga System of Education naturally offers a contrast to the many others that have resulted from theories, and which, lacking the basic principle of *spiritual knowledge*, are powerless to bring about the results which often enough are sincerely *striven after*.

This system, embodying as it does the idea of prevention, begins with the child while it is still in the cradle — it starts the young life in the right direction at a time when the whole being is plastic; there are so many happy things to think of and do, and even a baby can learn the joy

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of giving and of helping, of smiling and cooing. The little hands are kept busy, so too, is the growing mind — not overburdened, but led along healthily to see and understand this and that new object around it without eternally wanting to possess or destroy it. Parents and guardians of children too seldom appreciate all that the budding mind is capable of, or the ease with which it may be influenced by surrounding conditions. If there is truth in the saying that “Satan finds work for idle hands to do”, there is still more in his finding work for idle minds, so Râja-Yoga bids us keep the child busy, and it is in possession of one of the *secrets to happiness*.

Spiritual knowledge, as already stated, is a most important factor in the potentialities of an educational system. Do you even guess what this means for the future of a life? There are those, too, whom that life contacts, and in the end it may be a nation — it may be the whole world! Because a child is a spiritual being as well as any grown-up man, it is robbed of half its power in evolution if it is kept in ignorance of its true nature and of the higher law governing it. It must know of its duality, that it is two in one, the ‘higher’ and the ‘lower,’ in order to distinguish between the two, and to strengthen the one while it overcomes the other. It must know of the regenerative power of that divine side of its nature; and how can it so know if those who teach it have not this knowledge? When they do have it, think you not there will be a truer understanding of the real needs of the child, a greater and more unselfish love, and an end to many of the unanswered heart-yearnings both of young and old, and less disappointment for all?

It is the children who hold the key to the future, but it is we who must show them how to use it — it is we who have the shaping of that magical key which unlocks not only one secret door, but all the portals into the vast treasury of life. A simple word for it is *character-building*, but I think there is something more to be discovered in that word, something more than has been added to it even in recent years, and I believe that this is why the Râja-Yoga System of Education is known to be accomplishing more in that respect than other systems, because it does know the broader meaning of the word. Character-building is more than the inculcating of morals, high though they be; it is more than supplying a noble standard of living: character-building is all this, yes, but *more* — it is the making every thought, every act, every duty or pleasure tend in one and the same direction, that of evolving harmony and balance in the life.

In the Râja-Yoga System this effort is made, and what is the result? The various branches of study are not superficial and of merely passing-interest, they are a very real part of life. As an example, take our tiny

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tots in one of their classes — Geography, let us say. They can point to a country on the map, tell you its name, and that of its capital — they will show you its flag, and tell you how the people there say ‘good-morning’ in their own language. There is a picture created in those little minds that means something more than a sheet of paper and printed letters; already an interest has been awakened, and when in addition they see among themselves and those who care for them, different nationalities represented, that interest is in a fair way to grow. This is the beginning of an international spirit, and a love for all peoples; and hand in hand with it the work of harmonizing and balancing is quietly going on.

Take also art and music: here are not subjects to specialize in, to dazzle the eyes and ears of others — here are forces to draw forth the inner harmony and grace, forces to awaken a love of all that is true and beautiful; and there is the training in self-control, so necessary to make eye, ear, and hand respond to the creative power within. The power of creation! It is one of the most beautifully precious of the powers of man, for with it he is able to express the highest aspirations of the soul; and the more truly the education has tended toward the development of the divine nature the loftier will be those aspirations. Katherine Tingley says in *Theosophy: the Path of the Mystic*:

“Let us bring our children, therefore, close to the refining influences of the best in art and music. In doing so, however, let us realize that the power of beautiful expression in these things is not an affair of the intellect alone, nor of custom nor convention. Nor can it be learned from books. It comes from the awakening of the inner powers of the soul, those qualities of the nature which are in sympathy with whatever is high and pure.”

— And being thus in sympathy, what more natural than that the soul should be led to an unerring choice of what is best, and an equally unerring aversion for anything detrimental?

With art and music comes the drama, so powerful in its refining influence and in bringing the finer perceptions into play. To quote again from Katherine Tingley:

“True drama points away from unrealities to the real life of the soul. . . . Dramatic study is one of the most important factors in the right education of the child, for true drama is the soul’s interpreter. . . . It is the heart that the drama reaches with its message. That is the secret of its power to regenerate.”

One interesting result of these combined studies and of this life, often observed at Point Loma, is the effect on the speaking voice. Just take notice and you will see that much of the nervous tension, much of the rush and hustle of life, and much of its shallowness, too, is expressed in the human voice. Time and again have children entered the Râja-Yoga School with high-pitched, shrill voices, and before many months a marked change has been observed. Not only has the pitch been lowered,

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but the quality of the tone has changed, becoming rounded out and mellowed, as the character itself has gone through similar changes. It is all a part of the work of establishing a perfect balance, and an inward and outward harmony in life. Believe me, it will be needed in the reconstruction of the world.

The Râja-Yoga students learn to do many things, and to do them in the best way possible, whether it be work in the executive department, the mastery of a difficult musical composition, or the producing of good vegetables. The same spirit is in each, and this spirit has told, too, for by appealing to the best in the students certain results have followed as a natural law. They may have been modified according to varying stages of development and evolution; indeed, it would be strange if they had not; but the impress of the training is there, and somewhere, sometime, it tells. More than once a student who was not overpromising while in the College, has made a brilliant record in the business-world — a record that was a tribute to the building of character and to the system of education that laid the foundation for it.

Our third great factor in reconstruction is the influence that Râja-Yoga exerts on the home-life. Katherine Tingley says: "Build spiritual altars in the home." Picture to yourselves every home in this land as such an altar — what do you think would be our possibilities as a nation, and where the limit of our influence for the good of all nations? Those who are children growing up under this system of education may one day be home-builders. What they have learned they will pass on to others, and in so far as they govern their lives according to the higher law will they be able to build yet more nobly the lives of those intrusted to *their* care.

Nor is this a dream, but very fact, for (and I quote again from *Theosophy: the Path of the Mystic*):

"To ask, 'Will the Râja-Yoga system change present conditions?' is but to elicit the assurance that it has already changed them. The inertia of custom and convention has been already broken, and the unrest of the world, at which so many look with distrust and apprehension, is but the movement of the ship with the incoming tide of a purer and better thought. Ideals have been thrown out into the world, and because they are spiritual ideals they have entered into the minds of men and have painted entrancing pictures of what the world would be if man were but master of himself and of it. Those ideals will not die away until they have been realized, until they have given birth to other ideals which will illuminate for ever the roadway of all future life, declaring the reality of a reign of peace on earth and of the god in man."

— H. M.

IN founding the Râja-Yoga System of Education, what Katherine Tingley wished to do, according to her own words, was to *prevent* the evils that were and are still eating out the heart-life of our best manhood and womanhood. She said "that the world was already fairly

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well equipped with havens for the beaten and the fallen"; but her purpose was "to evolve an institution that would take humanity in hand before it was worsted in the struggle of life."

Katherine Tingley has declared "that a student's success in life depends primarily upon *physical health*, secondly upon *mental vigor*, and thirdly upon *moral purity*"; and these three factors, coupled with a spiritual aspiration that should illumine the whole life, might be called the four pillars upon which the Râja-Yoga System is founded. Now of course each of these hinges upon the other three, and a perfect balance cannot be obtained unless all four be equally developed. Think for a moment of physical health: our children are hampered, many of them, by hereditary tendencies and conditions brought about by wrong environment and lack of knowledge on the part of those who (to use one of Madame Tingley's expressions) "born" them. From the moment a child enters the Râja-Yoga School all these difficulties begin to be adjusted; as a result of the application of the teachings of Râja-Yoga and the wise care and constant vigilance of the teachers, a new look comes into the face, the cheeks grow rosier, the carriage more erect, and there is a happy light in the eyes that tells of inner growth. And every pupil, even down to the tiniest tots, soon learns that a healthy body depends very much upon his thoughts.

If the mind is constantly running along selfish channels — 'What I want,' 'what someone else has that I have not,' and so forth,— and if secret weaknesses are allowed to sap the vital forces of the child, the sunshine is shut out, the face remains sullen and gloomy, and he is a ready prey to any disease that may come his way. This is explained in simple language to the little ones, and they soon find out the truth of it for themselves. And then comes one of the great Râja-Yoga secrets — the child learns to use his *will*; he discovers he can help himself to keep happy and healthy; he can learn to say 'No,' when the little temptations come; and after a time he becomes conscious that he cannot do even a small act of deceit, no matter whether anyone is watching or not, without the Higher part of his nature calling him to account for it. The little one finds, too, that by keeping busy, and by putting into each duty thoughts for someone else besides himself, half the battle is won. So gradually, as the moments go by, the seeds of a strong pure morality are planted in the nature, which will be the backbone of the character in later years.

Of course with physical well-being and the effort to live unselfishly, much of the mental rubbish that so often impedes clear thinking disappears; the lessons in the school-room are approached with real pleasure; the child learns to concentrate, to be master of his mind, to use it con-

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sciously as an instrument; and as the classes are always small, with never more than ten or twelve in a class, much individual attention can be given to this point. Here again self-control is the key, and a vigorous habit of thinking is established which, when the child grows older, will stand him in good stead in whatever profession he may take up. And once the pupils have come to know themselves, and have learned to turn to their Higher Natures for strength, there is a constant urge within them to broaden and sweeten and strengthen their lives, and make them a telling force for good, as far as they can. So, in an atmosphere of refinement and culture, with the beauty of nature on every hand, with all that is conducive to splendid health, clear thinking, and a clean moral life, why should not the Râja-Yoga School prepare its pupils to meet life understandingly? Certainly, this is one of its greatest potentialities, and it rests with each student himself to see that this is realized.

But it is neither just nor reasonable to confuse a system and the ideals of its founder with the *would-be exponents* of the system; the Râja-Yoga students do not in any sense hold themselves up as paragons of perfection; their ideals are high; why should they not be with the examples that have been set before them? But as they, like everyone else, are human, and each has his own heredity and karma to overcome, they of course make their mistakes. But that is not the fault of Râja-Yoga; and those who are honest with themselves attribute what success they may have achieved to their training, which has proved itself the great balancing power in their lives.

That the Râja-Yoga System is fast becoming world-famous, is now an established fact; pupils from all parts of the world have received their education at Point Loma, and on returning home have found themselves adequately equipped to enter the various professions and to 'make good,' whether it be in business, as teachers, in the artistic or musical world, or elsewhere, or simply as home-makers; and they have made a name for themselves wherever they have gone. Letters upon letters have come from these students, filled with expressions of appreciation for what their training has done for them. But why is this? What is the reason that this school is different? And what does it give to its students, young men and women just stepping out into the arena of life, that enables them to meet it so confidently? One writer who has visited the school speaks of the singular repose and dignity and balance in the attitude of the students — surely an asset amid the nervous unrest of today; others speak of their high standards of excellence and their moral character; one says the students seem to be free and self-reliant, yet the discipline maintained is perfect; another speaks of the rarely harmonious and symmetrical type

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of manhood and womanhood developed at Point Loma, and so forth. We could quote *ad infinitum*.

It is true that these are all factors in the work of character-building for which the Râja-Yoga School is famous; but I think what counts more than all is the *absolute sincerity* that is inculcated in the minds of the students. "Personal sincerity," says Katherine Tingley, "is the first requirement; an unreserved owning up to oneself of one's faults, and then a steady fight to conquer them. Thus we are made invulnerable." Surely this is the "armor of God" spoken of in the Bible. Added to this is an infinite compassion for the needs of others, which grows with the years, so that putting others before oneself becomes after a time almost second nature. Then too, a Râja-Yoga student who has made the most of his opportunities has acquired not only an unusually comprehensive general education, so that he can turn his hand successfully to a dozen different lines of work if need be, but he has learned *how to learn*, so that mastery of the technicalities of any profession is a mere detail, easily disposed of with application and enthusiasm. Add to all this the force of a will strengthened by daily acts of self-conquest, and you have a fair idea of the equipment with which the Râja-Yoga College sends out its students to meet the battles of life.

In speaking of the Râja-Yoga System of Education it would not be just to forget to pay tribute to the Foundress and to the teachers who have made the school what it is. I refer, not to those young students who are *learning* to be teachers, but to the older teachers, those who have worked under Katherine Tingley's guidance from the beginning, twenty-two years ago, when there was little to warrant their launching out upon such an undertaking except their unbounded confidence in her; who have worked on, meeting each difficulty with confidence and courage, and who have wrought into their lives a quality of *selflessness* surely seldom equalled in the annals of history; seeking no reward nor remuneration except that their pupils might pass on in some measure what they had received. So, although we Râja-Yoga students love to speak of our school, it is without the slightest feeling of self-pride that we do so, but rather in all honor and gratitude to those who have given their lives to make it what it is — a living, potent force for the regeneration of the race.

— F. S.



"That love for one, from which there doth not spring
Wide love for all, is but a worthless thing."--- Lowell

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

VII

AMONG THE SAGES

THREE things are said by Apollonius of the Sages: "I have seen the Brachmanes of India dwelling on the earth, and not on the earth; defended without walls; 'possessing nothing, yet having everything.' They sleep on grass spread on the ground; they wear their hair long with white miters or turbans. The only clothing they wear is a short tunic made apparently of asbestos, from which an oil is extracted. By virtue of their ring and wand they are able to discover many secrets."

The sages received Apollonius with hearty greeting and open arms. Iarchas sat on a high throne of black brass adorned with figures of wrought gold; the others sat in seats regularly arranged below the throne, not so high and without the golden figures.

Iarchas immediately asked for the letter that Apollonius had from the King of the Indians, and on the latter expressing surprise at his knowing about it, he declared that inside the letter was a letter D (or *delta*) missing, which was found to be the case when it was opened.

Iarchas remarked that other men are accustomed to ask a new arrival who he is and what he comes for. "But the first proof we give of our knowledge is that we know all this beforehand." He then told Apollonius the whole of his family history both on the father's and mother's side, what happened at Aegae, his first interview with Damis, the conversation they had on the way, and what they learnt from others. This was all related by the Indian sage in a clear distinct order, without any hesitation, as if he had traveled with them.

Apollonius was amazed at what he heard and asked how Iarchas came by this knowledge. Iarchas replied: "Thou Apollonius art come to share in this wisdom, but art not yet in full possession of all." Apollonius asked if he might not be made acquainted with this wisdom, and Iarchas heartily acquiesced.

"Have you been able to form any opinion of my natural disposition?" asked Apollonius.

"Yes, we can discern the different dispositions of the mind by a variety of ways," answered Iarchas. "But noon is approaching and we must prepare for the offerings to the gods, after which we can talk about

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that. You are invited to assist at our religious worship." Apollonius was delighted with the permission.

The ceremony he witnessed was peculiar. First they anointed themselves with a preparation of amber, after which they bathed. Next they went to a temple, crowned with garlands, and singing hymns with all due solemnity. There they formed themselves into the figure of the ancient chorus, with Iarchas at their head as Coryphaeus. Then with staves uplifted they struck the earth all together, which made it heave and swell like the waves of the sea. By this they were elevated almost two cubits above it. Meanwhile they continued singing a hymn not unlike one of Sophocles's paeans sung at Athens in honor of Aesculapius. The religious exercises took much time, and at the end the sages took their seats, with Apollonius seated on the throne of Phraotes ready to debate with them.

Invited to ask any question of "the men who know all things," Apollonius asked whether they knew themselves? He had an idea that, like the Greeks, they would consider this a difficult question.

Iarchas replied: "We know all things because we know ourselves. Not one of us would have been admitted to the study of philosophy, were we without that previous knowledge."

Admiring the reply, Apollonius next asked what they thought of themselves.

"Gods!" said Iarchas.

"Why?" asked the Greek.

"Because we *are good men.*" was the answer. So wise did Apollonius consider it that he afterwards used it in his defense before Domitian.

IARCHAS ON REINCARNATION

Apollonius asked Iarchas: "What is your opinion of the soul?"

"The same," said Iarchas, "as was delivered by Pythagoras to you, and by us to the Egyptians."

"Am I to understand," asked Apollonius, "that as Pythagoras said he was Euphorbus, so you were some Trojan or Greek, or other person, before you became possessed of your present body?"

"Troy was destroyed by the Greeks who sailed to its shores, and you are destroyed by the tales told of it," said the Indian. "From an idea that the men who fought at Troy were the only men to be esteemed, you overlook many of a more divine character born in your country, in Egypt, and in India. But since you have asked about my former body, tell me who was the worthiest of those who fought for or against Troy?"

"Achilles, son of Peleus and Thetis," replied Apollonius. "He is celebrated by Homer as the most beautiful and valiant of all the Greeks,

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and his deeds are described as being greater than all others. The Ajaxes and Nereuses are also celebrated for their beauty and courage, but only next after Achilles."

"You may compare my progenitor with him, or rather the body of my progenitor, for such was the light in which Pythagoras considered Euphorbus."

"There was a time," he continued, "when this country was inhabited by the Ethiopians, an Indian nation. Ethiopia did not then exist, for Egypt stretched its boundaries beyond Meroe and the cataracts, taking in not only the sources, but the mouths of the Nile. Whilst the Ethiopians lived in the country now possessed by us, and were obedient to the rule of a sovereign named Ganges, they had all the productions of the earth in plenty, and were secure under the protection of heaven. But when they murdered their king, they were no longer regarded as pure by the rest of the Indians, and the land produced not what was sufficient for their subsistence. Their corn was destroyed before it came into ear; the women suffered from frequent miscarriages; and the land could not support their flocks and cattle. Wherever they fixed on for building a city, the ground gave way, and sunk under their feet. The ghost of their King, Ganges, haunted them wherever they went, and struck a terror into the lower orders which never ceased till an atonement was made to the earth, of the perpetrators of the murder and the shedders of the King's blood. This Ganges, whose beauty was above that of other men, was ten cubits high, and was the son of the river Ganges. The deluge which was brought on by the father was turned into the Red Sea by the son, in consequence of which the father again became friendly to the land. When the King lived, the earth brought forth its fruits in abundance; but when he died it took ample vengeance.

"Homer says Achilles sailed to Troy for the sake of Helen, and subdued twelve cities by sea and eleven by land; but adds that when she was forced from him by Agamemnon, he became cruel and ungovernable. Let us compare in these circumstances the Grecian hero with this Indian Prince. He was the founder of sixty cities, the most famous in the country. To build will be admitted better than to destroy. Ganges next drove out the Scythians who marched an army over Caucasus and infested the country. To liberate a country is unquestionably greater than to enslave a city, and that for a woman who was, likely enough, not carried away without her consent. Besides, the Prince of the country now reigned over by Phraotes, contrary to all justice, carried off the wife of Ganges; and her virtue was such that he would not break the alliance entered into between them, saying that in spite of the injury to himself personally, he would not violate a treaty which he had religiously sworn to observe.

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“I could enumerate many more actions of this man,” said Iarchas, “were I not afraid of speaking in my own praise, as I was that identical person, which I proved when I was only four years old. Ganges, it is known, buried in the ground seven adamantine swords, which he did for the purpose of freeing the country ever after of all hostile alarm.* The Gods ordered a sacrifice to be offered on the very spot where the swords were hid, but none could point out the place. Though at the time a child, I took the interpreters of the oracle to the place where I commanded them to dig, and said the swords were deposited.”†

“Be not surprised,” said Iarchas, “at my transformation from Indian to Indian. Here is a youth (and he pointed to one not more than twenty years of age), who is above all men I know best qualified for cultivating philosophy; one who is in good health, of an excellent constitution, capable of enduring any pain of fire or amputation; and yet, in spite of all this, he hates philosophy.”

“What kind of disease is he suffering from?” asked Apollonius. “It is extraordinary to think that a man of such qualities, whilst in your society, should neither cultivate nor love philosophy.”

“The truth is,” said Iarchas, “that he is not of our company, but rather in our keeping: for like a lion taken and confined against his will, he looks upon us with an evil eye, even when we are flattering and caressing him. This youth was Palamedes, who served in the war at Troy, where he had to encounter two most bitter enemies, Ulysses and Homer, one of whom laid an ambush for him, in consequence of which he was stoned to death; and the other deemed him unworthy of a place in his poems. Finding that his wisdom was of no avail and his name unrecorded by Homer (who has noticed many others of less celebrity); and besides that he was outwitted by Ulysses (though innocent), he hates philosophy and deploras his own fate. And this is the Palamedes who wrote without ever having been taught the use of letters.”

A FORMER INCARNATION OF APOLLONIUS

While they were talking, a messenger arrived from the King to say he would be with them at noon to discuss some business of his.

“Let him come, since he may go back better than he came, after conversing with this Greek!” said Iarchas in reply to the messenger, as

*Ctesias is quoted as saying that the Indians used to bury iron in the ground to avert the consequences of storms and such disturbances. This is evidently an echo of the Indian use of the principle of the lightning-conductor, known among many ancient nations.

†Compare the same incident with the case of the young French girl, Joan of Arc, in the fifteenth century.

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he turned to continue his conversation with Apollonius, asking him what his last incarnation was.

"It was ignoble and I remember little of it," declared Apollonius.

"Do you then consider it ignoble to be the pilot of an Egyptian vessel?" asked Iarchas. "I know that is what you were."

"You are right," said Apollonius. "Yet I consider that condition of life not only ignoble but despicable. It is true that a knowledge of maritime affairs is considered as reputable as governing a city or commanding an army; but it has fallen into contempt on account of the character of those who follow it. The action I pride myself most upon in that profession is not one entitling me to much praise."

Iarchas asked what that action was, and led Apollonius to narrate how he had been approached in a temple by a pirate's secret agent tempting him by great promises of wealth and property to betray to them a richly laden ship in his charge. Afraid to refuse for the sake of the ship and the risk of attack, Apollonius appeared to entertain the proposal with every sign of sincerity; and after making all arrangements, sailed his ship as far away from the pirate's hunting-ground as he could.

"Is this what you look upon as a great act of justice?" asked Iarchas.

"Yes, and of humanity too," was the answer. "I think that many virtues are comprised in the character of a pilot who neither destroys the lives of men nor wastes the substance of his employers; and who, above all, conquers his love for money."

Iarchas smiled. "I think you make justice consist in not doing injustice," he said. The Indian philosopher discoursed of the manner in which the Greeks acted upon this principle, even to the point of the poets making the cruel Minos a judge in Hades; while Tantalus, who gave to men the blessing of immortality, is deprived by them of food and drink; and they even describe him as having a stone suspended over his head. Instead of which, Iarchas said he would like to see him placed in a lake of nectar, of which he made so generous a distribution to others. Saying this, he showed Apollonius a statue of Tantalus which stood at their left hand, about four cubits in height, appearing like a Greek some fifty years of age. In one hand was a goblet of pure sparkling liquid which was always filled but never overflowing, enough to quench a man's thirst.

(To be continued)



"CONQUER your foe by force, and you increase his enmity; conquer by love and you reap no after sorrow."-- *Fo-sho-hing-tsan-king*, v. 2, 341

BIOGRAPHICAL SKETCH OF WALTER YEELING EVANS-WENTZ

STUDENT



BORN and passed most of boyhood in Trenton, New Jersey. Father, chiefly of Celtic and partly of Germanic ancestry, was born on borders of Alsace and Baden, and came to America with his father (who was a physician) when about eleven years of age, and growing up in the business-world, became one of America's self-made men. Mother, born near Trenton, New Jersey, was chiefly of Celtic (largely Welsh and probably some Irish) ancestry, and in America seems to have come from American colonial stock.

Dr. Wentz received primary education partly in Trenton, New Jersey, and partly in Palatka, Florida, the winter-home of his parents. During boyhood-days he traveled throughout most of the States bordering the Atlantic, from Florida to Canada.

Intense interest awakened in religion and in Theosophy, in Palatka, Florida, when he was twelve years of age. Soon afterwards he resolved to devote his life to religious research. This resolution shaped his whole future, and is still adhered to.

Following re-marriage of his father, some two or three years after his mother's death, his father came to San Diego to retire. The son joined him here in the year 1901. This led to his close association with the work of the Universal Brotherhood and Theosophical Society at Point Loma and intimate acquaintance with Katherine Tingley, the Leader, and to his becoming a member of the Society.

Entered Stanford University in the fall of the year 1902. Gained the B. A. degree and the M. A. degree from Stanford, the former in the year 1906 and the latter in the year 1907. He was an assistant there in the Department of English, during the academic year 1906-07.

Left America in the fall of 1907 and entered the University of Oxford as a research-student, becoming, as he still is, a member of Jesus College. Being the college for the Principality of Wales, Jesus College was the logical center whence he conducted his Celtic researches. The late Rt. Hon. Sir John Rhys, the then head of the college, became his chief preceptor.

After one year's residence in the University of Rennes, Brittany, being successful in a public examination held there, that University, acting on behalf of the Republic of France (as in all such degree-granting), conferred upon him the Degree of *Docteur-ès-Lettres*, for research in Celtic Religion, during the year 1909.

The following year, after his return to Oxford, having passed there a

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public examination of a similar nature, conducted by the late Rt. Hon. Sir John Rhys and the late Dr. Andrew Lang, Oxford University conferred upon him the Research-Degree of Bachelor of Science for work in Celtic Anthropology.

Published on Oxford University Press, in the year 1911, *The Fairy Faith in Celtic Countries*, containing chief results of his Celtic researches. It proved to be quite successful, and is now out of print. A new edition is contemplated. Left Oxford, England, in January, 1914. Traveled in Germany, France, Spain, Italy, Greece, Asia Minor, and Turkey. Was in Greece when the Great War started. Was in Constantinople when the war began with Turkey. Left Constantinople on last train out of city when the war broke out. Through Bulgaria and Greece, reached Egypt. Remained in Egypt conducting researches until autumn of 1917. Then went to Ceylon. After six months work in Ceylon, chiefly collecting manuscripts, entered India. After five years' work in India, chiefly in Kashmir; Sikkim, and Himâlayan provinces, returned to Ceylon via the Malabar and Travancore countries of southwest India.

Conducted for about ten months, from July 1921 to spring of 1922, a religious controversy on Doctrine of Rebirth and Karma with Christian missionaries of Ceylon. Chief lectures were in Colombo and in Jaffna, Ceylon. Had support of Buddhists, Hindûs, Moslems, and many liberal Christians.

Left Colombo, Ceylon, en route for China, on 21st day of May, 1922. Passed most of summer in Peking, China. During August, 1922, was in Japan, making a pilgrimage to top of Mt. Fujiyama.

Reached Seattle, Washington, last of August, 1922. After visit to Stanford University and Los Angeles, arrived in San Diego latter part of September, 1922, after an absence abroad of fifteen years.

Plans to return to Oxford University to publish results of researches.



“WITH pure thoughts and fullness of love I will do towards others what I do for myself.”
— *Lalita-Vistara*, ch. 5

“Is not all I possess, even to my very body, kept for the benefit of others?”
— *Nâgânanda*, Act I

“My teaching is this, that the slightest act of charity, even in the lowest class of persons, such as saving the life of an insect out of pity, that this act . . . shall bring to the doer of it consequent benefit.”
— *T'sa-ho-hom-king*, sutta 2

DEAF MUTES ARE GIVEN HEARING AND SPEECH

BY DR. M. M. STAPLER, OF MACON, GEORGIA

[Reprinted from the *Volta Review*, Washington, D. C.]



UNDER the auspices of the Macon Medical Society the writer has been for many years proving a theory of deafness.

He has presented to the Macon Medical Society six deaf-mute cases which have been given hearing and speech sufficient for them to carry on a conversation by hearing words addressed to them in a slightly raised voice.

Some of my first cases have kept up with the grades in the public schools; they read, write, speak, and hear.

I believe a very large percentage of the deaf can be made to hear and talk, if they are properly treated and taught. The Macon Medical Society has given me a strong indorsement concurring in that belief.

THE THEORY

I conceived the idea that a large percentage of deaf-mutism and other deaf conditions was due to luxation of the footplate of the stapes, the primary causes being diseased tonsils, adenoids and other lymphoid tissue in the post-nasal space, common colds being the infection. The hypertrophied lymphoid tissue in the post-nasal space closes the Eustachian tubes and air is rarefied in the middle ears, which brings a positive air pressure to bear on the tympanic membranes; and they are retracted and pressure is brought to bear on the labyrinth through the ossicular chains where the footplate of the stapes rests on the oval window.

This continuous pressure finally overcomes the contractile power of the stapedius muscle which holds the stapes in position and should prevent undue pressure on the labyrinth.

Nature seeking to protect the parts being pressed upon throws out a hyperplastic serum which fixes the footplate of the stapes and prevents vibration, causing partial deafness. If this occurs in a child before a vocabulary of words is registered in the brain, we term such a child a congenitally deaf person.

Unless a labyrinthitis ensues, such children retain rudimentary hearing though it may be impossible to demonstrate any hearing whatsoever and the child is pronounced profoundly deaf. Such a luxation may occur after a child begins to talk, and such a one may forget words.

Traumatic labyrinthitis often follows luxation of the footplates of the stapes, but like any other disease tends to recover when the cause is removed.

If nature reduces the primary causes in the post-nasal space and air passes through the tubes to the middle ears and balances the pressure on the tympanic membranes, the slack in the ligament between the malleus and incus

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permits the tympanic membranes to assume the normal, and on inspection the ear appears normal, but the child remains deaf.

Nature may relieve the diseased parts, but the luxated stapes causes deafness to continue.

Pull the stapes back to its position and the deafness will improve, whether it be in the deaf-mute child or adventitious deaf adult.

Should rupture of the tympanic membranes occur always before control of the stapes is lost by the stapedius muscle, we would have very few deaf-mutes. It is an accepted fact that the footplate of the stapes cannot be moved by traction on the tympanic membrane: the ligament between the first and second bones of the ossicular chain prevents; therefore it was necessary for me to improvise some suction apparatus to pull the footplates of the stapes in order to get a clinic and to prove my idea. I have given the name 'Auriculator' to that apparatus.

TREATMENT

Before the Auriculator may be used and the stapes raised, the obstruction of the Eustachian tubes must be removed and secretions cleaned from the middle ears; and for permanent results the post-nasal space must be gotten free of disease. During the protracted treatment, relapses may occur until the tubes no longer close to the passage of air; and the deaf-mute child will have to be treated until the age of puberty, which is after the cartilages have ossified and the tubes have reached their maximum growth.

To remove all diseased tissue from the post-nasal space, I have had made a modification of Yankeur's post-nasal speculum and certain cures, punches, and gouges which are operated through the speculum. I have gotten up also a schematic demonstration in glass showing the operation of raising the stapes. This is done by making negative pressure equally and at the same instant through the nose and Eustachian tubes by use of the Auriculator.

The Auriculator consists of five connecting branches of rubber tubing; four branches are fitted with rubber tips to close the nostrils and ears. The fifth branch is attached to a rubber bag or other appliance for making negative and positive pressure. When in operation the patient holds the tips closing the ears; the tips closing the nostrils are held by the left hand of the operator who also manipulates the bag, making positive or negative pressure in the usual way while the patient is told to swallow or say K K K.

REPORT OF CASES

In June, 1898, A. McBain came to me for relief of congenital deafness. He had hearing for words spoken into the ears in a loud tone; hearing somewhat better in his right ear.

Tympanic membranes were of normal position, color, and reflex. His tonsils and adenoids were not obstructing. He gave a history of having been sick quite often in childhood, was small of stature with curvature of the spine

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(pigeon-breasted). He was sixteen years of age, living on a wage of fifty cents a day from wrapping soap.

After finding the Eustachian tubes patulous and that air passed to the middle ears easily, I decided his was a low grade of labyrinthitis due to luxation of the footplate of the stapes. I improvised what I called an Auricator to raise the footplate from its luxated position which pressed abnormally deep in the oval windows. After having done many other things of an experimental nature without improving the hearing, I was agreeably surprised to hear him respond to words spoken in a slightly raised tone at six feet, with one ear; after having several massages with the Auricator he began to acquire a vocabulary and I presented him to the Macon Medical Society as I have done others since. This man is now about forty years of age and hears a whisper when spoken into his ear. He has an imperfect vocabulary; his wage is five dollars a day. Had he had the services of a teacher he would have had normal speech.

CASE 2 — Gwen Woodard, daughter of Dr. R. C. Woodard of Adel, Georgia, was brought to me by her father when she was three years of age. The doctor gave a history of her as having been born to all appearances a normal child, and he became aware of the fact that she was totally deaf at the age of three and a half years. On inspection her tympanic membranes were inflamed. The adenoids and tonsils did not appear diseased. There was no history of disease, no family history of deafness.

She was shown to several general practitioners of medicine and treatment was begun with a view of opening her Eustachian tubes by removal of adenoids. After the operation she was taken home to recover. In two weeks she was brought back to me with both ears discharging, the tympanic membranes having ruptured and there was a flow of pus from the ears. This yielded to treatment promptly and after the membranes healed the Auricator was applied to raise the stapes. Hearing followed promptly and she was placed under a teacher for the deaf. Hearing was established for words spoken in a conversational tone when by her side.

After two years under my care and being taught by the special teacher she was placed in the public school at her home, where she led her classes, until now at the age of sixteen she is ready to enter college. She speaks correctly in a natural tone and carries on normal conversation. Except for slight deafness she is a normal young lady. Removing her tonsils should benefit her hearing still more. Her father, Dr. R. C. Woodard, has lately moved to Miami, Fla.

CASE 3 — Robert Roberson, Wellston, Georgia, was congenitally deaf but had some hearing and one or two words. He was seven years of age and had been under the care of two local men specializing; and had had tonsils and adenoids removed, but was growing more deaf and came to me.

Under general anesthesia, some broken-down glandular tissue was curetted from the fossa of Rosenmüller. Time was given for healing and the Auricator was applied as in the other cases and his hearing improved. He was

DEAF MUTES ARE GIVEN HEARING AND SPEECH

under special care of a teacher for three months. He began to hear words in a conversational tone and picked up a vocabulary after several lapses in hearing, which improved with treatment with the Auriculator. His hearing was not securely established until he came to the age of puberty, then there was marked improvement. He was placed in the public school at his home and learned to read and write. He is now twenty-two and hears and carries on conversation naturally, though somewhat deaf.

CASE 4 — Miss Ethel Epps came for treatment for O. M. C. C. at the age of five. She gave a history of deafness followed by pain and discharging ears continually up to the fifth year. By cleansing and inflation the discharge from the ears had ceased by the sixth year; but as she was too deaf to acquire a vocabulary, she was put under treatment with the Auriculator twice a week as in the preceding cases.

By the eighth year she could hear spoken words and she was entered in the public school where she gained speech, reading, and writing. She is eighteen years of age, hearing nearly normal and talks naturally except for a lisp.

CASE 5 — Walter Wade came when two years old with a history of congenital deafness. No history of disease. His deafness was profound. On inspection the tympanic membranes were slightly retracted and red. Tonsils and adenoids enlarged. These were removed, and I treated him by the use of the Auriculator: positive and negative air-pressure applied through the Eustachian tubes and external auditory canals to raise the stapes.

CASE 6 — In June, 1922, I was called to Spokane, Washington, to see some deaf-mute children. Operated on one only. He resided at Moscow, Idaho. The child had rudimentary hearing of words spoken in a raised voice, and would repeat one or two words spoken near and loudly. There was no history of serious illness. Throat blocked with tonsils and adenoids; removed them. The Auriculator was used a few times. He is now under a teacher at Macon, Georgia. His hearing has improved and he is beginning to get words. He is not yet three years of age. If he is properly treated and taught at intervals until twelve years of age, he should be approximately normal — if I may judge from what several others have done. I could report half a dozen other cases like this one. These children are liable to lapse hearing, therefore supervision is to be continued.

CASE 7 — Annie Ruth Holly came to me giving a history of congenital deafness when she was five years of age. So far as could be demonstrated her deafness was total. She was given the routine operation, removing adenoids and tonsils. After healing, the Auriculator was used at intervals of two weeks. Hearing came promptly, but there were frequent lapses from which she recovered under treatment. She entered public school, and now at the age of fifteen she hears better than the others reported. She is in the eighth grade, recites, sings, and plays well on the piano. In all respects she is normal except for some deafness, loss about a third of the normal.

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DEMONSTRATES WITH CHILDREN

TWO PATIENTS CURED BY DR. STAPLER SHOW WHAT MEDICAL SKILL
HAS DONE

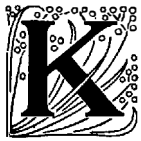
THE feature of the Kiwanis Club luncheon held today at the Dempsey Hotel, was a demonstration made by Dr. M. M. Stapler of this city. Dr. Stapler brought before the club two children, one of whom was about seven years of age, and who has been deaf and dumb since birth. The physicians of Fitzgerald, the home of the boy, had given up his case as hopeless and the Kiwanis Club of that city turned him over to Dr. Stapler, who demonstrated that under his care the boy has now learned to speak and to hear.

Dr. Stapler also introduced to the club a young lady whom he has had under his care ever since she was seven years of age. Dr. Stapler stated that she could neither hear nor speak until she was seven years old, and that now, except being slightly deaf, she has every appearance of a normal child and is in the eighth grade of one of the public schools of the city.

— *The Macon News*, May 2, 1923

**DRAMATIC ACTIVITIES AT THE INTERNATIONAL
THEOSOPHICAL HEADQUARTERS POINT LOMA,
CALIFORNIA**

KATHERINE TINGLEY AGAIN PRESENTS "THE EUMENIDES" OF AESCHYLUS
(JUNE 4TH) AND SHAKESPEARE'S "A MIDSUMMER NIGHT'S DREAM"
(JUNE 18TH) IN THE GREEK THEATER



KATHERINE TINGLEY has said: "Men cannot be preached into compassion, nor sermonized into brotherly love, nor talked into a love of justice. The virtues will not grow in the nature until the heart is touched, and the mystery-drama is the Teacher's magic wand. For all dramas which give us a true picture of the soul's experiences and a true interpretation of the Higher Law and of life's diviner aspects are mystery-dramas, whether written by Aeschylus, Shakespeare, or by some unknown dramatist past or to come. Life is the great Mystery, and in unveiling it, in the light of knowledge, the true drama has ever been, and ever will be, man's greatest instructor."

Hence the importance given to dramatic work in Katherine Tingley's Râja-Yoga System of Education. With the great success attendant upon our Teacher's production of *The Eumenides* last September, readers of THE THEOSOPHICAL PATH are already familiar (see issues of October and November, 1922). The play was again presented by Katherine Tingley on June 4th of this year. An appreciative review of the same appears in 'The Screen of Time.' That the spirit of the Lomaland dramatic work has been caught by

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educators is shown by the following extracts from *The San Diego Union*, June 17th:

“The people of San Diego are fortunate in having at their doors an institution able to give adequate expression to the fine things in music, literature and art,” wrote President Hardy of the State Teachers’ College a few days ago, to Katherine Tingley, in appreciation of her recent production of *The Eumenides* in the Greek Theater at Point Loma. And at about the same time a letter was received from Superintendent Johnson of the city schools, in which he said to Katherine Tingley: ‘Everything that I have seen at the Greek Theater has had such remarkable educational value and has been presented with so artistic effect, that I want you to know how much I appreciate your fine work in the community.’”

And Mr. John B. Osborn, prominent in Masonic circles in San Diego, wrote to Katherine Tingley as follows:

“. . . Once again the generous and the wonderful has been the gift of your splendid creative vision of human heart and spiritual mind for us, the pilgrims, who shared with you last night in all the exquisite wonder and beauty of soul and sense, which thrilled and stilled the very Argive atmosphere of your classic shrine. Whenever it is my privilege to enter the sacred portals of your enrapturing quietude I always sense the greatly pervading graciousness of a peace, which is at once a benediction and a welcoming inspiration filled with harmony. . .

“And lo, in the darkness of the night we heard it speak and become reincarnated in the marvel of *The Eumenides*. . . . I always come away from Lomaland richer in soul and mind.”

On June 18th, our Teacher again presented Shakespeare’s ever delightful, romantic fairy comedy, *A Midsummer Night’s Dream*. Of this performance, a staff reporter of *The San Diego Union* wrote the following, under the title “*A Midsummer Night’s Dream Done in Brilliant Fashion for Big, Pleased Audience*”:

“Titania, Queen of the Fairies, and Oberon, the king, became visible to mere mortals, and lived, loved and danced for an hour last night in a setting perfectly adapted to their elfin loveliness, as the students of the Theosophical University under the personal direction of Katherine Tingley presented in the Greek Theater the beautiful and ever new *Midsummer Night’s Dream*. The big theater was packed to capacity with an eagerly interested audience that chuckled with the fairies and elves, roared with Nick Bottom, sympathized with the trials of love unrequited, and gave unstintingly of its applause to actors, dancers and musicians.

“Shakespeare’s romantic fairy comedy, so well known and so well loved, was never presented to better advantage than last night. A little new moon shone over the Doric pillars in the center of the stage as a group of joyous children romped out, rolling golden hoops, playing ball, dancing and making

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such a Grecian holiday as created just the proper atmosphere for the appearance of Theseus, Duke of Athens, with Hippolyta, his betrothed.

“From that moment the play moved lightly through its appointed course, its story being told without the artificiality of acts or scenes. The complicated love-affairs of the four young lovers became more complicated and then resolved themselves. Titania and Oberon had their quarrel, Titania her punishment. The Athenian craftsmen slew Pyramus and Thisbe. Nick Bottom roared like a sucking dove, became the ass beloved of the fairy queen. And audacious, dainty, mischievous Puck danced his impudent way in and out of trouble at his king’s behest.

“The character of Nick Bottom, the weaver, of course stood out from the rest, its broad and obvious buffoonery evoking hilarious laughter. The part was played, however, with marvelous restraint. The other characters were uniformly good, fitting the setting, the atmosphere, and the part. The outstanding feature of the whole performance was its entity, its co-ordination, its beauty, made audible by the soft Mendelssohn music played by an invisible orchestra.

“Too much praise cannot be given the fairy dancers who spontaneously and joyously romped daintily over the broad stage. Big and little, they were fairies at heart with a natural and unconscious resilience. They were wholly delightful in every way, their charm being enhanced by lovely lighting and brilliant costuming.

“Worthy of special notice were the lovely Titania and the tiny group she placed at the disposal of her beloved ass, Nick Bottom. Helena, Lysander, and Demetrius offered perhaps the best reading of lines; while Egeus, the aged father of Hermia, was remarkable in character.

“As a whole the spectacle was beautifully rounded, brilliantly mounted, and happily conceived, and its setting could not be improved upon by any group of professionals anywhere.”

And Fred Cox, the dramatic critic for the San Diego *Evening Tribune*, wrote under the heading “San Diegans Enjoy Rare Evening with Lomaland Players”:

“The students of the Theosophical University under the personal direction of Madame Katherine Tingley, through their artistry, assisted by a gem-like setting above the vast ocean over whose great depths hung a crescented moon, made the two thousand or more San Diegans forget the city across the bay as they gamboled with Nick Bottom, the weaver, danced with the elves and fairies, and watched the tangled romances of Athenian youths resolve from tragedy to joy.

“No need to dwell on the incomparable story of Shakespeare’s most fanciful light comedy of errors retrieved. The spontaneous air of nature and grace, from the dancing of tiny fairies, the grotesque caperings of zealous but fearful craftsmen of the town, to the gracious acquiescence of the lord of Athens in the happy solution of love by the fairy king and queen, this exposition of a natural atmosphere untainted with any flare of artificiality, indicates

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the rare charm of the work performed last night by the people of Lomaland.

"Nowhere in this world can be found a finer setting for the production of Shakespearean drama, and San Diego can truly be complimented on being the home of the most exquisite setting for such out-door productions. Sheltered in a nook high above the surge of the Pacific, whose subdued murmurs lend the whispering of a mighty forest to the surroundings of the Greek Theater, Lomaland has easily the finest spot for drama-production ever found within easy grasp of the public. And San Diegans have never yet been disappointed in the appearance in public of Madame Tingley's players. Added to the charm of last night's production was the music rendered by an unseen orchestra from the Râja-Yoga school of music, and an unseen chorus of singers who assisted the players on the stage.

"Not easily is it possible to play Shakespeare without the artificiality of acts and scenes, with their attendant breaks in the movement of the play, but this was accomplished by the Lomaland players without awkwardness or lack of adroitness.

"An example of the perfection of adaptation of time and rhythm came to the audience with a swift suddenness as the smooth movement of the play called for the assistance of the moon which lay at that instant directly over the sea and high above the Athenian temple. It was apparent that the direction of the play had noted the most auspicious occasion for the presentation of the comedy. That touch of care was noted throughout the play from beginning to end."

Among the many expressions of appreciation received, the following from Charles M. Tobin, a prominent citizen of San Diego, and a man of letters, is characteristic. Space will not permit the publication of more in this issue.

"A lover of Shakespeare begs the privilege to tell you that in his judgment the presentation of *A Midsummer Night's Dream* was superb. I have seen it many times, offered by the best the world affords, but never before with more genuine pleasure."

When Katherine Tingley returned from her last Crusade to Europe in June, 1922, she brought with her little Margaret Stanley, daughter of Mr. and Mrs. S. W. Stanley, members of the London Center of the Universal Brotherhood and Theosophical Society; and Lucy Goud, daughter of Mr. and Mrs. Jan Goud, members of our Center in Utrecht, Holland. These have become promising Râja-Yoga pupils, and with many of their little comrades from different countries, made up quite an international fairy-court attendant upon Oberon and Titania. Two other recent additions to the Râja-Yoga School — Billy-Boy and Flora Burns—the children of Mrs. Margaret Burns, who has lately arrived from Scotland — also paid homage to the fairy King and Queen; little Flora Burns taking the part of the First Fairy and doing most elfinly conscientious work. Little Margaret Stanley as Cobweb was irresistible in her merry obedience to Titania's behests in waiting upon Bottom afflicted with the ass's head. All the children were for the time being the fairies they represented.

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As every seat in the Greek Theater at the International Theosophical Headquarters, Point Loma, was taken on the night of June 18th, for Katherine Tingley's presentation of *A Midsummer Night's Dream*, and as many who desired to come could not secure reservations, and still others were frightened away by the somewhat threatening weather (in San Diego and Ocean Beach, but not in Lomaland!), numerous requests have already been received for another performance. In response to these requests, Katherine Tingley announces that the same play will be repeated on July 4th.

The free auto-bus service which Mr. Claus Spreckels, Vice-President and General Manager of the San Diego Electric Railway Company, affords patrons of the Ocean Beach car-line from Chatsworth Station to the Greek Theater and return, has met with enthusiastic appreciation from all sides. This, and the fine new paved roads to Point Loma, have brought the Greek Theater well within the reach of everyone. Nearly four hundred private autos were parked outside the South entrance to the Theosophical Headquarters grounds at the last performance.

--- OBSERVER