

THE THEOSOPHICAL PATH

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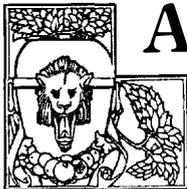
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THE REBIRTH OF CHRISTIANITY:

by H. T. Edge, B. A. (Cantab.)



AMONG ideas which Theosophists have been proclaiming for many years, and which are now finding expression through other channels, though in piecemeal and modified form, are those connected with the Christ story and Christianity. *Current Literature*, in reviewing "The Christ Myth," by Professor Dr. Arthur Drews of Karlsruhe, says:

In essence the argument of the book is that all the main ideas of Christianity existed in the world prior to the birth of Christ, and that the hero of the New Testament is an imaginative conception rather than an actual personality. The opening chapters illuminate the history of the Messianic idea. This idea, Professor Drews contends, is rooted in Persia and Greece, as well as in the Jewish consciousness. The Persians dreamed of a divine "friend" or "mediator" who should deliver them in the eternal struggle between light and darkness, between Ormuzd and Ahriman. The Greeks conceived a mediatory "Word" or *Logos* which should come to the aid of human weakness and identify man with God. Even more strongly, among the Jews, persisted the thought that "a Son of God" must intercede with Jehovah in behalf of his people.

Such utterances as the above are growing common, both from without the churches and from within. People are beginning to realize that they have not made the most of their religious traditions; that there is more in them than they have so far gotten out of them. They suspect that the Gospel narratives contain valuable truths that have been missed. The Christ is not merely a personality, but also a symbol, as is shown by the above writer; a symbol of the Divine in Man, recognized by the world ages before the Christian era.

The importance of the Christian Gospel today consists in its power to help us to realize that we are Divine in essence, and to aid us on the Path or Way which leads to a realization of that Divinity. Is it possible that now, for the first time, after all these centuries, the real import of that Gospel is about to be grasped? that the age-long worship of a wrong ideal — that of the personal God and his rewards and punishments, his propitiations and forgivenesses — is about to depart and make room for a more virile and ennobling, as well as more rational and holier faith?

Is it possible that a Resurrection is in progress, a Resurrection of Christ from the tomb in which we have buried him? *

What we understand by a Resurrection of Christ is the Resurrection of the ancient but buried truth that Man is essentially Divine — to replace the idea that he is essentially evil. This latter idea emphasizes the lower side of man's nature and actually weakens his faith in the Divine Power. Having thus lost his faith, he assumes an attitude of expectation and deprecation, praying to an imaginary deity instead of invoking by action the real Divinity within.

Ancient symbology, to which the above writer refers as being substantially identical with that of the Christian Gospel, speaks of the "Father" and the "Son." By the word "Father" was understood the Supreme; the "Son" was the Word, the Divine life in Man, which turned him from an animal being to what he is. Through the Son we approach the Father; that is, man must invoke the power of his own Higher Self. Another ancient teaching, taught in fables as well as sacred allegories, is that only by *acting* can man invoke the Divine aid. The Divine gift to Man is the Will, and he himself is the only one who can exert it. The fable tells that a carter invoked Hercules to lift his cart out of a rut, and Hercules told him to put his own shoulder to the wheel. For Hercules means strength, and strength is invoked by exerting it. In the same way we have to assert our Divinity by acting in a Divine way; and it seems that the Gospels give us ample instructions.

It may be that this was after all the real message, and that those who gave it have been waiting all this time for man to get up off his knees and *be somebody*.

* The reader of course will not think any allusion is here made to a possible physical appearance of Christ. Such preposterous suggestions are made in some quarters, but it is needless to say Theosophy has nothing to do with them.—H. T. E.

There are many religious gospels in the world, but they are all modifications of one great eternal gospel. That one gospel, clothed in many garbs, legendary, allegoric, theological, is the Drama of the Soul in its pilgrimage through life, its struggles with great adversaries, and its final victory. Christianity contains the same ancient wisdom; it has been covered over with accretions of theology and ecclesiasticism; it is now being disintombed. The process is a long and eventful one; for people cling fondly to old habits, and many still hope that they will be able to admit everything and yet set early medieval theology on the summit as the crowning revelation. The success with which they can do this depends upon what they can make of Christianity, for the less cannot contain the greater.

The personal Christ and the doctrine of the Atonement (in its familiar theological form) together constitute the rock on which there is most likelihood of a split. But this doctrine (that is, in its present form) will have to go, for it is inconsistent with the views of life that are now gaining ground. For one thing, it is not sufficiently international; it is too much like a gospel of salvation peculiar to Western civilization. Eastern religions are already amply provided with similar machinery in their own systems, and are not likely to give up their own for ours.

Again, the theological doctrine of Atonement includes the remission of sins, in the sense that the sinner is relieved from the consequences of his sins by a special act of intercession and vicarious suffering. It is useless for Christians to deny that such is the teaching, for it is expressly stated thus by eminent authorities whom we might quote; besides it is this very fact of remission that lends force to the appeal made to our weak desires and hopes; it is held up as a great advantage possessed by Christianity. This teaching is repugnant to our innate sense of justice, to our manliness, and to our best conceptions of Divine Wisdom. It is felt to be more in harmony with Law that man should work out the full consequences of all his acts, both good and bad, reaping the consequent joy and grief. The remission of sins does not mean an excusing from the penalty, but a purification of the man so that he will not commit any more sins. Man is justified, sanctified, and saved, by the Divine grace acting within and changing his heart — not by a propitiatory sacrifice and a mere formal act of belief.

And so the real doctrine of Atonement will have to take the place

of the other. The making *one*, or reconciliation, between the human soul and its Divine counterpart — that is the real Atonement. By it, man repudiates his false “self,” and recognizes his real Self; deposes the animal nature from the throne of his heart and establishes the kingdom of righteousness therein. But in the world just now there is a mighty battle between powers that tend to enslave man and keep him down, and powers that tend to liberate him. The former will try to perpetuate theological dogmatism and man’s fear of himself. The latter will ever strive to give him back his self-respect and faith in his own Divinity.

Christians love to speak of the greatness of their religion, but little do they realize how great it is. The Bible is printed in hundreds of millions, and enthusiastic evangelists place a copy in every hotel room; but it is a more precious treasure than they wot of. Enshrined within the verses of that strange literary compost, preserved in the misunderstood symbols of that religion, are records of the *Wisdom-Religion*, the world’s eternal gospel of Truth. Its teachings can indeed “make us free,” for they show us how to evoke the power of the “Word.” Unless we can use our Will — the Spiritual Will, not the feeble, selfish, personal will — we cannot be saved; else would the Creator have his heaven furnished with rescued dummies. When Man was gifted with Divine prerogatives of Will and Intelligence, he was thereby made a responsible self-acting being; he must redeem himself by his own (God-given) volition, not lay aside his initiative in weak reliance on some other will.

And the Spiritual Will is of the Heart; and of the Heart also is Wisdom; yet man in his unredeemed state obeys the leading of the desires and the false images they breed in the imagination. Therefore he will remain enslaved to these desires and will fail to understand the meaning of life unless he cultivates the impersonal Divine life within him. The teaching of the Gospel is directed to showing us how to enter this Way. To the ignorant the Master speaks in parables; but “to you it is given to understand the mysteries of the kingdom.” A priceless privilege, but how repudiated! If we would but carry out the injunctions of Jesus the Christ, instead of making his personality into a God — which surely he himself would never have wished — we should be worthier disciples and the greater gainers.

THE NEW EGYPTOLOGY AND THE THEOSOPHICAL RECORDS: by Charles J. Ryan



THE interesting problem of the origin of Egyptian culture is still unsolved by archaeologists, though many new facts have been recently discovered which seem to be leading to something definite. Nestor L'Hôte said sixty years ago:

The further one penetrates into antiquity towards the origins of Egyptian art, the more perfect are the products of that art, as though the genius of the people, inversely to that of others, was formed suddenly. . . . Egyptian art we only know in its decadence.

M. Jean Capart, the eminent Belgian Egyptologist, Keeper of the Egyptian Antiquities at the Royal Museum, Brussels, supports that opinion, saying, in his recent work on *Primitive Art in Egypt*, that M. L'Hôte's conclusion was and remains legitimate.

Since L'Hôte's time fine works of art and astonishing beauty have been found in tombs of the *Third* Dynasty of Egyptian Pharaohs, about whom nothing — or next to nothing — was known until lately; even the Fourth Dynasty, the so-called Pyramid Builders, being historically very obscure, no agreement as to their date having been come to yet. It is fairly decided that they lived more than four or five thousands years B. C. Maspero, speaking of some paintings of the extremely ancient Third Dynasty, says:

The Egyptians were animal painters of the highest power, and they never gave better proof of it than in this picture. No modern painter could have seized with more spirit and humor the heavy gait of the goose, the curves of its neck, the pretentious carriage of its head, and the markings of its plumage.

The human figure was also represented with great artistic skill at the same early period. Even then the characteristic full-faced eye in the profile face was a firmly established *convention*. We do not know the reasons for this, but it cannot have been accidental.

According to Dr. Petrie, the great Egyptian explorer, the commencement of the Egyptian civilization that we call classical, the Egypt of the Pharaohs with its hieroglyphs, its established style of art, its complicated religion and philosophy, dates back to not less than B. C. 5000. This would be the time of the First Dynasty. Think what that means! A stretch of splendid civilization before the beginning of the Christian era about five times as long as the period that has elapsed since the time of King Alfred to this day, a period which has included almost or quite all that we look upon as worthy

of consideration in *our* history! And yet back of Dr. Petrie's First Dynastic age we now find ourselves face to face with a prehistoric Egyptian civilization or civilizations of absolutely unknown age, possibly of a hundred thousand years duration. The one that immediately preceded the Dynastic or Pharaonic is supposed to be of Libyan origin.

The possibility at least of a civilization of a hundred thousand years' duration should offer little difficulty even to the most critical, now that we have found a well-formed skull and skeleton near London differing very little from the modern type of Englishman, and estimated to be at least 170,000 years old. Long ago H. P. Blavatsky said in *The Secret Doctrine* and elsewhere that some form of Egyptian civilization had existed for an immensely longer period than the archaeologists imagine, and Katherine Tingley has reasserted this most emphatically, saying that Egyptian civilization will be proved to be even older than the (historic) Indian.

Archaeologists have always felt a great and peculiar difficulty in comprehending the sudden appearance of the high culture of the first Dynastic periods. It is impossible to believe that Egypt's greatness arose full-fledged, without long preparation, and yet where are the evidences of development? M. Jean Capart, the Belgian authority referred to above, has devoted great attention to this problem, and his conclusions are of interest to the student of Theosophy. He considers it exceedingly probable that gradual invasions or colonizations of a highly cultured race broke into the simpler Egyptian civilization from the South or South-east. These people, coming from the "Land of the Gods," Punt, which is commonly supposed to be Somaliland, he thinks came originally from some Asiatic country, bringing with them their arts and sciences and religion. As they blended with the Libyan inhabitants of Egypt, who possessed their own distinctive civilization, they established their already formed culture, and the combination produced what we call the Dynastic or classic Egyptian civilization. This would explain the origin of the classic Egyptian forms on reasonable grounds, and furthermore would make it clear why the Egyptians had so many things in common with the Hindûs in matters of religion, such as the respect paid to the Cow as a symbol of Divine Power.

H. P. Blavatsky, in *Isis Unveiled*, quotes the following from the ancient Hindû historian, Kullûka-Bhatta:

Under the reign of Viśvâ-mitra, first king of the Dynasty of Soma-Vanga, in consequence of a battle which lasted five days, Manu-Vina, heir of the ancient kings, being abandoned by the Brâhmans, emigrated with all his companions, passing through Ârya, and the countries of Barria, till he came to the shores of Masra. (Vol. I, p. 627)

She adds:

Ârya is Eran (Persia); Barria is Arabia, and Masra was the name of Cairo, which to this day is called *Masr*, Musr, and Misro. (*Ibid.*)

Mitsraïm was the Hebrew name for the land of Cham, Egypt.

Dr. E. A. W. Budge, the learned Keeper of the Egyptian and Assyrian antiquities in the British Museum, says he believes that a series of carvings on the walls of the Temple of Edfû,

represent the invaders in prehistoric times, who made their way into Egypt, from a country in the East, by way of the Red Sea. . . . In later times the indigenous priesthoods merged the legendary history of the deified king of the "Blacksmiths" in that of Horus, the god of heaven in the earliest times, and in that of Râ which belonged to a later period.

The mythical story of Horus conquering Nubia and Egypt, with which Dr. Budge thinks the true story of incursion was blended, contains the significant assertions that the warriors of Horus, the "Blacksmiths," were armed with weapons of metal, and chains, and were expert builders.

According to the Theosophical records the *Great Pyramid* was built long before the fifth millennium B. C. There are many mysteries connected with that most stupendous work of man which have not yet been suspected by the Egyptologists, not the least of which is the problem of its date and its builder; but, so far as they go, the stories of Horus' invasion and M. Capart's luminous suggestions as to the origin of the Dynastic Egyptian civilization, are not inconsistent with the account of Kullûka-Bhatta; and in the light of the new discoveries of one or more prehistoric civilizations in the Nile Valley, it looks as if the teachings of Theosophy were being vindicated in a way that was not dreamed of by archaeologists in the days when H. P. Blavatsky opened a small window into the mysterious past of glorious Egypt.

THE SCOPE OF ART: by R. W. Machell



A WRITER in a London weekly (*Black and White*) makes one or two points in reference to art that are worthy of notice. He says that it is nonsense to talk of art elevating the people, because it is itself the index of their condition. This is just one of those simple fallacies that contain a sufficient amount of the truth to make them misleading. Art is not an index of the condition of the people, but only of a very small part of the people; it would be more true to say that the popular appreciation of art is such an index; but it is not true to say or to imply that the condition of the people governs its range or scope. We are constantly met by the experience of art that is unappreciated by the people in whose midst it appears.

It is necessary to understand the complex nature of man and the vast range of human evolution to be able to see how one man may appear in a nation and display a degree of progress far in advance of his fellows, who also are all in varying stages of their long evolution. The progressed soul incarnates perhaps in a body just like those of the rest of the race, because it cannot get a better; and so it is not at once recognized as an older soul, and for want of right education the man himself may be unable to account for the difference between himself and his fellows of which he is conscious; and so, being unaware of his own inherent divinity and of his relation to his fellows, he may not recognize his responsibility to them as a natural leader, fitted by greater experience to show a light on the path of human progress, and required by Karma or by his kinship to his fellows, to use his experience, or his talents, or his genius, for their guidance rather than for his own glory.

Then passing to the subject of the recent sale of the famous Rembrandt to an American he very wisely points out that this is a private matter, and not in any way a national or an artistic point of interest. As said, the picture (not an English painting) was not in any sense a national possession, nor was it of any importance in the art-life of the nation that it should be added to the already large collection of the master's works now owned by the National Gallery. What the writer maintains is vital to a nation, is to encourage and to appreciate the art of its own day and of its own artists.

Now here we meet the deplorable parochialism that does duty for patriotism, and which is so utterly out of place in connexion with art;

for art is not national but universal, and, further, it is not modern or ancient, but again universal; so that an attempt to limit the sympathies of art-lovers to the products of their own age or of their own nation is bound to fail, and can only be tolerated as an antidote to an excessive worship of what is old or of what is foreign, these being matters of perhaps no consequence at all.

It is of course well that people should do the duty that lies nearest to hand first, and so if it be a duty to encourage, to endow, or to patronize art, that duty should begin at home. But this again is a very narrow way of looking at the matter. It is not at all essential that art should be national; on the contrary, art is universal and cannot be bound by any such limits. No barriers stand in the way of one who would admire a foreign painting; one may speak no language but one's own and yet find as much beauty, joy, and inspiration in foreign works of art as in those produced by men of one's own nationality. A visitor to a collection of works of art has to be told by a catalog, or he would not know, what country produced any particular work; so it is with music, and largely with architecture; indeed that which is of ART is universal: the national characteristics are limitations imposed by circumstances upon the free expression of the soul.

The soul of man is not eternally bound within the limits of one nation, but must, in the course of constant reincarnations upon earth, experience the limitations of many varying nationalities. It is bound to the great human family; and it may be, for a certain period, identified with a special group. Nations are evanescent, though family groups may survive, and though an artist may be intimately bound by many ties with the destinies of some one group or family or race, in its reincarnations and in its varying national appearances, yet the artistic part of his nature is just that higher part that rises beyond such limits and appeals to all humanity, and it is the higher part of human nature that responds to the appeal of art and disregards all other limitations, such as questions of time or place or nationality, rising to what is more broadly human or more divine in the nature of man. For "Brotherhood is a fact in nature," and the soul responds unconsciously to the call of the Soul in all nature and in all humanity in such degree as it is able to throw off for a time the temporary bonds of local conditions. So it is a matter rather of satisfaction to see works of art circulating around the world and awaking the deeper sympathies that tend to unite humanity.

MUSIC AND LIFE: by William A. Dunn



HERE is not a problem which perplexes human life that may not be loosened and solved by the aid of music. Based as it is upon the vibratory movements of Nature, and subject to rigid mathematical law and geometrical ratio, music represents an incorruptible and direct medium between the higher and lower natures of man. Its dynamical and spiritual power proceeds from the *blend* of its related vibrating numbers; which blend is that living force (*within* outward harmony) that electrifies the heart and mind and lifts the whole nature to the plane of soul. It is that living field of energy in which all numbers, all forces, all substances, are lost in the unity of least-common-multiple of all possible vibrations. It is the Veil of Isis.

No motion can take place without causing sound. This must be equally true of atomic and planetary movements, and all that lies between. All sounds that appear to the senses as different must obviously vibrate in some universal medium which permits movement and unifies their seeming diversity. It is the actual presence of such a medium in man which enables him to perceive that which music is the expression of. Notes and chords are merely alphabetical symbols. These are classified and combined to express ideas as truly as words are combined to convey the thought that lies beyond them.

It has been said that "The Universe is built by number." This is obvious truth when all natural forces and elements are conceived of as modes of vibration (as they actually are) blending and interblending in the universal etheric medium, according to the immutable law of harmonious ratios. Why should the etheric world be thought of as an abstraction or a far-off possibility? It is in reality a nearer thing in life than its comparatively trifling contents. All our thoughts and feelings move in it as their medium, and the process of self-conquest is nothing more than to live in this our universal home, and harmonize dissociated thoughts and feelings into musical symphonies.

This is not rhapsody, but sober common sense, as true for the field-laborer as for the philosopher. As we all live in and breathe the same physical atmosphere, so do we all think and feel in the same mental ether. This fact explains why "Brotherhood is a fact in nature." To accept this principle of Brotherhood as the point from which life is viewed is equivalent to mounting to the hill-top of life from which the surrounding scenery can be seen. Down in the valley a single wall can shut out the whole prospect.

A text-book on chemistry may be consulted with profit as illustrating this fact. A few general principles or laws classify millions of separate facts into harmonious knowledge. The science of chemistry is also the science of true music. Schopenhauer speaks of music

as immediate and direct an objectivation or copy of the *Will* of the world as the world itself is, as the ideas are of which the universe of things is the phenomenon. Music is not the copy of the ideas, but a representation of the cosmical Will co-ordinate with the ideas themselves.

The literal truth of this statement is known by all who have had contact with that which creates, and breathes life into, a musical masterpiece. The audible notes and phrases are merely classified symbols which express something beyond them, just as the parts of a dynamo are adjusted as medium for the expression of the universal electrical power.

Music, in itself, is the universal life of Nature as she is in vibration. Every movement, from that of planet down to minute atom, emits tone. It is absurd to imagine that our octave of audible receptivity limits the universal fact. It can only do so *for us*. The refining and extension of receptive range of hearing must undoubtedly reveal the music which ever surrounds our self-imposed deafness. All discoveries and advances in knowledge are simply this: the unfolding of organs of receptivity in which some universal fact may reflect itself. All knowledge and power exist eternally. Man is the only variant (because of his power of choice) and he cripples himself in imagining that the revelation of limited organs of receptivity are equivalent to the universal fact.

Let us picture a great music hall in which an orchestra is performing. No matter what sounds proceed from the many instruments, their united tones vibrate through every particle of air in the building simultaneously. Sound waves may be many, but, every atom of air is participant in all these at one and the same instant. The atom therefore is the synthetic point of universal unity.

Man is an atom in that grand temple of music — the solar system. Through him passes every movement or sound propagated by planet or sun — and all the lesser movements to which they give rise. We actually participate in the total vibration of solar life, but are blind to this because the brain consciousness is attached to a few external sound waves and sets up a conscious focus amid these. A musician will tell us how easily the mind may select a single orchestral instru-

ment and follow its melody to the exclusion of the adjacent parts. How truly this illustrates our separate personal lives! It is impossible to lose anything by detachment from the personal grooves to which so much importance is attached. We can only fall into That which gives the utmost blessing. That silence and solitariness which usually follow the storm of true effort, is the womb of fuller life. The old life has passed, the new not yet born, and we are apt to despond. But courage and patience will surely lead to living joy, for the new life dawns when the inner self is ready to receive it. Right thought, right feeling, and unending patience, will without doubt make all things clear, and from the heart will arise the total music of life, vibrating in tune with all that is.

THE ASTRAL BODY: by H. A. W. Coryn, M.D., M. R. C. S.



IT is safe to say that science will never accept the astral body — by that name: at any rate not until philosophy accepts the prototypal *Ideas* of Plato.

Yet the evidence, if not for them, then for something discharging the same function and therefore after all for them — is irresistible.

One thinks first of the growth of living animal tissues in glass jars, demonstrated at the Rockefeller Institute. Removed from the body to which they belong and placed in nutritive fluids which they can absorb, they attain a size that would constitute them fatal diseases if they were *in situ* at home. They would in fact be malignant growths of highly organized types.

Why *don't* they grow to that size? Because “the nervous system” restrains them within the limit of usefulness. How does “the nervous system” know that limit? Has it a picture in its “mind,” a plan according to which it works, according to which it variously restricts or encourages?

When some of the molluscs are cut in two each half grows the part it has lost, the head an after-part, the after-part a head. Two animals result, each exactly like the original. As the severed cells are called upon to perform and do perform new and unexpected work, what and where is the architectural plan by which they do it?

The cells of a leaf have finished their growth. Now comes their *work*, the fixing of carbon from the air, transpiration, and so on. But cut off, say, a begonia leaf and place it on damp soil properly protected. It proceeds at once upon a wholly new program, sending down roots, sending up stalk, fresh leaves, and finally flower. It is obviously working according to a plan. When a germ cell or seed does that the problem can be *concealed* by talking about its chemical constitution and so forth. We are told that the seed behaves as it does because it is constituted by nature to do so, molecularly arranged for just that function. But the cells of the leaf were *not* arranged for that but for quite other functions. How come they to be able to stop their proper line of work and follow this one, generating not only leaves like themselves but all other parts of the plant including seeds?

We are of course pressing the problem of heredity, the persistence of racial and family type. But heredity is only a word that expresses the observed facts without a gleam of explanation.

The consciousness of the mollusc, as an individual, and that of the leaf on a lower plane, can be only sensational. *They* do not intelligently arrange and design what they are doing. But to ascribe it to molecular mechanism only, is no better than to say God did it. Either is such a form of mere words as unwise parents throw at a too questioning child to stop, without satisfying, its mind. No idea corresponds. The gap in conception remains exactly what it was.

When a chimney is blown down, the builder notes the gap and builds another. His mind contains a picture of what ought to be there.

An architect does not deliver the whole plan of his building to each of the workmen. Each follows his ordinary work, being merely told where to begin and when to stop. When all of them have done their part the building is complete.

Why may we not suppose that the cutting-in-two of a mollusc constitutes some such appeal to some intelligence somewhere in nature as the missing chimney constitutes to the builder? The force flowing in the cells of the injured animal is thereupon directed to the work unexpectedly required. Science now speaks freely of *human* "subconsciousness," meaning sub-*mental* consciousness in man. And it knows that that sub-mental consciousness can, when properly called upon (and also habitually on its own account), do reparative work upon the body whose method is not comprehensible to the man him-

self. It is, within its limits, intelligent; it knows what it has to do and what it is wanted to do; and it commands the necessary forces — which are beyond the *man's* reach, owner of them as he may be or think he is.

This subconsciousness is embodied with the man, but is not the man and is not an ego. May it not be regarded as a part of nature-consciousness, focused in an organic body and with the intelligence necessary to do its work?

And it does not follow that the lower down the scale of mental intelligence is an organism, the lower down a parallel scale is *this* intelligence. What we call, when in our own bodies, the subconscious, may be just as fully present and just as intelligently at work, in the bodies of plants and animals.

If we say that the plan of repair and the plans of hereditary type are in the conscious intelligence of this diffused nature-mind, we are at any rate reasonably proceeding from the known and not glossing the unknown with mere words. The astral body of any plant or animal is its plan of structure in this nature-mind. It is subjective substance, just as is a picture in our own mind. And it contains the vital energy necessary for the guidance of the protoplasmic matter that will clothe it, an energy that guides but is not one of the physical forces. As an analogy from higher up the planes of being, conscience *guides* mental thoughts and desires but is not among their number nor of their nature. It is the *divine-astral* form or plan, of what the thinking man should be. On both planes the form and the guiding energy setting from it become the negative and positive aspects of one thing.

THE BIRTH OF DAY

by A. F. W. (Manchester, N. H.)

FROM the darkness, O Eternal One,
 From the pale light of diamond stars,
 From the quietude of dreamless night,
 Into the grayness and the formless mist,
 Comes the first whisper, the first murmur
 Of Life awakening.
 Merges then the dim outline and the shadow,
 Floating nothings, pregnant with the promise
 Of the coming birth of Morning.
 Gradually, slowly, silently,
 The shapes resolve themselves
 And grow less misty and more huge;
 The grayness becomes less gray;
 And, as it so becomes, the horizon
 Erstwhile faint and indistinct,
 Slowly as a line appears, not sharp,
 But blended with both earth and sky.
 A sleepy twitter from the birds, the first call
 Of mate to mate; the faint, soft rustle
 Of the leaves, the vapor rising from the earth—
 All betoken the oncoming.
 The ghostly outlines of the forms
 Are clearer now; and the vivid streamers
 Of the eastern sky change to the white light
 Of the advancing Morn.
 Now approach the fuller tones of nature:
 Insistent the notes of the tiny feathered ones,
 And from the nests and branches come
 The piping calls to morning quest.
 Now the silver white takes on the faint
 Tinging of the purple glow.
 The purple to a blue transforms itself;
 The gnomes of dawn are hard at work
 Transmuting the base metal into finer gold.
 As distant fire, urging on the horses of wild Fear
 Mounts higher and more high,
 So Apollo urges on his horses, and the golden gleam
 Of his chariot heralds itself
 To follow after.
 The horizon blazes with the power of Light—
 More red and fiery grows the hue;
 A point appears, a rim, an arc
 Of coppery luster; then
 Glowing with the radiance of the parent Life
 The Sun!— And Day is born.

H. P. BLAVATSKY AND THE THEOSOPHICAL SOCIETY

In 1887 William Q. Judge wrote of the Theosophical Society and H. P. Blavatsky as follows:



THE Society has had, like all sentient beings, its periods of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has a sensibility that is felt and shared by each one of us. For these reasons we think it is a wise thing for a person to join this body, and a wiser yet to work heart and soul for it.

And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every Theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after spiritual knowledge will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would today be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of Theosophists; and whether they will believe it or not, the Society had died long ago, were it not for her.

The following are extracts from an article also by William Q. Judge, written after H. P. Blavatsky's death:

THAT which men call death is but a change of location for the Ego — the immortal self — a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many

ages ago — the uplifting of humanity, the destruction of the shackles that enslave the human mind. . . .

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts — however small itself might be — would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom-Religion, so that when the next century shall have seen its seventy-fifth year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable Truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles.

THE PATH---SOME WORDS OF WILLIAM Q. JUDGE



IN 1886, William Q. Judge, the pupil and colleague and afterwards the successor of H. P. Blavatsky, founded and edited *The Path*, the first American Theosophical magazine. After his death, this magazine was continued by his successor, Katherine Tingley, and was by her finally merged into and combined with a weekly magazine, published under the title of the *Century Path*. This has again given place to THE THEOSOPHICAL PATH, thus distinctly calling attention to the teachings it promulgates and sets forth, while preserving the name "The Path" of the first American Theosophical Magazine.

THE THEOSOPHICAL PATH in its first issue pays honor to both these great-hearted Teachers, H. P. Blavatsky and William Q. Judge. All humanity owes them a debt of gratitude for pointing out once more the path of true progress and happiness. Through their self-sacrifice, even of their lives, "the pathway is once more seen to that realm where the Gods abide."

In the first issue of *The Path*, William Q. Judge wrote:

The solution of the problem, "What and Where is the Path to Happiness?" has been discovered by those of old time. They thought it was in the pursuit of Râja Yoga, which is the highest science and the highest religion—a union of both. . . .

The study of what is now called "practical occultism" has some interest for us, and will receive the attention it may merit, but it is not *the* object of this journal. . . .

True occultism is clearly set forth in the *Bhagavad Gîtâ*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

We appeal, therefore, to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog-trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such high-strung sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and it has been by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery, seem to grow no less. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing

the outside by hanging a murderer or providing asylums and prisons will never reduce the number of criminals nor the hordes of children born and growing up in hotbeds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered in Theosophical literature, and those who must begin the reform are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajâpati to his sons: "Be restrained, be liberal, be merciful"; it is the death to selfishness.

In an article "A Year on the Path," Mr. Judge wrote, at the close of the first year of the magazine:

The question is always naturally asked, "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew, and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvâna, and by Theosophists the path to Truth. Jesus has defined it as a narrow, difficult and straight path. By the ancient Brâhmans it has been called, "the small old path leading far away on which those sages walk who reach salvation"; and Buddha taught it was a noble four-fold path by which alone the miseries of existence can be truly surmounted. . . .

The immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facets of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than another. The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the nearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will come the moment when they must choose which of two kinds of fruit they will take. In the meantime it is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

. . . A new age is not far away. The huge unwieldy flower of the 19th century civilization has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which may be followed with profit, yet with discrimination. *For we implicitly believe that in this curve of the cycle, the final authority is the man himself.*

In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself — as a whole — open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society, "There is no Religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

SAVING FOREST WASTE: Note by a Student

IN the Yearbook of the Department of Agriculture just issued, it is pointed out that conservation of the timber supply involves the co-operation of the public, the lumbermen, and the wood-consuming industries, as well as of the National Government. Forest conservation is not possible at the low prices of former days, and in general prices must advance before much can be done. Then the public must be prepared to accept new woods; the farmer must give up using cedar, white-oak, and chestnut posts; railroads must cease using white-oak ties; builders must accept other lengths and widths. Meantime the Government co-operating with Wisconsin University, has established a thoroughly equipped wood-testing laboratory at Madison, where many problems are being investigated, from the standpoints of forest conservation and commercial requirements.

In the valuable magazine *American Conservation*, for May 1911, it is stated that Argentina has a hundred million acres of wooded land, mostly quebracho and yerba tree, both in increasing demand. In Brazil there is about a thousand million acres of wooded land. There ruthless destruction cannot go on, as most concessions now require proper conservation of the rubber and other trees. Bolivia has quebracho, rubber, coca, cinchona, and other trees useful in the arts. The timber tracts of Colombia are practically unexploited. The slopes of Ecuador are richly wooded. The forests of Peru occupy about three hundred million acres, and its government has taken steps to ensure conservation, and contemplates experiment stations.

“AROMA OF ATHENS” STRIKES NEW NOTE IN THE DRAMA. Katherine Tingley to Open Greek Theater to the Public: Unrivalled Natural Scenery: Marvelous Acoustics. Notes by a Dramatic Critic



NEW-OLD note in drama has been struck here on the Pacific Coast, which, we feel quite safe in prophesying, will be recorded in many histories. The English-speaking world has been fretting after some new inspiration. We are tired of imitating the Elizabethans; for the time being, that spring would seem to have run dry. What belongs to our own day peculiarly tends to be mere boisterous horse-play or flippant shallowness; vulgar both, and not in any way to be called art. What we have that is good, the work of a few writers, is not so startling in quantity or quality, nor so profoundly original, as to cause us to hope for a new great art period in our own or our children's day. And yet there has been the demand. The public has turned to strange well-springs and found the waters bitter, cloying, soon to run dry; the critics have filled their press columns, both here and in England, with clamorings, prognostications, hasty or timorous judgments, a sense of a great need and expectations. Decidedly the time is ripe for a new birth in the drama.

MEETS NEEDS OF THE TIME

Now the question arises, what needs must this new birth and order meet? Great art meets the needs of its time, sternly turning away from its mere wants; for that reason it is often rejected for awhile by a public clamorous after lower levels of things. Such a clamor we find in our own day after sensationalism—give us action, more action, say the managers; but is this a real need? The world is agog with action as it is; such a riot of action as one might imagine the Gadarene swine indulged in on their seaward last tumultuous journey. The motif is threadbare; we have torn it to tatters and it is time to turn to new modes. Personalism, too, is rampant and bears fruit in an ugly and jangled civilization. What is needed, then, is an art that shall be calm, dignified, beautiful, impersonal; a pointer to and promise of better ways of living.

One turns back to the great art of the Greeks with a sense of relief after all our modern, breathless, tom-tom beating. There we find beauty, calm movement, dignity, national, and not merely personal motifs; above all, an insistence on the higher and eternal verities. We need the Aroma of Athens on our modern stage; because it is precisely that that we need in our modern life.

PLAY DELIGHTED AUDIENCE

A few weeks ago Katherine Tingley presented a new play, *The Aroma of Athens*, at her Isis theater in San Diego, which struck all who saw it with profound surprise and delight. There was first the ideal poetic beauty of the setting, a thing unrealizable unless seen. The foremost of the London managers—men like Tree—have made a specialty of beautiful setting, astonishing the theatrical world with the splendor of their work in this line—and with its good taste. They have had enormous resources to draw upon, and have spared no expense

in time, money, or thought. It may safely be said that none of them has produced anything more beautiful than this *Aroma of Athens*; it may safely be said that none of them has produced anything so beautiful. One rubbed one's eyes in astonishment, wondering how such things could be, and concluded that Madame Tingley at Point Loma had greater resources to draw upon than are to be found in London, Paris, Berlin, or New York. It is a wonderful thing, prophetic of the time when the culture-metropolis of the world will be right here among us on the Pacific Coast. Madame Tingley long ago said that San Diego would be the Athens of America, and today this is far nearer than we dream. If one would learn what those greater resources of hers are, one must examine her teachings, one must look into that marvelous scheme of education of hers, the Râja Yoga system, which enabled, for example, those little children on the stage to be as graceful, as un-self-conscious as any figures on a Grecian vase. Have you seen children, young children, on the stage, do well, wonderfully well; and then, when the applause rolled in, do better still, remaining sublimely unconscious of the applause? We applauded these children and looked to see, as a matter of course, the aroma of Athens vanish in a series of smirks. But no; clapped we never so loudly, it made no difference to them. They played their Greek games; they were merry and classical; they were Grecian, unstilted, poetic, faery. One's mind went back to Keats' ode:

"What little town by river or sea-shore,
Or mountain-built with peaceful citadel,
Is emptied of its folk, this pious morn?"

And the answer was: Athens, Periclean Athens in all her superb flawless beauty and splendor; yes, those were real Athenians; of whom we have read in Keats and Swinburne; that we have seen sculptured in the Elgin marbles. Here they were, in the flesh and blood; here was the heyday of historic beauty, shedding its supreme aroma on us; with these tones Plato and Aeschylus would have spoken; in this manner Phidias and Pericles would have moved. It was a revelation, a marvelous artistic realization—indeed, it is a shame to use such cant hackneyed phrases for a thing so beautiful, so august—and yet so completely natural and unstrained.

GREATER THINGS PROMISED

So much for its performance in a modern theater, but greater things are promised. If all this is true of a play which was first thought of ten days before it was presented—and that is the fact—what is not to be hoped from the new presentation of it on April 17, a presentation of which, we are told, the former ones were but little more than sketches, and which is to be given in a real Greek open-air theater?

The Greek theater at Point Loma, the first in America, was built by Madame Tingley in 1901. It has the true Greek setting, looking out over the sea. A wild cañon runs down from it seaward, full of miniature hills and precipices, among which, now visible and now unseen, winds the path by which the players enter or leave the stage. There will be torchlight processions under the moon new-

risen, moving along that path and over the broad stageplace; Greek chanting will be heard; real Greek music, and music with that ineffable something in it lacking in all, or nearly all, modern music, which suggests the hidden life of nature, the weird majesty of Delphi, of Nemesis, of the pipes of universal Pan; the very aroma of Sophoclean drama, plus an echo of that older and even more entrancing Greece,

“ Of deities or mortals, or of both,
In Tempe or the dales of Arcady,”

When —

“ Liquid Peneus was flowing
And all dark Tempe lay
In Pelion’s shadow, outgrowing
The light of the dying day,
Speeded by Pan’s sweet pipings.”

KINGDOM OF PAN UNCONFINED

One has long suspected that, with luck, one might well come upon a faun in the wild places of that cañon, at least in April, when the rains are newly over and the hillside a riot of bloom and delight. For indeed the kingdom of Pan is not confined; he has provinces here in California, and you may come upon the dales of Arcady in any of the four quarters of the world.

Were Pan or some legate of his to be piping far down the cañon, you would not fail to catch every note of it from every part of the auditorium in the theater; what is whispered on the stage is clearly heard on the topmost tier of seats. The place is a Wonder of the West if only for its marvelous acoustic properties. It has never been opened to the public before for a performance. And it should be remembered that Madame Tingley leaves nothing to chance; she stands out grandly independent in her art; leaves no detail to be excused by the generosity of the audience; permits nothing whatever of which you could say: “This is excellent — for amateurs; this is splendid — considering what a short time it has taken to get up.” It may be quite safely affirmed that this presentation on April 17 will have a prominent place in all future histories of the drama.— San Diego *Union*, Friday morning, April 7, 1911.

SOME NOTES ON "THE AROMA OF ATHENS"

As given in the Greek Theater, Point Loma, on Saturday Morning, April 22, 1911; With the Prolog to the Play:
by Kenneth Morris



HERE never was a play so difficult to appraise or criticize justly and intelligently as this one. One had read many press notices from expert dramatic critics, all of them enthusiastic; but when one came to see the performance, it struck one that the best of them were inadequate, wholly beside the point. And yet one sees the excuse for saying just as much as language can be stretched to express. If one did not put on the enthusiasm without stint or measure, one would convey a suggestion that the presentation was unworthy of enthusiasm; the truth being that enthusiasm is somehow unworthy of the presentation.

Since seeing it, one has been searching mind and memory for some means of accounting for its extraordinary effect. We have seen it put down to the beauty of the spectacle, harmony of colors, perfect natural setting, and so forth. It is true that one failed to find any jarring note in the acting; that the cañon, running down to the Pacific, seen through the pillars of the Greek temple there, is a piece of landscape thrilling in its beauty, for the like of which you must go to lands where nature is at her most beautiful, and where there are the relics of mighty builders of old, that give a focal point to the natural beauty, and an inspiration to all artists. It is true also that there was a perfect art in the color scheme of the dresses — an absolute justness, balance and harmony of colors in themselves exquisite; that one could imagine no improvement in the grouping; that the enunciation, movements, and gesticulations, were in all cases just, clear, simple, natural, and graceful. But I am convinced that one might see and hear all that, and come away conscious that there was more to be said. None of these things, either considered separately or *en masse*, are enough to account for the enthralling effect of the play.

Generally speaking, again, it is true that "the play's the thing." In this case I think it is not true. There is, in the ordinary sense, hardly any action or *dramatic* thrill. We underline dramatic, because thrill of some deeper and hitherto unexperienced kind there was; action too, there was — the action of a people on the World's stage; in that sense it was all one deep thrill, and the action of real life. But

the dialog was mainly philosophic discussion, deep thought, art criticism from the Greek standpoint — just, sound, basic, noble; but not fiery or dramatic, as we commonly understand the terms; and there was none of that brilliant play of wit which in some modern plays compensates for the lack of a plot.

Here indeed, you may say that plot there was none. The Athenians are holding their Flower Festival, to which the Satrap Pharnabazus is welcomed as a guest. He is desirous to learn the secret of Athenian brilliance, and one by one his hosts give utterance, in response, to the principles of Athenian art, philosophy, etc. While they are speaking, the herald of Sparta is announced; here there is, indeed, a central incident of most stirring dramatic effect in the declaration of the Peloponnesian War. Socrates prophesies the downfall of Greece, and the rise of a new Athens in the west of the world in after-ages; after which follows an effect which, for mystic beauty and thrill does certainly stand out, so that you do know exactly why you are moved by it — a procession of scarlet-draped women with torches, that comes winding up the cañon, through the temple, and across the arena through clouds and volumes of colored mist, a wonderful bit of Katherine Tingley’s art work, an incident impressive to the last degree, which were it done just so on any stage in the world, and by any actors, would create a sensation. But indeed, it is safe to say that such an effect has never been produced before, on any stage in the world.

But be it noted that the enthralment of *The Aroma of Athens* began long before this; and that even this was rather a visual glory than a dramatic *coup* according to the received canons.

Of spectacular value, too, was the archaic dancing of the children; and let it be said that there was something about these children which is never to be seen on the stages of the world, nor with any other children than those of the Râja Yoga College at Point Loma. And yet, when one has said that they were perfectly classic, and at the same time perfectly merry and natural — one realizes that one has still barely begun to account for what happened.

One little woman who professed to have some knowledge of art, yet was quite unfamiliar with the period which the play presented, almost tearfully deplored the fact that the actors did not seem to pay any attention to the audience during the production. The fact that they did *not* do so was one of the charms of the whole presentation.

They were not playing a part but giving a most realistic presentation of life, and were, as they should have been, as if there were no audience. To those who saw the motif of the play, it would have been a blur if the players had shown any consciousness of the audience, or had in any way "played to the gallery" or for personal attention.

Item by item, one might mention everything that was seen or heard, and one would remain certain that however perfect and beautiful each might be in itself, and even however perfect might be the harmony of them as an ensemble, they yet were not enough to explain the total value: and that even if you were able to explain the total value artistically, from the standpoint of art as we understand the term, there would yet be a kind of value, an invoking of one's inner nature without words, which for lack of a better term one must call a *spiritual* value — not only moral, or mental — which would remain unexplained. In short, that there was here shown an element, a kind of value, which is wholly unfamiliar to the critics of the present day.

When we speak of the drama as an educational element, we conceive of its possible effects along artistic lines, or as setting forth moral principles, or high intellectual ideas. This play did all that, it is true; but it did all that, plus x ; and what that x represents is not known in our present civilization — or at least, so one suspects. It produced a silence of the senses and of all personal voices within, an uplift and a reverent feeling: yes, a sense that one had been given a revelation of what the great mystics of the world have meant by the word *spiritual*. Deeper places in one's being were touched, than any that respond to the work of the greatest actors of the present or of recent times.

So that any enthusiasm, any praise, seems something like an insult. To speak of the Genius of the one that produced the play — Katherine Tingley — that too seems a kind of insult. We have not attached to the term genius, a breadth of meaning great enough to include the qualities necessary for the production of a result so unlike anything that has gone before.

We have seen it compared with the work of the premier actors of the age, and that to the advantage of the Point Loma production. The remark is not good criticism. The difference is not one of degree, but one of kind. No actor manager, probably, would have handled this play; none could produce, with any play of the greatest dramatists, results that so baffle description, so affect one's conceptions in those

parts of one's being that lie behind and deeper than formal mentality or imagination, or artistic appreciation. Perhaps Katherine Tingley could explain how it is done. I think no one else could.

It is delightful to hear that Mrs. Tingley is making plans for larger facilities for seating the people, as even with its present great size, the Greek Theater at Point Loma cannot meet the demands. It is whispered also that she has several more Greek and other plays in preparation, which in course of time will be presented in the Greek Theater, and possibly at her Isis Theater in San Diego as well.

THE PROLOG

You are in Athens now, and you shall see
 The splendor of that age of long renown
 When Perikles was prince in Pallas' town
 Amidst a people mighty-souled and free
 Whose eminence and bright supremacy
 Made Zeus grow jealous, and wan Clotho frown,
 So that the nations rose to bring her down,
 To bring high Athens down, till she should be
 A name, a memory only; yet a name
 That burns — a beacon on the heights of time,
 Lighting the ages' darkness, making sublime
 The fame of Hellas with its smokeless flame.
 And you shall see and hear now, all those men
 That shone round Perikles: Thucydides,
 Ariston, Crito, Phidias, Sokrates,
 And many high-souled women, famous then,
 Teachers and seers and sages whose far ken
 Pierced deep the hidden realms of being.

These

Are gathered midst the Academian bowers
 To keep their Anthesterian Feast of Flowers
 Held every year in Athens. To their feast
 Comes one sent by that Great King in the East
 Whose sire was countered in the perilous hours
 Of Salamis and Marathon. But now
 To seal a pact with Athens, with high vow
 Linking the Athenian and the Persian powers
 Against the martial Spartan — Xerxes' son,
 Enthroned Artaxerxes, sendeth one
 Whom you shall see here in great pomp attend,
 An honored guest, well-welcomed — Athens' friend,
 The Persian Pharnabazus. In his hands
 Is given the sway of those Bithynian meads

“THE AROMA OF ATHENS”

Where roam innumerable herds of steeds
 Much sought by war-kings in a thousand lands.
 Mighty with Median strength he comes — with gold
 Of Ind and Araby, and those nations old
 Which the strong Persian tamed, bedecked; and gems
 That erst adorned great princes' diadems
 Of fallen dynasties — pearls of Oman, dyes
 Wrought in Turanian vats to out-do the blooms
 Of Yemen spicy-breezed, and webs from looms
 The deft Cashmirian or Cathayan plies —
 A strong and courteous lord.

Right well he knows

By what stern virtues Persia broke her foes,
 Bringing the jeweled throne of Croesus down,
 And Phrygia's wealth, and Egypt's twofold crown;
 What Magian training molds the Persian youth
 To scorn of luxury, worship of truth,
 Honor and gratitude; but in Athene's town
 Findeth a bloom of soul and wit, in sooth,
 He knows no secret for; and must inquire
 By what strange kindling of what inward fire
 Athenian, by what quest of deathless dream,
 Athens is made so wondrously to gleam
 Above the rest of the world.

Him answering there,

The Athenian citizens, the violet-crowned,
 Speak one by one deep wisdom, and propound
 Those balanced views that made their land so fair.
 But even while they speak, lo, in the air
 Gathers a cloud, a menace — trumpets sound —
 The Spartan herald comes.

Stern words are these

He utters; sternly answereth Perikles —
 There shall be war: Athens stoops not to a peace
 Ignoble, though the untamed Lakonian bands
 Be loosed against her, and a hundred lands
 Enleague with Lakedaimon; yea, though all Greece
 Compass her splendor round with threatened doom —
 War shall it be.

Therewith a gathering gloom

Enfolds their vision, and their chief of seers
 Makes known the menace of the darkening years —
 Greece shall fall; ruined fanes shall mark her tomb,
 The tomb of all her glory waned from the land;
 Her broken, marble-pillared fanes shall stand,
 And move the unborn to marvelings and to tears

For so much beauty waned in such decay.
 Yet see, his vision brightens! Wane away
 You barren ages! Speed, you desolate years!
 Give place, sad night-time, to the dawn of day!
 Hellas shall fall indeed; Athens shall wane,
 Yet shall be born again! Greece born again,
 Athens reborn in unknown lands, shall rise!
 High on a hill beside the western seas,
 That hath more wealth than Hybla for the bees,
 That hath more blueness than the Aegean skies,
 Athens shall rise again, most fair, most wise,
 To shine upon the world!

— Thus Sokrates

Foretelling our own glorious Lomaland;
 And what shall go forth from this western strand
 In these last days, to herald peace, and blend
 Nation with nation, hostile land with land,
 Firm friends forever.

So the play hath end.

HAWTHORNE'S PSYCHOLOGY: contributed by C. T.

HAWTHORNE'S *Blithedale Romance* is a study of the psychology underlying the human relations that arise from the subtle inner feelings within the deepest and most diaphanous regions of the human heart.

With an incomparable delicacy and precision of touch, revealing the hidden framework of the underlying design, he clothes with apt speech these specter glimpses into the realm of human motive.

Pity 'tis that his glimpses into these depths should be clouded by the temperamental gloom of his own nature — always seeking justification of its own pessimism, always weaving despondent tragedies that the light of Theosophy would have transformed into inner victories in the midst of outward defeat. Yet he seems only to have penetrated to certain depths of gloom and doubt, and then to hesitate to take that one step deeper where forever dwells the light that dispels all shadows.

Like a modern Virgil he leads us to the brink of the deepest chasms, and then abandons us to our own intuitions. Possibly he saw farther into the depths than he could record in human speech — and so wrote on from romance to romance in search of the expression that forever eluded his pen.

LIFE AND TEACHINGS OF PYTHAGORAS:

by **F. S. Darrow**, Ph. D., A. M.

I. LIFE

Pythagoras, the pure philosopher deeply versed in the profounder phenomena of nature, the noble inheritor of the ancient lore, whose great aim was to free the soul from the fetters of sense and force it to realize its powers, must live eternally in human memory.—*H. P. Blavatsky*



THIS world-famous Greek teacher of “the Heart Doctrine” was born about 580 B. C. on the island of Samos and died about 500 B. C. Before his birth it was prophesied to his father that a son was about to be born to him who would be a great benefactor of mankind. Some even went so far as to declare that Pythagoras was a human incarnation of Hyperborean Apollo.

It is related that when a mere youth he left his native city to begin a series of travels to the wise men of all countries, from the Hindûs and Arabs in the East, to the Druids of Gaul in the West. We are told that he spent twelve years in Babylon, conversing freely with the Magi, by whom he was instructed in all their Mysteries and taught the most perfect form of worship. He spent twenty-two years in Egypt as an intimate of the most learned hierophants, under whose tutelage he mastered the three styles of Egyptian writing, the common, the hieroglyphic, and the sacerdotal. He brought with him a personal letter of introduction to Amasis, the reigning Pharaoh, who forthwith wrote to the hierophants and requested them to initiate Pythagoras into their mysteries. Pythagoras first went to the priests of Heliopolis, but they, true to the inveterate Egyptian suspicion of foreigners, although hesitating to disobey Amasis openly, tacitly refused to initiate Pythagoras and advised him to go to the sacred school at Memphis, ostensibly because it was of greater antiquity than that of Heliopolis. At Memphis also he met with the same finesse, and was next sent to the school at Thebes, where finally under the most severe tests—tests which nearly cost him his life—he was fully initiated into the Egyptian Mysteries and thereafter had free access to the treasures of the hierophants.

After leaving Egypt Pythagoras returned to Greece by way of Crete, where he descended the Idaean cave in company with Epimenides, the great Cretan prophet and seer, who in return for the removal of the plague at Athens in 596 B. C. accepted from the grateful

people only a branch of the sacred olive of Athena, and refused the large sums of money which were offered, because he declared that spiritual gifts can not be bought and sold. From Epimenides and Themistoklea, the Delphic Pythia, Pythagoras received further instruction. In the course of his travels he became an initiate not only in the mysteries of India, Babylonia, Egypt, Greece, and Gaul, but also in those of Tyre and Syria.

Pythagoras studied the various branches of knowledge, especially mathematics, astronomy, music, gymnastics, and medicine, and contributed very greatly to the development of these sciences among the Greeks, for he was a man both of singular capabilities and of great acquirements. His personal appearance was noteworthy. He was very handsome and dignified; regularly dressed in white, and wore a long, flowing beard. He never gave way to grief, joy, or anger, but was accustomed to sing hymns of Homer, Hesiod, and Thales, to preserve the serenity of his mind, and he was very eminent for his power of attracting friends. The religious element was predominant in his character, and his entire life was ruled by humanitarian and philanthropic motives. He was opposed to animal sacrifice, and on one occasion purchased a large draught of fish, which had just been caught in a net, and set them free as an object-lesson in kindness.

Pythagoras was a practical occultist, and is said to have understood the "language" of animals so as to be able to converse with them and tame even the most ferocious. It is said of him that upon one occasion he was seen and heard publicly speaking at far distant places both in Italy and in Sicily, on the same day, a physical impossibility. It is also stated that he healed the sick, had the power of driving away evil spirits, foresaw the future, recognized character at a glance, and had direct communication with the gods.

Finally at the age of nearly fifty, Pythagoras went to southern Italy or Magna Graecia, after an unsuccessful attempt to establish a society in his native city, and in 529 B. C. founded the Pythagorean Brotherhood and the School of the Mysteries at Crotona. He gained extensive influence immediately and attracted great numbers of all classes, including many of the nobles and the wealthy, so that the society grew with wonderful strides and soon similar schools were established at many other cities of Magna Graecia: at Sybaris, Metapontum, Tarentum, and elsewhere. Each of these consisted of three hundred members accepted under inviolable pledges of secrecy and

bound to Pythagoras and to each other by the most sacred of obligations.

The statement as to the death of Pythagoras, which occurred when he was about eighty, vary. One account says that he was banished from Crotona and fled to Metapontum where he died after a self-imposed fast of forty days. Another says that he was murdered by his enemies when the temple of the school at Crotona was burned to the ground, either by the nefarious Kylon who because of his unworthiness had been refused admittance to the Brotherhood and his wicked associate Ninon, or by the frenzied townspeople. At the same time similar persecutions in the other cities where the branch schools had been established resulted in the (supposed) murder of all but a few of the younger and stronger members, who succeeded in escaping to Egypt. Thereafter individual Pythagoreans, unorganized in Schools, which were everywhere successfully suppressed, continued to keep the light burning for centuries. The doubtful point is, whether the temple and the various assembly halls of the Pythagoreans were burned at the end of the Leader's life, or about a hundred years after his banishment and death by starvation. Telauges, his "son," is said to have succeeded his father as the Head of the shattered society, but little is known of him. It is significant that the Pythagorean Brotherhood and School of the Mysteries at Crotona flourished during the last twenty-five years of the sixth century B.C., the accepted date of its overthrow being about 500 B. C.

II. THE SCHOOL

It was a Pythagorean maxim that "everything ought not to be told to everybody." Therefore membership in the society was secret, silent, and guarded by the most solemn forms of obligatory pledges and initiations. Members were classified as Akousmatikoi or Listeners, Probationary Members, who did not live at the School, and Matematikoi or Students, Accepted Members, who lived with their families at the central School of the Mysteries or at one of its branches. Probably the Matematikoi were further divided into two classes: the Pythagoristae or exoteric members, and the Pythagoreans or esoteric members.

Practically any candidate of an upright and honest life was admitted at request as a Listener, but only the fit and the worthy were accepted as Students. Listeners, wishing to become Students, were forced to pass through a period of probation lasting from two to five

years, during which their powers of maintaining silence were especially tested as well as their general temper, disposition, and mental capacity. A good working knowledge of arithmetic, geometry, astronomy, and music, (the four branches of Pythagorean mathematics), was required preliminary to admission to the School. Only the most approved members were admitted to the Esoteric Section. Women were admitted (an innovation from the Greek standpoint). Among these Theano was the most distinguished. She had general supervision of the women.

The members were devotedly attached to their Leader and to one another. They were enabled to recognize other members even when unacquainted by means of their secret symbols, and it is recorded: "If Pythagoras ever heard that any one used symbols similar to his, he at once made him a companion and a friend." Unquestioning loyalty was given to the counsels of Pythagoras by his disciples, for whom the *ipse dixit* of the master settled all controversy, and the rank and admission of candidates depended solely upon the intuitive discernment of Pythagoras, who made all appointments.

The Students wore a special dress and had vows. They were trained to endure fatigue, sleep little, dress very simply, never to return reproaches for reproaches, and to bear contradiction and ridicule with serenity. The School of the Mysteries was a school of life, not a monastery. Pythagoras did not aim to have his disciples withdraw from active life, but taught them how to maintain a calm bearing and an elevated character under all circumstances. The intention was to train them to exhibit in their personal and social capacities a reflection of the order and harmony of the universe. The membership was international.

As it was a Pythagorean maxim that "friends should possess all things in common," new members upon entering the School handed over their personal possessions to the proper official who turned them into the common treasury. A student was at liberty to depart from the School at pleasure and at his departure he was given double his original contribution, but over his former seat was erected a tomb, funeral rites were performed, and he was ever afterwards referred to by the loyal members as deceased.

Purity of life was required and temperance of all kinds was strictly enjoined. All members ate at a common refectory in groups of ten, as at the Spartan *syssitia*. The diet was subject to a most careful

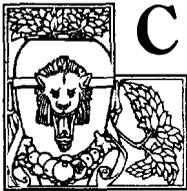
regulation and consisted largely of bread, honey, and water. Animal foods and wine were forbidden. It is stated also that beans were tabooed because of their indigestibility and tendency to produce agitated dreams.

Much importance was attached to music, and to the physical exercise of the disciples. Each day began with a meditation upon how it could be best spent and ended with a careful retrospect. The students arose before the sun, and after breakfast studied for several hours, with an interval of leisure, which was usually spent in solitary walks and silent contemplation. The hour before dinner was devoted to athletic exercises. In the course of the day there were mutual exhortations not to sunder the God in each and all but to preserve the union with the Deity and with one another. The students were accustomed to visit Pythagoras at night, and went to sleep with music.

In a subsequent article some of the main tenets of the Pythagorean Brotherhood will be outlined.

THE AMERICAN WOMAN IN POETRY:

by Grace Knoche



CURRENT literature, from the freshly printed book to the literary columns of the daily press, affords certain unique opportunities for reviewing woman's work in the light of past achievement and future promise. Take, for instance, the single factor of woman in poetry — where past centuries number their woman poets by the twos and threes, as the last generation has done by little more than the threes and fours, the present finds them springing up thicker than clover in a fallow field and in many cases with a sweetness and fragrance in their songs as of clover blossoms themselves.

To the thinking mind this has a certain significance as relating to the inner unseen tides of that spiritual awakening now so seeming near for all mankind. For what holds poesy at its heart holds music there, and harmony and rhythm and something of that divine potency that lies in number; and with Theosophy at our doors we do not need Plato to tell us that

rhythm and harmony find their way into the secret places of the soul, on which they mightily fasten, bearing grace in their movements and making the soul graceful in him who is rightly educated.

The following are a handful of poems by women — most of them, significantly enough, by wholly or comparatively unknown writers — from among the last month's journals and papers, by no means a representative list, but just a few that found their way in the natural course to the study desk. Some compel attention because of the wholesomeness of sentiment and a certain honest openness in their delivery, others because of their musical lilt and flow, still others because of both. There are a few that may live, some that of a certainty will not and that yet have a value now. But that may be said of a hastily gathered handful of anything in its era.

They are typical of a surprisingly large class, while none of those whose poems are herewith quoted, with the exception of Edith M. Thomas, have so far written very much.

The first, by Angela Morgan in the *Cosmopolitan*, is a real Theosophical challenge, a veritable battle-cry, with something of the trenchant force and fire that flashes and thunders from out the lines of the old *Beowulf*:

Reined by an unseen tyrant's hand,
Spurred by an unseen tyrant's will,
Aquiver at the fierce command
That goads you up the danger hill,
You cry: "O Fate, O Life, be kind!
Grant but an hour of respite — give
One moment to my suffering mind;
I cannot keep the pace and live."
But Fate drives on and will not heed
The lips that beg, the feet that bleed.
Drives, while you faint upon the road,
Drives, with a menace for a goad;
With fiery reins of circumstance
Urging his terrible advance
The while you cry in your despair,
"The pain is more than I can bear."

Fear not the goad, fear not the pace,
Plead not to fall from out the race —
It is your own Self driving you,
Your Self that you have never known,
Seeing your little self alone,
Your Self, high-seated charioteer,
Master of cowardice and fear,

Your Self that sees the shining length
 Of all the fearful road ahead;
 Knows that the terrors that you dread
 Are pigmies to your splendid strength;
 Strength you have never even guessed,
 Strength that has never needed rest.
 Your Self that holds the mastering rein,
 Seeing beyond the sweat and pain
 And anguish of your driven soul
 The patient beauty of the goal.

Fighting upon the terror field
 Where man and Fate come breast to breast,
 Pressed by a thousand foes to yield,
 Tortured and wounded without rest,
 You cried, " Be merciful, O Life!
 The strongest spirit soon must break
 Before this all-unequal strife,
 This endless fight for failure's sake."
 But Fate, unheeding, lifted high
 His sword and thrust you through to die.
 And then there came one strong and **great**,
 Who towered high o'er Chance and Fate,
 Who bound your wound and eased your pain
 And bade you rise and fight again.
 And from some source you did not guess
 Gushed a great tide of happiness —
 A courage mightier than the sun —
 You rose and fought, and fighting, won.

It was your own Self saving you,
 Your Self no man has ever known,
 Looking on flesh and blood alone;
 The Self that lives as close to God
 As roots that feed beneath the sod.
 That one who stands behind the screen,
 Looks through the window of your eyes —
 A being out of Paradise.
 The Self no human eye hath seen,
 The living one who never tires,
 Fed by the deep eternal fires.
 Your flaming star, with two-edged sword,
 Made in the likeness of the Lord.
 Angel and guardian at the gate,
 Master of Death and King of Fate.

Perhaps more musical and exquisite in its technic is the following (by Edith M. Thomas in the *Century*), yet one looks in vain for the note of positive assurance that sings and rings out of the poem just quoted. Now one expects in poetry something more than rhymed philosophy, of course, and sheer beauty of rhythm has more than once endowed paucity of thought with an almost immortality. But the content is important, none the less. In the preceding poem one feels a mighty conviction forcing its way through every limitation to the goal of expression. The work of the older and better known poetess is more clearly poetic — to those who know the path and know the way its Sphinx-like questionings evoke their own answer in the deeps of consciousness. To the many, however, the first poem must reveal more.

THE UNKNOWING

I know not where I am:
 Beneath my feet a whirling sphere,
 And overhead (and yet below)
 A crystal rampart cutting sheer —
 The traveling sun its oriflam.
 What do I know?

I know not what I do:
 I wrought at that, I wrought at this,
 The shuttle still perforce I throw;
 But if aright or if amiss
 The web reveals not, held to view.
 What do I know?

I know not what I think:
 My thoughts? — As in a shaft of light
 The dust-motes wander to and fro,
 And shimmer in their flight;
 Then, either way, in darkness sink.
 What do I know?

I know not who am I:
 If now I enter on the Scheme,
 Or revenant from long ago;
 If but some World-Soul's moment-dream,
 Or, timeless, in Itself I lie.
 What do I know?

Here is a sweet touch from the *Kansas City Star*. The very name of the writer of it is so in keeping with tender dutifulness and so suggestive of clean-swept hearths and ministries to tiny, clinging

hands, that one wonders if it be not a pseudonym. A miniature "psalm of daily duty" is it:

At morn I yearned a song to sing
That would inspire and teach
In words so true all men would hear
In them their own soul's speech.

But Duty stopped my pen and showed
The day's dull round of care —
The service to another's need —
A burden I should share.

At night the Day sung to the past
Her record clear and strong,
And richer, sweeter than I dreamed
I heard complete my song.

— *Emily Householder*

And from the same paper another ringing note on the sacredness of the day's duty — but this is no psalm, rather a trumpet call, gorgeous, full, and technically so splendid that it suggests the ancients:

TODAY

Voice, with what emulous fire thou singest free hearts of old fashion,
English scorners of Spain sweeping the blue sea-way,
Sing me the daring of life for life, the magnanimous passion
Of man for man in the mean populous streets of Today.

Hand, with what color and power thou couldst show, in the ring hot-sanded,
Brown Bestiarus holding the lean, tawn tiger at bay,
Paint me the wrestle of Toil with the wild-beast Want, bare-handed;
Shadow me forth a soul steadily facing Today.— *Helen Gray Cone*

Will you have music? Then read these, so different in content, so unlike in the touch, for one is threaded through with compassion and tenderness while the other is just a little note of joy in life, which might rise out of self as well as unself in certain not yet conscious natures.

CANDLEMAS

O hearken, all ye little weeds
That lie beneath the snow,
(So low, dear hearts, in poverty so low!)
The sun hath risen for royal deeds,
A valiant wind the vanguard leads;
Now quicken ye, lest unborn seeds
Before ye rise and blow.

O furry living things, adream
 On winter's drowsy breast,
 (How rest ye there, how softly, safely rest!)
 Arise and follow where a gleam
 Of wizard gold unbinds the stream,
 And all the woodland windings seem
 With sweet expectance blest.

My birds, come back! the hollow sky
 Is weary for your note.
 (Sweet-throat, come back! O liquid, mellow throat!)
 Ere May's soft minions hereward fly,
 Shame on ye, laggards, to deny
 The brooding breast, the sun-bright eye,
 The tawny, shining coat! — *Alice Brown*

THE WAVES OF BREFFNY

The grand road from the mountain goes shining to the sea,
 And there is traffic on it and many a horse and cart;
 But the little roads of Cloonagh are dearer far to me
 And the little roads of Cloonagh go rambling through my heart.
 A great storm from the ocean goes shouting o'er the hill,
 And there is glory in it, and terror on the wind;
 But the haunted air of twilight is very strange and still,
 And the little winds of twilight are dearer to my mind.

The great waves of the Atlantic sweep storming on their way,
 Shining green and silver with the hidden herring shoal;
 But the little waves of Breffny have drenched my heart in spray,
 And the little waves of Breffny go sweeping through my soul.

— *Eva Gore-Booth*

The two following poems attack the same theme, a fruitful and varied one to lovers of Lomaland where the winter rains are the year's beneficence. But note the full rich lines of the work of the unknown writer, albeit the sonnet is of course the more difficult poetic form.

THE FOUNTAINS OF THE RAIN

The merchant clouds that cruise the sultry sky,
 As soon as they have spent their freight of rain,
 Plot how the cooling thrift they may regain:
 All night along the river-marsh they lie,
 And at their ghostly looms swift shuttles ply,
 To weave them nets wherewith the streams to drain;
 And often in the sea they cast a seine,

And draw it, dripping, past some headland high.
 Many a slender naiad, with a sigh,
 Is in their arms uptaken from the plain;
 The trembling myrmidons of dew remain
 No longer than the flash of morning's eye,
 Then back unto their misty fountains fly:
 This is the source and journey of the rain.

— *Edith Matilda Thomas*

RAIN

The patient rain at early summer dawn;
 The long, lone autumn drip; the damp, sweet hush
 Of springtime, when the glinting drops seem gone
 Into the first notes of the hidden thrush;
 The solemn, dreary beat
 Of winter rain and sleet;
 The mad, glad, passionate calling of the showers
 To the unblossomed hours;
 The driving, restless midnight sweep of rain;
 The fitful sobbing, and the smile again,

 Of spring's childhood; the fierce unpitying pour
 Of low-hung leaden clouds; the evermore
 Prophetic beauty of the sunset storm,
 Transfigured into color and to form
 Across the sky. O wondrous changing rain!
 Changeful and full of temper as man's life;
 Impetuous, fierce, unpitying, kind again,
 Prophetic, beauteous, soothing, full of strife:
 Through all thy changing passions hear not we
 Th' eternal note of the Unchanging Sea?

— *Laura Spencer Portor*

Nothing is worse than bad poetry, unless it be bad art of every kind, of which the world today is having a surfeit. That we find a greater abundance of wretched verse, however, than of wretched painting and sculpture, and that there are still those who think that the poet's equipment need consist of little more than an unbalanced emotionalism, we may attribute perhaps to the fact that the pen and ink are readier to hand with the majority than palette and brush or calipers and modeling tool. Conceit and ignorance, working together, have made "to write poetry" almost a reproach.

The remedy would seem to be to diffuse a few simple truths, such as that true poetry has nothing to do with emotionalism, nor senti-

mentality, nor bad spelling, nor with metres that "interfere," like a clumsy horse's feet; and that where one in ten thousand who care for poetry may try to write it and succeed, the rest will fail and will neglect their proper duties besides. It is so in art, in literature generally, in music, in all things — the safe path is to drop the gleam and fire and fragrance of the soul-touch into one's life *in the shape of a more courageous performance of the daily task, whatever it may be*, and be content with that, which is the greatest thing in the world, anyway. If the Muse should decide to pick us out, willy nilly, she has ways of letting us know. Poesy has its technic, as has all art, and sentimental ignorance can never hope to pose as inspiration among those who know.

The real point to be emphasized is that this is part of a certain outreaching on idealistic lines of which the wholly remarkable work of the young women of the present generation in music, composition, painting, and sculpture, constitutes other parts. And this outreaching towards an art expression along various lines is so general, and is so differentiated in essence from the results of ordinary scholastic work or the general movement for the higher education of woman, that it cannot justly be ignored.

Few young women will, in the ordinary course, win a separate fame along the solitary path of pure art. Most of them, and most of those who come within the radius of the influence of their aspirations and their art work, will become wives, home-makers, mothers. Many more will become teachers, or are that now, wielding potent influence. It is these who will strike the keynote for the quality of atmosphere that is to shape, as it will surround, the generations yet unborn; and, because of that, the feeling and aspiration that many of the poems seen in our current journals disclose, is important and significant at this transitional time.

ANCIENT ASTRONOMY: by Fred J. Dick, M. Inst. C. E.



IN perhaps no department of thought has appreciation of the achievements of antiquity been more inadequate than in that of astronomy. This is all the more remarkable when we remember that many facts have been published and are accessible, amply sufficient to convince any unbiased student as to the hoary antiquity of the science; and also as to the fact that in the remotest times it was a science whose exactitude surpassed that of modernity because based upon immense periods of observation and a profound knowledge of the harmonious laws underlying celestial motions; in comparison with which knowledge our generalizations and mathematical triumphs pale into insignificance.

Such statements are hardly likely to meet ready acceptance from those who have not yet realized the immense antiquity of the human race, the cyclic rises and falls of nations and races coeval with vanished continents, and the fact that there were times when humanity had divine instructors in the arts and sciences. Yet without some recognition of these basic ideas it is hardly possible to comprehend even faintly the significance of some statements made in the *Sûrya-Siddhânta* — one of the oldest treatises on astronomy extant. There are many others — perhaps thousands — but they are not accessible at the present time, probably because they would be still less understood.

Another thing hardly likely to be appreciated in some quarters is the fact that on account of the intimate connexion between the facts of astronomy and cyclic laws affecting human destiny, this science for long ages was one of the sacred sciences, and its deeper mysteries were carefully guarded — as they are still, for that matter.

This last consideration throws an interesting light on the performance of Hipparchos (whom our text-books dub “the father of astronomy”), for he was not only silent as to the sources of his facts, but his data have been shown to be inconsistent with his methods, and are only explainable when calculated out on the principles enunciated in the *Sûrya-Siddhânta*. In short, he has been thus shown to have had access to Eastern sources of information, while at the same time some things were withheld.

This is but an instance of a policy which had been pursued for a very considerable period anterior to the time of Hipparchos. Just so much was given as would afford a stimulus for investigation; for

humanity entered upon novel and strenuous conditions some five thousand years ago, and has had to win for itself a new path in science, as in other departments of activity.

Key-notes are sounded, and instruction given, at cyclic periods; yet man must win his own path to knowledge, and guarded sources of information could not help him, until he prove himself morally as well as intellectually fitted to advance.

This brings us naturally to a survey of modern achievement in astronomy, and the conclusion is almost irresistible that it has reached a point where further light must come, if only the enthusiastic followers of this kingly science would raise their eyes from the mechanical skeleton they have built so laboriously, and realize that the universe is living and conscious — in the interstellar spaces, as well as in the little fiery-looking balls that float therein. We should remember that it is part of human destiny to enter into the wider consciousness which alone holds the master-clues.

The above conclusion is supported by the statement of Simon Newcomb that the unsolved problems of astronomy seem to increase with every year, instead of diminishing.

It is a curious reflection, in these days of "exact" science, that real exactitude can only be obtained, as in pure mathematics, by proceeding from universals to particulars, never from particulars to universals. Yet the latter method has perforce to be adopted when no other way is in sight. That it fails, is shown by the simple fact that few of the "elements" or "constants" in modern astronomy are exactly known. No tables have yet been constructed, based upon purely mathematical formulae, which represent the actual motions, say of the superior planets. Those in the *Nautical Almanac* are simply derived from such hypothetical formulae, with corrections found necessary by experience extended over what is an almost ludicrously insufficient term of years. We should like to see the astronomical formula in use which would show that the obliquity of the ecliptic, 23,000 years ago, was slightly more than 27° . No longer ago than August 1905 an eclipse of the sun began twenty seconds before the predicted time.

Fortunately our astronomers do not live in ancient China, or they might have been beheaded for this want of accuracy!

On the other hand, the achievements in the domain of theory during the last two centuries or less have been so remarkable that

it is to be hoped the methods and facts given in the *Sûrya-Siddhânta* may yet receive some attention from competent mathematicians, once they perceive their importance. The apparent discrepancies with modern facts, it may be pretty safely asserted, will be found to yield valuable results upon careful analysis.

Investigators will find that, contrary to the assumptions of some critics of Eastern chronology, a "year" does not mean a day, nor a month — although it *is* sometimes called "a day of the gods" in Eastern writings.

One of the first things to arrest attention in the *Sûrya-Siddhânta* is that in a "great age" of 4320 thousand years there are exactly forty revolutions of the Earth's apsides, one revolution of which occupies 108 thousand years. (Young's *General Astronomy*, § 199.) The line of apsides is the major axis of the Earth's orbit. Here we glimpse a basic connexion between the great cycles of time and the apsidal revolutions.

Let us quote a few aphorisms from Book I of this ancient work.

27. By their [the planets'] movement the revolution is accounted complete at the end of the asterism Revatî.

29. In an age the revolutions of the Sun . . . are 4,320,000.

30. Of the Moon 57,753,336.

31. . . . of Jupiter 364,220.

32. . . . of Saturn 146,568.

33. Of the Moon's apsis 488,203. Of its node, in the contrary direction 232,238.

34. Of asterisms 1,582,237,828.

36. . . . From rising to rising of the Sun are reckoned terrestrial civil days.

37. Of these there are in an age 1,577,917,828. Of lunar days 1,603,000,080.

From these figures we find the mean value of the sidereal year during a cycle of 4320 thousand years to be 0.002403 of a day longer than at present, which of course means that there are slow changes in the length of the orbital major axis.

There is a point worthy of attention regarding the asterism Revatî, to which these revolutions are referred, and which is thus seen to mark the origin of the Hindû movable zodiac. The precise star has either disappeared, or has not, so far, been publicly indicated. But the place of the origin was carefully calculated in 1883, and found to have a longitude of about 20.5 degrees. Again, from the numerous facts connected with the important epoch of 3102 B. c., which marked the beginning of the current cycle of 432,000 years (See *Traité de*

l'Astronomie Indienne et Orientale, by M. Bailly, M. Acad. Franç., 1787), its place was about five degrees westward of the other. This shows it to have a positive movement of 4" per year, giving one complete revolution in 324,000 years.

This proper motion, if that of an actual star, is of the same order of magnitude as that of many stars. It would perhaps be interesting to glance at the relation between stellar movements and the greater cycles dealt with in ancient astronomy, for all analogy would indicate revolution in orbits to be a general law; and moreover, probabilities would indicate that our system is not too remote from the center of the stellar system. Assuming the average cross speed to be twenty miles per second, stars at 7 light-years distance would make one revolution while the Earth's apsides made four. Those at 70 light-years, one in a "great age." Those at the estimated distance of the farthest visible stars, 5000 light-years, would perform a revolution in just one manvantara of 308 million years.

Doubtless all such revolutions are superposed on other lesser revolutions down to those known, as in cases of double stars, etc. And it may be suggested that there are not improbably a number of axes of revolution, or rather principal planes of revolution, having some harmonious mutual inclination.

In order properly to relate the above mean value of the sidereal year to its present value, we should have to know our place in this cycle of 4320 thousand years; and the same observation applies to the other figures. We may return to this point at another time, as the necessary data are given in the same work. The effect of stellar proper motions, already referred to, would have to be considered.

The figures for the Moon make the mean value of the sidereal month 1.103 seconds longer than its present estimated value.

Those for Jupiter make its mean sidereal period about a quarter of a day shorter than the present one of 4332.58 days; while those for Saturn come out 6.55 days more than the present period of 10,759.22 days.

The methods of calculation and tables connected with the *Sûrya-Siddhânta* were rigorously applied by M. Bailly to an observed interval extending from the epoch in 3102 B. C. to a certain moment on May 21, 1282 of our era, at Benares — a period of 4383 years and 94 days; and the mean place of the Moon thus found was less than a minute of arc different from that calculated for the same interval by

the modern tables of Cassini. An astronomy which could achieve a result like this by methods and tables at least five thousand years old, points to the enormous duration of some prior high civilization.

The precessional movement of 54", peculiar to the *Sûrya-Siddhânta*, being referred to "Revatî" with its 4" direct motion, gives 50", like ours.

It is as well perhaps to recall what Iamblichus states :

The Assyrians have not only preserved the memorials of seven and twenty myriads [270,000] of years as Hipparchos says they have, but likewise of the whole apocatastases [planetary sidereal periods] and periods of the seven rulers of the world. (Proklos on Plato's *Timaios*, Bk. 1.)

H. P. Blavatsky, commenting on this, says it is about 850,000 years since the submersion of the last large island (part of the Continent), the Ruta of the Fourth Race, or the Atlantean; while Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago, during the glacial period or thereabouts. But the Seven Rulers, or the seven great Dynasties of the *divine* kings belong to the traditions of every great people of antiquity. (*The Secret Doctrine*, I, 651.)

She also informs us that

The chronology and computations of the Brâhman Initiates * are based upon the Zodiacal records of India, and the works of . . . Asuramaya. The Atlantean zodiacal records cannot err, as they were compiled under the guidance of those who first taught astronomy, among other things, to mankind. (*The Secret Doctrine*, II, 49.)

THE PATH: by Gertrude Van Pelt, M. D.

Thou wilt shew me the path of life. — *Psalms*, xvi. 11



NOTHING so stirs the heart with gratitude as the thought of the Great Souls who have opened the Path, who keep it open, and who guide the steps of the hungry searching multitude to its entrance. They have carved the way through the rock of matter. They have waded through the mires of delusion. They have cleared away the confusing and entangling underbrush of doubt. They have hewn down the mighty obstructions. With dauntless courage each one has destroyed the dragon which guarded the treasure from himself, thus inspiring all who follow. They have erected signposts all along the journey, and

* But these are not the modern Brâhmanas, as is clearly explained in H. P. Blavatsky's own writings.—F. J. D.

with their hearts' blood have written thereon the messages which every pilgrim may read, and so avoid one step amiss. Not only this, but having achieved the goal, they have retraced their steps again and again, to direct the uncertain feet of the children of earth, to combat ignorance, vice, and injustice; to encourage, uplift, and teach. Though unseen in many times and places, it is they who keep the lights burning.

Terrible as are the difficulties, the discouragements, the disasters, which the human children encounter, it is the Great Souls who prevent them from being impossible; who ward off the clouds of despair lest they settle over the globe like a pall of darkness paralysing all effort. Without these Elder Brothers all would be lost in the labyrinth of matter, never finding the thread which could lead them out. But to be without them is inconceivable, unthinkable; for all must sometime find the Path and tread it. No means have been omitted to make it plain. All nature exists but to point the way. All experiences, all events, difficulties, disappointments, all good, as well as so-called bad fortune: all tend to the same issue. It has been described in every language of heart or head, that all, even the beasts of the fields, in some vague way, may hear and gradually understand.

One of those who has gone before and returned to show the path to others, said: "I am the Way." Another, with a different sidelight on the same truth, said: "Each man is to himself absolutely the way." For each one in traveling it, does so by passing through the mazes of his own personality, first as one blindfolded, then as one slowly awakening to its meaning, and finally as one consciously subduing and transmuting it. And when he has reached the goal, he *becomes* the way. His whole being is an expression, an exposition of the way — the mystic Path, which lies within and yet without; which is so far, and yet so near. *Light on the Path* expresses it as follows:

Seek out the way. . . . Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, *as they are surmounted*. The virtues of men are steps indeed, necessary — not by any means to be dispensed with. Yet, though they create a fair atmosphere, and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way.

SAN DIEGO: by Kenneth Morris



HAT San Diego has the greatest of futures before it, who shall deny? Katherine Tingley, Leader of The Universal Brotherhood and Theosophical Society, foresaw its destiny, saw its possibilities, fifteen years ago, and began forthwith to lay the foundations of peculiar greatness for it. There are thousands of cities in the United States, doubtless in Canada too, centers in all the new worlds established from Europe, that have before them a huge metropolitanism, and are to grow populous beyond the Old World capitals. Why not? The wind of increase bloweth where it listeth, and we can only safely prophesy change and reversion, change and reversion. Where the deserts are now, dwelt of old the builders of sky-scrapers; aeroplanes soared over lands the oceans cover; and Dreadnoughts floated and made war, perhaps, where now are Alps and Andes. Here is a land in its beginnings; many millennia lie before it in which to grow. We need the grand vision when we look out on the ages to be; only so can we sow the right seeds for their harvesting. We cannot tell what nations or cities are destined for high material greatness; probably there is room for every one to hope. But for San Diego a peculiar and more excellent fate is reserved, whose falling she may hasten by her clear-sightedness, or retard by her perversity; still, it lies before her. She is to be the City of Righteousness, the metropolis of the world's culture, the Mecca of distant generations of poets, artists, philosophers, and musicians. It is not mainly her own citizens who make this claim. They, with all their high ambitions, with all their golden dreams, are hardly alive to the great possibilities of the town.

In an age pre-eminently of material progress, it is natural to lay most stress on the material advantages of site, climate, etc. So there is no end to the writing on the Bay — the one bay between San Francisco and somewhere far away in Mexico — with all it offers for commerce and for strategy; or on the unwearying efforts of the sun; on the glorious hinterland, so rich and beautiful; or the new railway that is to open it up, and link San Diego with the east; on partial awakenings at Washington to the great strategic importance of this town, and the certainty that these partial awakenings must become whole-hearted and thorough some time, and bear fruit a thousand-fold. Time, time, time — there is time for all these things. Innumerable palaces will be seen, surrounding this blue jewel of a bay; looking down on it from amidst exquisite parks and gardens on the

heights; there will be drives as famed as any in Switzerland or Italy. Nature herself has provided for this; and the tide of empire is rolling westward.

Time and again San Diego has been named with two cities of the Old World; and there is something instructive in either comparison. She is "the Naples of California," and again, "the Athens of the Pacific Coast." Cuyamaca has been likened to Vesuvius, and our bay to the Bay of Naples. Indeed, no doubt there is a physical resemblance. The conditions that made Naples are largely historic; but then they are largely climatic, and matters of situation, also. As for history, the history of San Diego lies before her. All historic conditions — Camorra, lazzaroni, plague, pestilence, national inefficiency, vice, and famine, or the blessings which are the reverse of all these — are the fruitage of one cannot say what tiny seeds sown, one cannot say when or how often. You take a child, and give it no training or bad training in its first years: it was the offspring of highly cultured parents, perhaps; but what disasters may not lie before it? On the other hand, you take a child, who has had no advantages, and give it a Râja Yoga training such as Katherine Tingley is giving to so many at Point Loma and elsewhere — such, in truth, as only Katherine Tingley knows how to give — and you need set no particular limits to the hopes you hold for that child's future. There is a great parallelism with this in the early years of a city or community.

Up and down the world there are a thousand cities, as was said, with huge material destinies lying before them, which by their very situation they will not be able to escape. But in how many cases have they not been without far foresight in their youth, to guard them against the perils of that most perilous time? "They sow their wild oats," we say; a phrase that is meant to cover a multitude of iniquities. One can no more cheat the Law with such an excusive expression, than one can write an I O U for one's debts, and comfortably thank God that one need think no more of *them*. He who has sown his wild oats may have gained a certain wisdom and experience out of the sufferings resultant from them; but he will never be the man he might have been. He will have lowered the whole of his possibilities, and can pay thereafter only so much per cent of his debt to the world and humanity.

Climate and situation might have prepared for San Diego only such a fate as that of Naples; and there are other elements of possible

danger as well, which it would require no ordinary wisdom and foresight to guard against. Indeed, have there not been revelations here and there in our cities, which should make us judge charitably the home of the Camorra? But now there are many thousands up and down the world who believe in San Diego; who cannot think she will fail or fall into gross error; who already look on her as a Mecca for their hopes; who know that she will shed light around the world. Reference is made, of course, to the great membership of the Universal Brotherhood and Theosophical Society, which has its ramifications among all the peoples of the globe. For them, San Diego rose above the horizon when Katherine Tingley declared her intention, some fifteen years ago, to found the City of Learning, the World's Theosophical Headquarters, on the heights of Point Loma, within the city limits of San Diego. They had reason even then to know that what Katherine Tingley says she will do, is done; and they have had a million times more reason for that certainty given them since.

When this famous humanitarian came to San Diego, grass was growing in some of the streets there, where there should have been boulevards bustling with life. The old first "boom" had long since spent itself, helped to its grave by ready inimical hands; and there seemed no special reason for its resurrection. It was then that she made her promises. This little city of the quiet streets should come to be, not the Naples, but the Athens of the west. It should have population; it should have riches and commerce and splendor; it should flourish abundantly when its enemies had long since faded out and been forgotten; and all this was the very least and most insignificant part of its destiny. There should be a new and timelong age of Perikles here; new Phidian studios; new Groves of Akademe. Time — we must not be niggardly with that, perhaps; these things should not be in a day; but assuredly *they should be*.

It will be asked, on what grounds Katherine Tingley based these promises of hers. The answer is: on her own intentions with regard to the place; and on her knowledge of the laws that govern the growth of civic and national life. Is there no knowing the future? The farmer sows his seed under the impression that there is. He has cultivated the soil; plowed and fertilized it; now he can put the seed in with a certain confidence. Only it is not everybody that understands the preparing for these greater national or civic harvests.

It is safe to say that from that time the second great San Diego

boom dates. The Theosophical Center was started on Point Loma, and from the first has been attracting life to the city across the bay. This is not the place to give statistics as to the number of thousands of dollars that have been spent in San Diego each year; nor as to the amount of labor that has been employed. From the start it was enough to give the city that new impetus of life which was needed — a fact proven by the rise in the population from 17,000 to 50,000 in ten years.

Then came the founding of the Râja Yoga system of education, with its first and chiefest exemplification in the College on Point Loma. Do all our citizens realize what this has meant for the city? On merely material lines, for example? Not only from the eastern States, but from Europe and Asia as well, hundreds have made the pilgrimage to San Diego to investigate the Râja Yoga College and system on the Point. They have gone away and filled their own lands with the rumor of the fame of this wonderful new thing that has its Headquarters — at *San Diego*. The press of England, of Japan, of Germany, of Holland, of Sweden, have been made abundantly aware of the fame of this Theosophical Center — at *San Diego*. A Greek play is given in the open-air theater on Point Loma, *San Diego* — and we read critiques of it in the morning papers of Bavaria. We pick up a Tokyo magazine of current date, and find in it a picture of a group of children who are receiving their education at Point Loma, *San Diego*. Katherine Tingley landed in Liverpool in the summer of 1907; and the next morning's London papers teemed with accounts of her — pages of accounts of her — and of her colossal and beneficent undertaking at Point Loma, *San Diego*. And so on, and so on, and so on. With the best facilities in the world and a genius for advertising, and with the expenditure of millions, San Diego could hardly have advertised herself in the way that Mrs. Tingley, through her Theosophical work, has caused her to be advertised; and it has cost San Diego nothing.

But all this has been merely, or mainly, for the material advantage of the city. A man (or a place) may acquire a false fame, that he cannot or will not live up to; and he will be paid with contempt later, more oppressive than the obscurity he had at first. Mrs. Tingley has done more than this. She has laid down the lines, and labored without ceasing, for the real advance and benefit of the city. Is it nothing that San Diego should have in its core a Center such as this Theo-

sophical one at Point Loma — a center where the higher life is being lived, where money is not the motive, where the greatest effort of the age is being made to uplift humanity? The greatest effort? Yes; because the one that knows best what must be done to attain success, and on what foundations in the nature of man this success must be based.

Consider her fame throughout the world; her fame as an orator, that will crowd the biggest halls in any city in Europe, and bring hundreds to the doors who cannot gain admission. There *may* be some other living Americans of whom as much can be said; but there are not many. How many visitors are attracted to San Diego yearly by Katherine Tingley's famous work at Point Loma, and because this world-renowned orator will certainly be speaking at the Isis Theater twice or three times, or perhaps more often, in each season? And what will be the result of these many speeches of hers, that so many thousands have heard?

The result may not be so visible yet that "he who runs may read"; neither is the result of the great fertilizing you gave your field — until the grain has sprouted, and the brown earth is covered with greenness. But the result *is* that seeds of coming greatness, in a real sense — seeds of a higher, cleaner, saner life — have been sown in the life and thought of the city. In time you shall see the harvest. It will be a clean city, such as Calvin, for example, strove to make of his Geneva; a city without stain or blemish, without saloon or redlight. Beyond that, it will be a city perhaps of many theaters, in which the highest, the most classical and beautiful of the world's dramas will be shown — and in which there will never be anything shown approaching the commonplace, the vulgar, the stupid. It will be a City Beautiful, a place of marvelous architecture, exquisite gardening. It will be a city whose press will be clean, elevating, unsensational, instructive; a press that will not lie nor slander nor *touch personal themes*; that will give the news, and not rake hell and the gutters, fact and fancy, for all kinds of nauseousness and nonsense; a press that will be a model to the press of the world. From all the world the best people will be sending their children to be educated here.

There is no limit to the high possibilities of San Diego — the high possibilities that Katherine Tingley has helped to make possible. How long, O San Diego, before these things shall be? It is for you to answer; it is for you to answer.

The Universal Brotherhood and Theosophical Society

Established for the Benefit of the People of the Earth and all Creatures

OBJECTS

THIS BROTHERHOOD is part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.



H. P. BLAVATSKY, FOUNDRRESS
AND TEACHER

The present Theosophical Movement was inaugurated by Helena Petrovna Blavatsky in New York in 1875. The original name was "The Theosophical Society." Associated with her were William Q. Judge and others. Madame Blavatsky for a time preferred not to hold any outer official position except that of Corresponding Secretary. But later, in 1888, she dissolved a Center in France and cancelled its by-laws, which action was afterwards formally ratified by the Executive Council of the Society. Referring to this she wrote in her English magazine as follows:

This settles the question of the actual right of the Corresponding Secretary—one of the founders—to interfere in such exceptional cases when the welfare and reputation of the Theosophical Society are at stake. In no other, except such a case, would the undersigned have consented or taken upon herself the right of interfering.

Later she assumed the Presidency of the British Section of the Theosophical Society. Further, in response to the statement published by a then prominent member in India that Madame Blavatsky is "loyal to the Theosoph-

ical Society and to Adyar," Madame Blavatsky wrote:

It is pure nonsense to say that "H. P. B. . . . is loyal to the Theosophical Society and to Adyar" (!?). *H. P. B. is loyal to death to the Theosophical cause and those Great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. . . .* The degree of her sympathies with the Theosophical Society and Adyar depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the cause and the original program of the Society, and H. P. B., calling the T. S. disloyal, will shake it off like dust from her feet.

All true students know that Madame Blavatsky held the highest authority, the only real authority which comes of wisdom and power, the authority of Teacher and Leader, the real head, heart, and inspiration of the whole Theosophical Movement. It was through her that the teachings of Theosophy were given to the world, and without her the Theosophical Movement could not have been.

BRANCH SOCIETIES IN EUROPE AND INDIA

In 1878 Madame Blavatsky left the United States, first visiting Great Britain and then India, in both of which countries she founded branch societies. The parent body in New York became later the Aryan Theosophical Society and HAS ALWAYS HAD ITS HEADQUARTERS IN AMERICA; and of this, William Q. Judge was President until his death in 1896.

To one who accepts the teachings of Theosophy it is plain to see that although Theosophy is of no nationality or country but for all, yet it has a peculiar relationship with America. Not only was the United States the birth-place of the Theosophical Society, and the home of the Parent Body up to the present time, but H. P. Blavatsky, the Foundress of the Society, although a

Russian by birth, became an American citizen; William Q. Judge, of Irish parentage and birth, also became an American citizen; and Katherine Tingley is American born. America therefore not only has played a unique part in the history of the present Theosophical Movement, but it is plain to see that its destiny is closely interwoven with that of Theosophy; and by America is meant not only the United States or even the North American continent, but also the South American continent, and, as repeatedly declared by Madame Blavatsky, it is in this great Western Hemisphere as a whole, North and South, that the next great Race of humanity is to be born.

ENEMIES OF PROGRESS

While the main object of the Society from the first was to establish a nucleus of Universal Brotherhood, there were some, we regret to state, who joined the Society from far different motives. Many were wholly sincere in their interest and efforts to benefit the human race, but as in other societies, so in this, there were a few who entered its ranks seeking an opportunity to gratify their ambition and love of power. Still others, in their carping egotism thought that they knew more than their Teacher, H. P. Blavatsky, and were jealous of that Teacher, and later of the one whom she left as her successor and Teacher in her place.

Thus it was that there were attacks from the very first against the teachings of Theosophy, but more than all against the one who brought again these teachings to the world—Madame H. P. Blavatsky—and on handing the guidance of the Theosophical Movement on to her successors they too have been subject to similar attacks from the forces of evil, whose very existence is threatened by the spread of the teachings of Theosophy, which are the teachings of truth.

Madame Blavatsky's mission was in part to tear down the materialism of the age on one hand, and dogmatic domination on the other, and this made for her many bitter enemies. It was not long before enmity and unbrotherliness met her on every side, and these culminated in a plan to overthrow the influence of Theosophy and discredit her before the world. It was in India, in 1884, that this plan unfolded. Two ingrates, (French people, man and wife) who had been befriended by Madame Blavatsky when they were starving and ragged, and who later attempted to blackmail some of the members of the Society, and confessed themselves to be bribe-takers, liars, and forgers, associated themselves with the Christian College of Madras, India, and sought to destroy Madame Blavatsky and her work. It was afterwards discovered—admitted by the missionaries themselves, and published in the *Madras Mail*—that these missionaries had agreed to pay a large sum of money to the above-referred-to people for letters of Madame Blavatsky. These letters, as was afterwards proven, were gross forgeries.

At the same time the Psychological Research Society sent out as its agent a young man who had just left college, to investigate and make a report. This young man, wholly inexperienced, had all his traveling expenses paid on his long trip of sight-seeing, and no doubt felt that he must make some report to warrant the large outlay for his expenses, and in order to earn his salary. The whole source of this young man's information, on which he based his report, was the testimony of the two people above referred to, who later confessed their fraud. Furthermore, the young man published as his own a drawing made by William Q. Judge of something that the young man had no possibility of seeing, as it did not exist in that state when the young man ar-

rived in India. Nevertheless, the Psychological Research Society accepted the young man's unsupported testimony, without asking for any answer from Madame Blavatsky, nor did they ask her friends, but made their report solely on the testimony of two perjured ingrates, and of a young man, who appropriated the work of another as his own.

MADAME BLAVATSKY FOUNDS THE
ESOTERIC SCHOOL
HER LIFE-LONG TRUST IN
WILLIAM Q. JUDGE

In 1888, H. P. Blavatsky, then in London, on the suggestion and at the request of her Colleague, William Q. Judge, founded the Esoteric School of Theosophy, a body for students, of which H. P. Blavatsky wrote that it was "the heart of the Theosophical Movement," and of which she appointed William Q. Judge as her sole representative in America. Further, writing officially to the Convention of the American Societies held in Chicago, 1888, she wrote as follows:

To William Q. Judge, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and yourself—the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

This regard that Madame Blavatsky had for her Colleague William Q. Judge continued undiminished until her death in 1891, when he became her successor.

THE TRUE AND THE COUNTERFEIT

In giving even such a brief sketch as the present necessarily is of the objects and history of the Theosophical Society, it is nevertheless due to all honest and fair-minded people that an explanation should be given why there are small bodies of people here and there which are labeled Theosophical but which are in no way endorsed or recognized by the Universal Brotherhood and Theosophical Society. These small bodies have sprung up from year to year in different parts of the world, and though in the aggregate their efforts and influence have been weak, they have nevertheless been more or less successful in misleading honest minds from the truth. It becomes a duty therefore to call attention to these matters and to give warning lest others be misled. In other words a distinction must be drawn between the true and the counterfeit.

Madame Blavatsky, in 1889, writing in her Theosophical magazine published in London, said that the purpose of the magazine was not only to promulgate Theosophy, but also and as a consequence of such promulgation, "to bring to light the hidden things of darkness." She further says:

As to the "weak-minded Theosophists" — if any — they can take care of themselves in the way they please. IF THE "FALSE PROPHETS OF THEOSOPHY" ARE TO BE LEFT UNTOUCHED, THE TRUE PROPHETS WILL BE VERY SOON — AS THEY HAVE ALREADY BEEN — CONFUSED WITH THE FALSE. IT IS HIGH TIME TO WINN^OW OUR CORN AND CAST AWAY THE CHAFF. The Theosophical Society is becoming enormous in its numbers, and if the *false* prophets, the pretenders, or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects — like Protestantism — each hating the other, and all bent on destroying the truth by monstrous exaggerations and idiotic schemes and shams.

We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed*, the latter is "apt to shake the confidence" in the whole.

. . . What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers.

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempt of various *charlatans* to profit by a ready-made program. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. —*Lucifer*, Vol. iv, pp. 2 & 3

THE DUTY OF A THEOSOPHIST

In regard to the above it should be remembered that Madame Blavatsky wrote this in 1889 and had in view certain people who were advocating immoral teachings and practices in the sacred name of Theosophy, and it shows clearly what she would have done and what would be a Theosophical duty should ever a similar occasion arise. Thanks to the safe-guarding of the Theosophical Movement by the Constitution of the Universal Brotherhood and Theosophical Society, such cannot ever arise in the Society itself, but just as there is no legal means of preventing anyone from calling himself a Christian however much his life may depart from the teachings and ideals of the Teacher whose name he so dishonors, so there is no means of preventing unworthy people from using the sacred name of Theosophy and giving out teachings or advocating practices which are absolutely contrary to the teachings of Theosophy as given first by our Teacher, H. P. Blavatsky, and later by her successors, William Q. Judge and Katherine Tingley.

It is a matter of great regret that we have to refer to these things, but although unpleasant it is nevertheless a duty. It is for the above-named reasons and to forestall misconception on the part of the public that we make mention here of those enemies to true Theosophy who sprang up not only outside but within the ranks of the Society. H. P. Blavatsky had her enemies and those who sought to discredit her not only before the public but before her own students; and so too William Q. Judge had his, and Katherine Tingley has hers also. In fact, was there ever a Teacher who came to do good and help humanity who was not maligned and persecuted?

WILLIAM Q. JUDGE ELECTED PRESIDENT FOR LIFE

In 1893 there openly began what had been going on beneath the surface for some time, a bitter attack ostensibly against William Q. Judge, but in reality also against H. P. Blavatsky. This bitter attack threatened to disrupt the whole Society and to thwart the main purpose of its existence, which was to further the cause of Universal Brotherhood. Finally the American members decided to take action, and at the annual convention of the Society held in Boston in 1895, by a vote of 191 delegates to 10, re-asserted the principles of Theosophy as laid down by H. P. Blavatsky, and elected William Q. Judge president for life. Similar action was almost immediately taken by members in Europe, Australia, and other countries, in each case William Q. Judge being elected president for life. In this action the great majority of the active members throughout the world concurred, and thus the Society was relieved of those who had joined it for other purposes than the furtherance of Universal Brotherhood, the carrying out of the Society's other objects, and the spiritual freedom and upliftment of Humanity.

A few of these in order to curry favor with the public and attract a following, continued among themselves to use the name of Theosophy, but it should be understood that they *are not connected with the Theosophical Movement.*

KATHERINE TINGLEY SUCCEEDS
WILLIAM Q. JUDGE

One year later, in March 1896, William Q. Judge died, leaving as his successor Katherine Tingley, who for several years had been associated with him in the work of the Society. This Teacher not only began immediately to put into actual practice the ideals of Theosophy as had been the hope and aim of both H. P. Blavatsky and William Q. Judge, and for which they had laid the foundations, thus honoring and illustrating the work of her illustrious predecessors, but she also struck a new keynote, introducing new and broader plans for uplifting humanity. For each of the Teachers, while continuing the work and building upon the foundations of his predecessor, adds a new link, and has his own distinctive work to do, and teachings to give, belonging to his own time and position.

No sooner had Katherine Tingley begun her work as successor, than further attacks, some most insidious, from the same source as those made against H. P. Blavatsky and William Q. Judge, as well as from other sources, were inaugurated against her. Most prominent among those thus attacking Katherine Tingley were some referred to by Madame Blavatsky in the article above-quoted (pp. 79-80), who by their own actions had removed themselves from the ranks of the Society. There were also a few others who still remained in the Society who had not joined hands with the disintegrators at the time the latter were repudiated in 1895. These now thought it to their personal advantage to oppose the Leader and sought to gain control of the Society and use

it for political purposes. These ambitious agitators, seeking to exploit the Society for their own ends, used every means to overthrow Katherine Tingley, realizing that she was the greatest obstacle to the accomplishment of their desires, for if she could be removed they expected to gain control. They worked day and night, stooping almost to any means to carry out their projects. Yet it seemed that by these very acts, i. e., the more they attacked, the more were honest and earnest members attracted to the ranks of the Society under Katherine Tingley's leadership.

KATHERINE TINGLEY GIVES SOCIETY
NEW CONSTITUTION
SOCIETY MERGES INTO BROADER FIELD
OF WORK

To eliminate these menacing features and to safeguard the work of the Theosophical Movement for all time, Katherine Tingley presented to a number of the oldest members gathered at her home in New York on the night of January 13th, 1898, a new Constitution which she had formulated for the more permanent and broader work of the Theosophical Movement, opening up a wider field of endeavor than had heretofore been possible to students of Theosophy. One month later, at the Convention of the Society, held in Chicago, February 18th, 1898, this Constitution was accepted by an almost unanimous vote, and the Theosophical Society merged itself into the Universal Brotherhood and Theosophical Society. In this new step forward, she had the heartiest co-operation and support of the vast majority of the members throughout the world. Only a few were unable to accept the wider opportunity now afforded them and removed themselves from the ranks, seeking other fields in which to exploit their ambitious plans. The members were truly greatly relieved that the Constitution of the Society made it virtually impossible for

agitators to remain members. The Society in order to fulfil its great mission must necessarily be unsectarian and non-political, and any attempts to use it for political purposes would be subversive of its high aims and have always been discouraged by our Leaders. As the years went on, it appeared that there were still a few not yet prepared to co-operate fully in the broader interests of the Society, and these finally dropped out.

THEOSOPHY IN PRACTICE

It is of interest here to quote our Teacher's own words regarding this time. In an article published in the *Metropolitan Magazine*, New York, October, 1909, she says:

Later, I found myself the successor of William Q. Judge, and I began my heart work, the inspiration of which is partly due to him.

In all my writings and associations with the members of the Theosophical Society, I emphasized the necessity of putting Theosophy into daily practice, and in such a way that it would continuously demonstrate that it was the redeeming power of man. More familiarity with the organization and its workers brought home to me the fact that there was a certain number of students who had in the early days begun the wrong way to study Theosophy, and that it was becoming in their lives a death-like sleep. I noticed that those who followed this line of action were always alarmed at my humanitarian tendencies. WHENEVER I REMINDED THEM THAT THEY WERE BUILDING A COLOSSAL EGOTISM INSTEAD OF A POWER TO DO GOOD, THEY SUTLY OPPOSED ME. AS I INSISTED ON THE PRACTICAL LIFE OF THEOSOPHY, THEY OPPOSED STILL MORE. They later exerted personal influence which affected certain members throughout the world. It was this condition which then menaced the Theosophical Movement, and which forced me to the point of taking such action as would fully protect the pure teachings of Theosophy and make possible a broader path for unselfish students to follow. Thus the faithful members of the Theosophical Movement would be able to exemplify the charge which Helena Petrovna Blavatsky gave to her pupils, as follows:

"Real Theosophy is altruism, and we cannot repeat it too often. It is brotherly love,

mutual help, unswerving devotion to truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession or any selfish gratification, then the dark cloud will roll away, and a new humanity will be born upon the earth. Then the Golden Age will be there indeed."

Here we find William Q. Judge accentuating the same spirit, the practical Theosophical life:

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

THE PARTING OF THE WAYS

On February 18, 1898, at the Convention of the Theosophical Society in America, held at Chicago, Ill., the Society resolved, through its delegates from all parts of the world, to enter a larger arena, to widen its scope and to further protect the teachings of Theosophy. Amid most intense enthusiasm the Theosophical Society was expanded into the Universal Brotherhood and Theosophical Society, and I found myself recognized as its leader and official head. The Theosophical Society in Europe also resolved to merge itself into the Universal Brotherhood and Theosophical Society, and the example was quickly followed by Theosophical Societies in other parts of the world. The expansion of the original Theosophical Society, which Madame Blavatsky founded and which William Q. Judge so ably sustained, now called the Universal Brotherhood and Theosophical Society, gave birth to a new life, and the membership trebled the first year, and ever since that time a rapid increase has followed.

KATHERINE TINGLEY'S PRACTICAL HUMANITARIAN WORK UNITED STATES GOVERNMENT GIVES ASSISTANCE

In 1898 Katherine Tingley established the International Brotherhood League, the department of the Universal Brotherhood and Theosophical Society for practical humanitarian work, and under its auspices rendered aid to thousands of soldiers at Montauk after the close of the Spanish-American War. Later she took a relief expedition into Cuba, the United States Government affording

her free transportation for physicians, nurses, and supplies. Thus began her work in Cuba, which has resulted in the establishment of Râja Yoga Colleges at Santiago de Cuba, Santa Clara, and Pinar del Río, and now in preparation at San Juan on the site of the famous battlefield which Katherine Tingley has recently purchased.

In these Colleges, besides the world-famous Râja Yoga College at Point Loma, a great educational work is being carried on in which are being taught the highest ideals of patriotism and national life in addition to the development of character and the upbuilding of pure-minded and self-reliant manhood and womanhood to the end that each pupil may be prepared to take an honorable self-reliant position in the world's work. Other school sites acquired by Mrs. Katherine Tingley are in the New Forest, England, and also on the Island of Visingsö, Sweden.

INTERNATIONAL HEADQUARTERS AT POINT LOMA, CALIFORNIA

In 1900 the Headquarters of the Universal Brotherhood and Theosophical Society were moved from New York to Point Loma, California, which is now the International Center of the Theosophical Movement. This Organization is unsectarian and non-political; none of its officers or workers receives any salary or financial recompense.

In her article in *The Metropolitan Magazine* above referred to, Katherine Tingley further says:

The knowledge that Point Loma was to be the World-center of the Universal Brotherhood and Theosophical Society, which has for its supreme object the elevation of the race, created great enthusiasm among its members throughout the world. The further fact that the government of the Universal Brotherhood and Theosophical Society rests entirely with the leader and official head, who holds her office for life and who has the privilege of appointing her successor, gave me the power to carry out some of the plans I had long cherished. Among these was the

erecting of the great Homestead Building. This I carefully designed that it might not stand apart from the beautiful nature about it, but in a sense harmonize with the sky, the distant mountains, the broad blue Pacific, and the glorious light of the sun.

So it has been from the first, so that the practical work of Theosophy began at Point Loma under the most favorable circumstances. No one dominated by selfish aims and ambitions was invited to take part in this pioneer work. Although there were scores of workers from various parts of the world uniting their efforts with mine for the upbuilding of this world-center, yet there was no disharmony. Each took the duty allotted him and worked trustingly and cheerfully. Many of the world's ways these workers gladly left behind them. They seemed reborn with an enthusiasm that knew no defeat. The work was done for the love of it, and this is the secret of a large part of the success that has come to the Theosophical Movement.

Not long after the establishment of the International Theosophical Headquarters at Point Loma, it was plain to see that the Society was advancing along all lines by leaps and bounds. Letters of inquiry were pouring in from different countries, which led to my establishing the Theosophical Propaganda Bureau. This is one of the greatest factors we have in disseminating our teachings. The International Brotherhood League then opened its offices and has ever been active in its special humanitarian work, being the directing power which has sustained the several Râja Yoga schools and academies, now in Pinar del Río, Santa Clara, and Santiago de Cuba, from the beginning. The Aryan Theosophical Press has yearly enlarged its facilities in answer to the demands made upon it through the publication of Theosophical literature, which includes *THE THEOSOPHICAL PATH* and several other publications. There is the Isis Conservatory of Music and Drama, the Department of Arts and Crafts, the Industrial Department, including Forestry, Agriculture, Roadbuilding, Photo-engraving, Chemical laboratory, Landscape-gardening, and many other crafts.

DO NOT FAIL TO PROFIT BY THE FOLLOWING

CONSTANTLY THE QUESTION IS ASKED, WHAT IS THEOSOPHY, WHAT DOES IT REALLY TEACH? EACH YEAR THE LIFE AND WORK OF H. P. BLAVATSKY AND THE HIGH IDEALS AND PURE MORALITY

OF HER TEACHINGS ARE MORE CLEARLY VINDICATED. EACH YEAR THE POSITION TAKEN BY WILLIAM Q. JUDGE AND KATHERINE TINGLEY IN REGARD TO THEIR PREDECESSOR, H. P. BLAVATSKY, IS BETTER UNDERSTOOD, AND THEIR OWN LIVES AND WORK ARE SEEN TO BE ACTUATED BY THE SAME HIGH IDEALS FOR THE UPLIFTING OF THE HUMAN RACE. EACH YEAR MORE AND MORE PEOPLE ARE COMING TO REALIZE THAT NOT ALL THAT GOES UNDER THE NAME OF THEOSOPHY IS RIGHTLY SO CALLED, BUT THAT THERE IS A COUNTERFEIT THEOSOPHY AS WELL AS THE TRUE, AND THAT THERE IS NEED OF DISCRIMINATION, LEST MANY BE MISLED.

"THEOSOPHIST IS WHO THEOSOPHY
DOES"

From the earliest days of the present Theosophical Movement has it been necessary to make this distinction, but there is one unfailling test expressed in the words of H. P. Blavatsky: "Theosophist is who Theosophy does." In the past many have been attracted to the ranks of the Society through motives other than those which lead, not only to the *study* of Theosophy, the Wisdom-Religion, but to the making of it a factor of purification of their daily lives; some seeking admission from motives of ambition or other self-interest, some for mere entertainment or for the acquirement of so-called "occult" powers—thinking they could gain the knowledge without the practice of Theosophy, the first step of which is altruism; and some from mere curiosity, hoping to find in Theosophy a new fad. The presence of such pseudo-Theosophists in the ranks has at times necessitated drastic action, and on one or two occasions reorganization of the whole Society in order that it might be held to its original high ideals and the lines on which it was founded. And though the Universal Brotherhood and Theosophical Society is not for saints,

the demand is made upon all who are in its ranks that there shall be a constant effort to live up to its high ideals of purity and altruistic endeavor, that there shall be practice and not mere theory, and that both by word and deed the lives of the members shall be an example to all men and especially to the young.

In certain cases as before referred to, those who have been removed from the ranks of the Society have with their associates formed small centers of their own, using the name Theosophy and to some extent the writings of Madame Blavatsky. This has caused confusion in the minds of some who look at things merely superficially, accepting the professions of people without regard to their motives or lives; and hence it is necessary from time to time to clear the air, as it were, and, sweeping away the veneer of mere profession, show the facts as they really are.

Counterfeits exist in many departments of life and thought, and especially in matters relating to religion and the deeper teachings of life. Hence, in order that people who are honestly seeking the truth may not be misled, we deem it important to state that the Universal Brotherhood and Theosophical Society is not responsible for, nor is it affiliated with, nor does it endorse, any other society which, while calling itself Theosophical, is not connected with the International Theosophical Headquarters at Point Loma, California. Having a knowledge of Theosophy, the ancient Wisdom-Religion, we deem it as a sacred trust and responsibility to maintain its pure teachings, free from the vagaries, additions, or misrepresentations of ambitious self-styled Theosophists and would-be teachers. The test of a Theosophist is not in profession, but in action, and in a noble and virtuous life. The motto of the Society is "There is no religion higher than Truth." This was adopted

by Madame Blavatsky, but it is to be deeply regretted that there are no legal means to prevent the use of this motto in connexion with counterfeit Theosophy, by people professing to be Theosophists, but who would not be recognized as such by Madame Blavatsky.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public, and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

OBJECTS OF THE INTERNATIONAL
BROTHERHOOD LEAGUE

1. To help men and women to realize the nobility of their calling and their true position in life.
2. To educate children of all nations on the broadest lines of Universal Brotherhood and to prepare destitute and homeless children to become workers for humanity.
3. To ameliorate the condition of unfortunate women, and assist them to a higher life.
4. To assist those who are or have been in prisons to establish themselves in honorable positions in life.
5. To abolish capital punishment.
6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.
7. To relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

JOSEPH H. FUSSELL

Secretary

Universal Brotherhood and Theosophical Society.

International Headquarters Point Loma, California.