

# THE THEOSOPHICAL PATH

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“The very true beginning of Wisdom is the desire of discipline; and the care of discipline is love.”— *Wisdom of Solomon*, vi, 17

## EVOLUTIONISM AND FUNDAMENTALISM

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H. T. EDGE, M. A.

**I**T was long ago declared by H. P. Blavatsky, in stating the attitude of Theosophy towards science, that Theosophy has no quarrel with science, so long as science confines itself to its own legitimate and self-appointed sphere - that of interpreting nature, or rather a particular aspect of nature; collecting facts; and arranging these facts so as to be able to draw legitimate inferences

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therefrom. But that, if anyone claiming the authority of science oversteps these limits and presumes to dogmatize on an insufficient basis, Theosophy claims the right — the necessity indeed — to question such claim.

In this latter respect, more than one charge can be brought against those who misrepresent science. (1) That of attempting to apply the laws of physical nature to regions where they do not apply. Science, as is now so generally admitted, deals with things that are measurable, with masses and quantities, with relations spatial and dynamic; thus leaving out of account the major part of life as we know it. But attempts have been made to express the whole of life in terms of physical conceptions, and to erect a 'monistic' and naturalistic system of philosophy, based on physical conceptions (or rather metaphysical conceptions), and to make this philosophy applicable to all human concerns, mental, moral, spiritual. This is one way in which some people have overstepped the legitimate and self-prescribed sphere of science.

(2) Another way has been to blend fact with fiction in an inextricable confusion; so that, together with the undoubted and proved facts, there appears a mass of mere speculation, unsupported by fact, being in short mere guessing, but given a semblance of authority by the credit which science has won for itself in the sphere of undoubted fact. In this way men claiming to represent science have sometimes been guilty of setting up a dogmatism equal to the dogmatism which they claim to upset.

We notice an article in the *Hibbert Journal* for April, by Louis T. Moore, Professor of Physics in the University of Cincinnati, which gives pointed expression to the same views. He entitles his article "The Perennial Question of Man's Nature," and deals particularly with the controversy between 'evolutionists' and 'fundamentalists' accentuated by the recent Dayton trial. He deplors the circumstance that the real issue has been confounded, by the fundamentalists attacking that which is worthy in science, as well as (or instead of) that which is unworthy; and by some scientists on their part failing to discriminate between fact and speculation.

The real issue is between materialism and its opposite, especially in regard to the origin and nature of man. Disraeli's celebrated speech is cited as putting in a nutshell the gist of the matter. He said the issue was whether man is an ape or an angel, and that *he* was on the side of the angels.

The *false* issue raised was that there was a conflict between the facts known to biology and those known to religion. But there can of course be no conflict between facts. In short, he takes the ground taken

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by H. P. Blavatsky, and surely we may add by all reasonable people, that both science and religion, working each in its own sphere and in strict loyalty to principle, can not do otherwise than render each other mutual assistance in the discovery of truth. The conflict is between reason and unreason in man himself, and may subsist between scientist and scientist, or between religionist and religionist, equally as between religion and science.

The attempt to prevent by legislation the teaching of evolution, is a blundering way of expressing dissatisfaction with the results produced on our religion and daily life by the misapplication of evolutionary *theories*. Some biologists have accepted the attack as an attack on the whole sciences of biology and evolution; but the writer thinks that there is little opposition to the legitimate study of the biological sciences. New *discoveries* are always welcomed by the public. But the public objects to "the extension of the hypothesis of the cause and method of evolution to include the philosophy of social and religious life, and particularly to the Darwinian hypothesis of natural selection."

In fact, it is thought that science is, in some hands, becoming dogmatic. In the nineteenth century was evolved a philosophy of progress and evolution based on the work of biologists and on the assumption that the Darwinian theory of natural selection was an established fact. It is admitted however that the Darwinian hypothesis is inadequate to explain the appearance of new variations.

Students in schools have been taught, by half-educated teachers, that the philosophy of monistic naturalism is based on known fact — a claim which genuine biologists cannot allow.

The writer makes the good point that the word 'missing link' begs the whole question; for it assumes that there exists a chain, all complete except one link; whereas:

"The truth is, we have one end of a possible chain, ourselves, and we have certain fragments of fossil remains which have some of our characteristics. But biologists do not know what, if any, animal ancestor forms the other end of the chain, or what links connect us with the past. In other words, evidence is silent as to the path along which we have traveled to reach our present state, and it is equally silent as to what our future path will be."

Contrasting the nineteenth century conflict with that which arose about Galileo and Copernicus, the writer points out that the latter established physical facts, but did not attempt to disturb man's philosophy of life; also that they proved what they taught. On the contrary, the nineteenth century attempted to create a monistic and naturalistic philosophy of life, to replace religious teaching; and indulged in much that was mere speculation.

As to evolution, the *general* law is that existing species are related

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to each other and are connected with extinct species by heredity. But when we come to *specific* laws defining the cause and method of evolution we find that biologists have failed. They have tried several *hypotheses* — natural selection, inheritance of acquired traits, mutations, etc., — but these are not satisfactory.

“Until we can find the specific cause and method of variation of species it is fruitless to trace past changes and futile to predict future changes. And until a cause and method can be found the theory of evolution has but a limited application to the problems of human society.”

Yet these mere guesses at the cause and method of evolution lead to a mechanistic philosophy of fatalism, as has so often been pointed out by writers on evolution in THE THEOSOPHICAL PATH. How important therefore it is to know that such a view is in nowise warranted by the facts! The writer points out that those who try to base their religion on these notions of biological evolution will tend to replace their trust in the value of personal effort by “a vague and flabby trust in an inherent power in society which tends towards righteousness”; but a religion must make a personal appeal to the individual to restrain his appetites and passions; whereas the laws of biological evolution deal not with the individual but with the species.

Refraining from further quotation from this article, we will comment on the topic from the point of view of a Theosophist. The essential point is of course the eternal conflict between Spirit and Mammon — the spiritual and the carnal nature of man. It is absurd to attach one of these two to religion and the other to science: the lines of cleavage do not cut in that way; both are to be found in either camp. Religion and science, as H. P. Blavatsky says, can be reconciled on condition that each cleanses its own house; for then they both converge to the truth. As it is, we find that each has disgusted and antagonized the other by superstition, dogmatism, and materialism.

The fundamentalists are afraid that science is going to destroy man's faith in his spiritual nature and in divine wisdom governing the universe; and they are justified in this fear to the extent that science is misrepresented. But between genuine science, as illustrated by its worthiest exponents, and the true spirit of religion, there is no conflict. On the other hand, we find people taking fright at religion on the alleged ground that it promotes narrow dogmatism and a low level of culture.

It is most important to bear in mind that no discovery has justified the hypotheses concerning the past history of mankind. In this matter it is most true to say that the theorizers have departed from the

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proper scientific method, that of observing facts and inferring laws from them; and reversed the process by first laying down a theory — *a priori*, in the old manner of the schools — and then raking all earth for any scrap of evidence that can possibly be made to support it; and even accepting or rejecting evidence according as it supports or does not support the theory.

Men do not actually, whatever their professed belief, conform their behavior to such animalistic or mechanical theories; they behave as men, exercising the free-will which they deny. We call to mind a good point made by the writer under review, to the effect that Haeckel, although a denier of free-will, nevertheless abused his opponents for thinking as they did. According to his doctrine, they could not help thinking as they did. But the whole idea of denying free-will leads to hopeless absurdities.

The all-important question for those anxious to probe the mysteries of human nature, is to trace the origin and nature of that which *is* man — the thinking, responsible, being which animates the dull clay. Beside this question the question of man's biological history or genealogy sinks into comparative unimportance; because in any case the greater problem has to be solved. Even though it could be proved that man has emerged by successive stages from a molecule of ammonium tartrate, passing through every possible kind of bug and varmint up to his present status — the wonder would be not less but greater. One feels sure that real men of science realize this perfectly well.

But we have always to reckon with the deadly hypnotic effect of views which, however absurd, are constantly reiterated. And the hypnotic effect of setting up in our public galleries series of frightful abortions representing the alleged genealogy of man, is an effect to be deplored. To be deplored also, as the writer points out, is the effect of biological teaching (save the mark!) in schools, by half-fledged young teachers, who talk about the biological hypotheses of man's descent as though they were established facts and not mere speculations, come to-day, gone tomorrow.

One sees now what the work of Theosophy is: to emphasize in every possible way the divine origin of Man and the spiritual nature of the universe; to combat everything that tends to drag man down, to debase his ideals, to paralyse his actions, and to mechanize the whole of life. And to achieve this, it is essential that every man and woman should give full valuation to *individuality*. We are too often supposed to be at the mercy of 'laws,' which are really no more than a generalization of human conduct: if we changed our conduct, the 'laws' would

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*ipso facto* change also. A man might as well call his habits 'laws.' True, to an inert will-less person, habits are laws; but the real man will change his habits to suit his purposes.

Religion is the recognition and culture of the link that binds us to the divine; it is viewing the world from the spiritual side. And science pursues truth in another way and in a different aspect. The two are in their essence and consummation, *one*. We cannot even talk correctly about their reconciliation, since things which are one do not need to be reconciled. Rather than seek to patch up a union between things supposed to be antagonistic, we should strive to realize the unity which already subsists between them.

And the question of our own attitude of mind and individual conduct lies at the root of the whole matter. If that is worthy, then worthy will be the ways by which we seek truth, call them religious or call them scientific. Wherefore it behoves this man who aspires to wisdom to make himself an exemplar of all that is pure and noble in human life.

## POLISHING UP THE MIND

H. TRAVERS, M. A.



THE following remark occurs in a discussion on the question of prayerbook-revision in England. One of the speakers said:

"We are all tempted to suppose that that aspect of the truth which we see most plainly is the only aspect."

This was a familiar aphorism, aptly quoted. Though we all admit its truth, we are apt to forget it, so that it will stand occasional repetition. It is also very well known that the aspirant for truth must be prepared to give up many things of which he has been fond. Usually these things are described as pertaining to the lower or personal half of man's make-up, and enumerated as various passions and desires. But intellectual arrogance and self-opinion are certainly not the least among those stumbling-blocks which we have to turn into our stepping-stones.

We may be ever so convinced that our way of seeing things is the only right one. But just sit silent and listen while two friends are each setting forth his own absolute conviction on a subject. That helps you to realize that a view is not necessarily absolute because it is strongly held; and if you are candid you can apply this to your own case. The

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contrast between the broad and tolerant way of looking at things and the personal way was once amusingly illustrated in the following fragment of conversation which was overheard:

“SMITH: Yes, I know Jones, he’s a good fellow; but we don’t agree on such-and-such a question. He says it’s this way, and I say it’s that —(pause) *and I’m RIGHT!*”

It stands to reason that, if we are to learn important truths, we shall have to give up some cherished opinions. But this is only a part of the process of overcoming the obstacle of personality and self-love, because these rooted opinions are so often based on mere habit or prejudice. If we are observant and candid with ourself, we may catch ourself in glaring inconsistencies. At one time we maintain one view very strongly, buttressing it with argument and referring it to principle; while on the next day we may find ourself maintaining a contrary opinion. This proves that it was prejudice, not principle, which determined the matter. Happy the one who has the candor to face the humiliation caused by such a revelation; he can then take the important step (in practical Occultism) of overhauling his own mental equipment and finding out where repairs are needed.

Another revelation, which may come to people with good memories and candor, is that their most cherished convictions — veritable laws of nature, seemingly — date back from the impressionable years of early childhood, and to the dogmatic utterances of unquestioned authority; so that they are no more universal truths and absolute laws than is the shape of one’s nose, being derived from the same source.

A Teacher has said:

“Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”— *Matt.*, xi, 25

Here the word ‘wise’ has been used by the translator; but we might just as well render it ‘learned,’ for it is clear enough that the contrast is between the mental and the spiritual.

The same Teacher has also said that ---

“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”— *Matt.*, xviii, 3

Here we must of course divest the word ‘converted’ from its sectarian meaning, acquired long after that Master spoke. It simply means to be ‘turned around,’ to have one’s mind changed. Likewise the ‘kingdom of heaven’ was a state of blessedness to be reached by the disciple while yet on earth. Another Teacher says:

“The Pupil must regain the *child-state* he has lost ere the first sound can fall upon his ear.”— *The Voice of the Silence*



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So we might go on multiplying quotations to the same effect. It is not that the foolish are to become mysteriously wise without effort, or that we are to throw away our intelligence. We are to polish up our intelligence; for —

“Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions.”— *Ibid.*

Many circumstances conspire to attach us to our own narrow circle of ideas. One is self-love; another is inertia — the reluctance to venture out of a beaten track wherein we can move without effort. We can get a side-view of our own condition by observing a similar condition in Mr. Smith. You know how impossible it is to drive a new idea into his mind. He meets you with reasons why he need not accept it. He hears you out and then repeats what he has said before. He becomes angry or sarcastic. He seems to have cornered a section of knowledge and to resent interference with his monopoly; as who should say,

“I’m the master of this college,  
And what I don’t know isn’t knowledge.”

We all know people in middle life who seem to have finally solidified into a mold; their habits of thought and of action are fixed. No uniform principle links the various elements whereof they are compounded; and we find contradictions and inconsistencies: they are both economical and wasteful, methodical and careless, tidy and untidy; like an igneous rock composed of the most varied materials that have compacted into one mass. No longer able to originate, they slide in grooves. If you should pour anything into their minds, it would take the shape in which they are cast, or else flow uselessly aside. On the other hand there are people whose minds seem to grow younger and more plastic as their bodies grow older; thus emphasizing the contrast between the immortal and the mortal.

On these premises a hummingbird has built her nest, as usual on a twig the size of a pencil, waving about in every slightest breath of air. The nest is a dab of mud and fiber, apparently stuck anyhow on the upper side of the twig. A week of storm, with deluges of rain and high winds came. Everyone thought the nest must have been blown into infinite space, and bemoaned the fate of those young. Yet there they still are, two of them, nearly ready to fly; if you touch them, they open their beaks to be fed. This sets at naught the calculations of engineers. The bird knows what is safe.

What is called ‘luck,’ likewise attributed to the innocent, may be simply that form of knowledge which we call ‘intuition.’ The un-

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clouded mind, the unblemished heart, sees by direct vision the right course and takes it. But it is an unfortunate circumstance that I may claim courage and energy and similar violent virtues, but I dare not claim intuition; if I do that, I am a 'charlatan.' None the less I do believe that intuition often serves me well.

Is wisdom a load which we carry about with us? Is our mind so full of furniture that nothing new can be crammed into it? Or how much must we unpack before we can find room for a little wisdom? How would a 'daily dozen' of calisthenic exercises for the mind do? Exercises calculated to eliminate waste products and accretions, to loosen strictures and congestions, to promote flexibility and lightness?

There was a man — I forget his nationality — who was told, "It's a fine day." He resented it, but the best thing he could find to say was, "Well, I'm not saying it isn't!" He was not exactly thirsting for information. His cross-grained nature shut up a door by which wisdom might have entered.

Our mental evolution takes us from simplicity to complication, and back to simplicity again; but what a luminous simplicity must that last kind be! And similarly we pass from the natural to the artificial, and thence our progress takes us onward to a truer naturalness.

## THE GREAT PYRAMID AT GIZEH AND THE ANCIENT MYSTERIES

DR. ERIK BOGREN

**N**EVER since the discovery of the Rosetta Stone, the prevalent ideas about Egypt have undergone a progressive and complete change as regards her cultural relationship to religion, science, and art; and our modern Egyptologists and Orientalists have of late years reached an entirely different point of view on this subject from that which formerly prevailed. Up to a comparatively short time ago, Egypt was merely a biblical fairy-tale land, as far as the general public was concerned. Her abandoned temples and scattered ruins stood there as eloquent and yet silent testimonies of an age that had passed, of a race that had lived its life and done its part in the greater life of humanity; a race of which no one knows from where it came, nor where it went after its sudden disappearance when it had played out its part in the history of the evolution of the world.

Among Egypt's grandest monuments, the foremost place is oc-

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cupied by the Great Pyramid at Gizeh, on account of the interest that the whole civilized world takes in it, and also because of the very limited knowledge one possesses of its use and significance.

At the meeting-point of Upper and Lower Egypt, at the apex of the Nile Delta, on the west side of the river, and just opposite to the ancient city of Memphis, stands the Great Pyramid — the most majestic and mysterious structure built by the hands of man. It rests on a firm foundation of rock, and is bounded westwards by the desert.

The Great Pyramid at Gizeh is quite different from all the other pyramids as well outwardly as it is with regard to its inner construction. Contrary to the others, it has (at least it has as it now stands) a flat top: a platform in the shape of a square, each side of which is twenty feet. On this platform there are a number of roughly-cut stones laid out in the shape of a cross; the different stones vary in height, and on the highest one among them there is a quadrangular figure formed by lines having seven holes bored into each one of them. The inside of the Pyramid is furthermore so strangely constructed that scientists and explorers have racked their brains in vain in their efforts to find out its purpose.

The sarcophagus in the Royal Chamber has been considered by some as the last resting-place of the builder of the Pyramid; and others have held the view that it was the baptismal font where were baptized the members of the royal family; and a great number of other speculations as to the purpose of said sarcophagus have prevailed from time to time; but its real purpose has as yet not been understood by any one of the explorers of the Pyramid.

It has not been definitely agreed upon who was the constructor and builder of the Pyramid; but whoever it was, all the various and minute measurements that have been taken at different times, and by different persons, clearly show that the construction was done under the supervision of someone who was thoroughly acquainted with many cosmical relationships as between the various heavenly bodies on the one hand, and also as between the various planets and this earth; and everything points to the fact that the said builder must have possessed a very advanced knowledge, even as compared with the most successful and progressive thought and research of our own day.

The outer cover of the Pyramid consisted of finely polished limestone, of which there is now very little left, as it has been almost entirely taken away and used for building-purposes in the city of Cairo. But before its removal the Great Pyramid shone and flamed with a wonderful light during the summer solstice, and could be seen far and wide. Look-

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ing like a great and flaming fire, it was called by the surrounding population 'The Ritual of the Master in the Pyramid of Light.'

Geographically speaking, the Pyramid is located at a point 30 degrees in North latitude, and 31 degrees East longitude.

On the north side and at the same height as the seventeenth covering-stone, at an elevation of fifty feet from the ground, there is an entrance-door which was formerly hidden under the covering-stone; this door could in some manner be opened if it was so desired: it leads to a passageway which slopes directly towards the south at an angle which was carefully estimated to have a certain definite relation to the horizontal plane of the Pyramid. Some scientists consider that it should be possible to determine the age of the Pyramid, at least approximately, by this line.

It is known that there is no star exactly at the pole. The star which we call the pole-star is one of those nearest to the pole and which in astronomy are known as circumpolar stars. They are not very many, but from time to time one or another among them comes into such a position in relation to the pole that it gets the name of pole-star. It is thought among scientists that the star which was the pole-star at the time of the building of the Pyramid may have been *alpha* in the constellation of Draco. It would then be in an astronomical position of about  $26\frac{1}{2}$  degrees over the horizon. If we imagine a line extended from the descending passageway in the Pyramid, it would have reached this star when it was located in the meridian.

But now it is known that a star does not have the same position in the heavens again until after a period of 25,868 years. It is a long time ago that this star had that position in the firmament, but not so long, however, that one is willing to admit that it could have been the time when the Great Pyramid was built, for it is held that it must have been at least one if not two whole stellar years earlier that this happened. In the former case the Pyramid would be 25,868 years earlier, and in the latter case it would be 51,736 years earlier! But now there are a certain number of advanced scholars and scientists who are not satisfied to accept even this view, but who hold that it must have been at least three stellar years earlier, so that the age of the Great Pyramid would be more than 70,000 years.

This may have been one of the purposes of the descending 'passageway,' but there are others. Among other things it had to do with the mysteries.

If one draws a chord between the Pyramid and the pole of the

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earth, then the chord should be exactly the length of the Earth-radius, as the Pyramid is located on the 30th degree, and the said chord would then form, together with the radius from the Pyramid to the midpoint of the Earth, and the radius from the pole to the same midpoint, an equilateral triangle. This shows that the ancient Egyptians knew not only that the Earth had the form of a sphere, but also that they knew its size.

Simplicius, who lived in the sixth century of the Christian era, says that he had heard that the Egyptians had made use of astronomical calculations, observations, and time-tables covering a period of 630,000 years; and Diogenes Laertius considered that the astronomical observations and calculations of the Egyptians reached back as far as 48,863 years before the time of Alexander the Great.

I shall, in the following, take the liberty of quoting an English author, Marsham Adams, who has written a book on the Pyramid entitled, *The House of the Hidden Places*. He notes the facts referred to above. He attempts to prove that the Pyramid is a copy in stone of the 'Book of the Dead'; and he has submitted his researches in this subject to the consideration of the two professors Maspero and Sayce, and these latter have embraced his views. This is of importance for the ultimate solution of the riddle of the Pyramid.

The basis for this coincidence rests on the fact that the several positions, names, and purposes of passageways, chambers, and ornaments, within the Pyramid, correspond with those in the 'Book of the Dead.' The last mentioned work is undoubtedly very much older than the Pyramid. If one studies it one will find that it contains a mystery-ritual instead of a funeral hymn. The book is, therefore, evidently written for living people who are to be initiated into the Mysteries.

In order to preserve this ritual so that it should not be lost to posterity, the leading minds among them decided that it be engraved in a manner to protect it from the ravages of time, in order that the men of ages to come in due course might know about this wisdom of life and the laws that govern it — once in the possession of the ancients.

The question then is: What was the purpose of the Mysteries and their ritual?

We may surely suppose that a people so highly advanced as a race as were the old Egyptians in most departments of life, would not spend their energy in building such colossal edifices as were their temples and pyramids from mere caprice, but that they had a very definite end in view, although we, belonging as we do to our own most skeptical and

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materialistic age in time so distant from their own, are unable fully to understand it.

'The Book of the Dead' as well as the Pyramid, both contained the ritual which had been worked out in accordance with the eternal laws of nature as discovered, in order to be of use to the man who was sufficiently evolved and who was willing to be initiated into the greatest secret of Being, namely, the possibility of becoming united, consciously and during this earth-life, with one's own Divine Self which has its home in the inmost recesses of man's nature. By such a union, even though it be not complete, he will learn the secrets of life, of death and birth, and he will have progressively enlarging revelations about the eternal life of the spiritual soul.

The Mysteries did not, however, embrace only this holy union, but also everything pertaining to earthly knowledge, such as mathematics, astronomy, physics, chemistry, medicine, architecture, and the profound laws and their derivatives in the realms of musical and color-harmony. Furthermore, they taught the law of analogy existing between man and the universe, the law of cause and effect, not only as applied to physical life but also as working in the moral, the intellectual, and the spiritual life. Nothing was forgotten; and just as it was proved that the Spiritual Soul continued its life after death eternally, in the same way it was proved that the reincarnating soul had lived many lives before it was born into this earth-life or some other life. How did they impart this knowledge?

Every seeker for Truth and Light who had been accepted as a neophyte was subjected to trials, so that by and by he would be enabled to conquer his lower, earthbound nature, which ever stands as preventing the Soul's liberation, and thereby give the Divine part the opportunity of assuming the place belonging to it by right, that of helping and leading the Soul aspiring towards the Light. His whole life as a disciple was so arranged that his confidence and assurance of the possibility of reaching the longed-for goal grew in proportion as the power of the lower self decreased, up to the point where he could stand by himself without any kind of outside help or support. His whole consciousness was centered within him, and he had reached that point by self-directed evolution. Then came the great moment of initiation into the higher Mysteries.

There does exist in the world an occult law unknown alike to modern religion and science, because they refuse to believe in it. No matter where man lives on this earth, this law will make itself felt on such an occasion. It may be stated as follows: When a man of his own free will, and without the slightest outside influence or pressure, is urged forward

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only by an intense, sacred desire to become cognisant of the origin of his innermost Self, even as he knows his parents, the origin of his physical body and its existence, and, further, desires to learn about the source of his being and the purpose of his existence, and whither he goes at the death of the body: then, when he has turned his soul to that Great Power which is the Origin of all and of all things, and which lies hidden in everything that has existence, this Great Power would not be That which It is, if it could leave such an aspiration unheeded. The great mass of humanity doubt this because they have never heard anything about such a thing; and the reason for this is that those who have gone on and succeeded, are pledged to a sacred silence: they *may not* reveal before the proper time anything about these truths which are far too sacred to be exposed to the profanation of a skeptical, pleasure-mad world.

There are conditions, inescapable and inevitable, which the seeker for Truth must comply with: he has to lift himself to the plane or world of spiritual life where there is nothing unclean or selfish, and for this reason he would have to purify his own nature and above all else seek to bring into activity the spiritual forces and qualities latent within himself. Every one knows what these powers are, but they may be synthesized in these words: Love of Truth, and Courage, and Compassion for all that suffers. An occult statement reads as follows: "To know, to will, to dare, and to remain silent."

The Teacher, the Initiator, representing the Divine Law, silently but constantly and patiently watched the new life that the neophyte was trying to lead, now and then helping where help was needed and *permitted*, all depending on the disciple, the neophyte himself, and not on the Teacher.

Thus we see that the one who was to teach such a seeker and to impart to him knowledge concerning the spiritual worlds and their various functions in the grand scheme of the universe, must himself have passed through the same process: he must have had a very long time of apprenticeship for his own evolution before he could occupy the place of Teacher.

One or even a few lives on Earth would not suffice for this, and here we have another of the reasons for and proofs of the teaching of Reincarnation.

The spiritual truths are the secrets of the 'Kingdom of Heaven.' All the great World-Teachers have had disciples, or an inner circle of pupils, to whom they imparted these teachings, while they gave to the outside world the same truths but hidden in the words, in parables and symbols, so that they might become of practical use in the lives of those who had not as yet reached so far in their longing for liberation as to

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enable them to conquer for themselves the greater and more recondite truths.

These initiations did not take place in the Great Pyramid only, nor in the temple-crypts of ancient Egypt only, but also in many different countries. All initiates, no matter where they were located on the face of the earth, were able to communicate with each other, and they had a common language which could be read and understood by all of them; their knowledge of life — the archaic Wisdom-Religion — was common property to all of them, and all had the same aims and purposes governing their lives, namely, to teach men that they were in essence divine beings destined ultimately to reach perfection. Earth-life was only a preparatory school where the necessary lessons of life were to be learnt.

One might almost say that these Schools of the Mysteries were focusing-points whence the divine truths radiated out over the whole of humanity, reaching the minds and hearts of all, though only a few, then as now, were able to grasp and to feel the touch of the spiritual fire which contained these eternal liberating verities.

This spiritual evolution and involution meant a constant growth towards spiritual maturity in the disciple, enabling him to receive the greater revelations in the due course of time, finally culminating in the Great Liberation on the day of the last Initiation.

“Blessed are the pure in heart, for they shall see God!”

It is from these Mysteries that all the known world-religions have sprung, including the ancient truly occult and so-called mystical societies, most of which were in time to a certain extent distorted; but all of them to a greater or less degree contained the original Truth.

The knowledge of these things has been kept from men since the day when the last hierophant ceased his work on account of the increasing decadence of the age, and the beginning of the age of darkness. The spiritual teachers were driven from Egypt and settled instead in Greece, where they founded the Eleusinian Mysteries. But there too, and finally in Rome, they deteriorated. The sun of enlightenment slowly set, darkness approached and spread all over the world: it was the beginning of the spiritual night of the Middle Ages.

This age has, in a manner of speaking, been the most remarkable in the whole of our so-far-known history, up to the close of the last century. It was during that long time that free thought and free research were in every conceivable way forcibly suppressed and killed out.

The beginning of a larger freedom along the above-mentioned lines was first felt during the French Revolution, but at that time it



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failed. Yet the great efforts for spiritual freedom that were made in those fateful days, though not victorious, yet made a breach in the old walls of antiquated and unyielding ideas, which surrounded the whole of Occidental mankind. The Sun began shining in many places.

Then another battler stepped into the arena, in order to fight for the possession of the souls of men — crass, soulless, Materialism. The gospel of that new ‘world-religion’ dethroned a central Spiritual Power as governing the affairs of this universe, and set to work to rob us of our faith in the essential divinity of the soul of man and its one-ness with the Divine Fire. Such teachings were openly preached from the Chairs of our universities, and in the homes as well as in the daily intercourse of men.

The main contents of that doctrine were: There is no spiritual background to the universe; the ‘soul’ of man is the product of action and interaction among the cerebral molecules; man himself is a thinking being who comes into existence, for the first time, at the moment of birth into this earth-life, and he disappears forever when the physical body dies. Such was the ‘scientific religion’ which was the fashion towards the close of the period of decadence of the last century.

It fell of its own absurdity, and has ceded its place to a wider and broader view of life and the Great Divine Source of things, than has prevailed since the days when the deepest secrets of the universe were taught to those who were ready to receive them, and by those who possessed the keys.

Indeed, we are not left without help or leadership through the labyrinths of life, even though it may seem so to some, apt as we are to measure our existence in short periods of life, while the Divine Powers work in eternity and with a certain definite aim in view, namely, the ultimate perfection of the whole of the universe, and its becoming ‘at-one’ with its spiritual Source and Origin. It was for this purpose that the Mysteries were inaugurated, and they shall again throw open their portals in order that generation after generation may anew set out on their pilgrimage towards the world of Light — our true Home.



“THEOSOPHY is the inner life in every religion. It is no new religion, but is as old as Truth itself. Every man has the divine right to develop his latent possibilities for perfection, and to seek to realize his higher ideals, because he is a member of the great family of God.”— *Katherine Tingley*

## LOOKING IN

M. G. GOWSELL

**T**HERE will be Silence, that, and thou alone.  
Like one who dreams of regions known of yore,  
Whose mysteries he fain would re-explore,  
Thou seest the virgin forest of thine own.  
Old paths of thine are there, paths once well known:  
Ways to whose deep of deeps thy footsteps wore,  
As to a shrine; but, slighted more and more,  
Till they grew dim, alas, and overgrown.

Advance, and thy soul's drama hath begun.  
New powers, romance, aye, paradox is here;  
Thou art the chariot and the Charioteer;  
The sunrise prophesied, and that same sun;  
The hero of world-myths, and of that lore  
Recorded of Immortals gone before.


*International Theosophical Headquarters,  
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## THE CANDLE-FLAME

ROSE WINKLER, M. D.

"The Lord is a consuming fire. . . .

"In him was the life, and the life was the light of men."—THE BIBLE

URING certain seasons of the year, when the firmament is brilliantly studded with sparkling constellations like a sea of shining lamps, my gaze fixed heavenward for a while wandered restfully to the sea, where, awe-struck, I beheld a section aglow with phosphorescence. Countless sparkling lights above, and beyond me a sea glowing with a liquid fire for miles around; light and life everywhere!

To my delight, one day I found in my readings that the phosphorescence is due to a glutinous fluid exuded from a part of a certain jelly-fish called the umbrella, and belonging to the sea-hydras. There is another similar creature, the Noctiluca (night-glow), also belonging to

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the first division of animal life, classified under the Protozoa. It is a tiny drop of jelly-like substance invisible to the naked eye; and just below the outer rim of its slimy bag, the sparks of light are given out.

About 30,000 Noctilucae are reckoned in one cubic inch of phosphorescent water, and millions and many millions of these tiny forms must be floating over a sea which is giving out a glow of liquid fire for miles around. It is only because of this light that we realize that they are there.

There are just as many other forms of life in the water, in the air, and on every side of us; and each possesses a spark of light unseen; while we do not dream of this teeming ocean of light and life in the midst of which we live, move, and have our being. These dazzling phenomena of Nature, overhead and all around, set me to musing, and silently inquiring.

Theosophy teaches the old Hermetic axiom: "As above, so below," and that everything in the Universe follows analogy. Looking inward, I did not see the light nor was the spark ensouling every cell of my body visible to my sight, although I firmly believed it was there. I recalled the Theosophical teaching that the Spiritual Light of the Spiritual Soul or Inner Man can be visible only to the organ of spiritual sight or vision, of which we have not yet fully developed a clear consciousness. I contented myself with my belief that the Spiritual Soul was "the Light that lighteth every man that cometh into the world."

As fire, flame, light, motion, electricity, are accompanied by heat on our material plane, my next inquiry was: What keeps my body warm?

We are all familiar with the outward aspect of the mystery called Death; and when the soul leaves the body, the life and light depart with it, and the body is left cold and motionless. During life, the physical heat of the body is maintained by a process of burning called oxidation or combustion — a slow continual burning of waste in oxygen, producing heat without flame, because the burning in the body takes place in the presence of moisture. Ordinarily, combustion takes place quickly in the purifying oxygen of the air, before our eyes, giving off heat and light producing a flame of fire.

This led me to the conclusion that there were two sources of heat: that which first radiates vitality, electricity, and a higher form of energy, from the Inner Man; and that which the physical body must assimilate from the light- and life-essences (now being referred to as 'locked-up sunshine' in foods) extracted from its foods. When these latter are liberated by means of the various steps of digestion, multiplied by those released through the oxidation of the wastes, a steady stream of heat and

## THE CANDLE-FLAME

energy is generated, supplying a nutritious and life-supporting substance to the physical body.

A spontaneous combustion is one in which man takes no deliberate part, and can be illustrated by oily rags left by painters not infrequently causing disastrous fires. The heat given off by oily rags will gradually raise the temperature to a high degree, and then the rags burst into flame. I personally explain this phenomenon as similar to that of the burning of a candle-flame, given below.

We read that the ancients worshiped Deity as a Universal Fire — containing all, and the root of all manifested life. The Hebrew Bible says: “The Lord is a consuming fire”; therefore I take it that the flame of the Higher Self within is the resplendent emanation of the overshadowing fire, the ray of Deity.

Thus my mind was led from the inspiration given to me by the starry canopy above, from the glowing liquid fire in the sea, to the light and heat of the body — when another symbol of life presented itself to my mind: the candle-flame.

“Light is cold flame, and flame is fire, and fire produces heat, which yields water.”  
— ‘The Stanzas of Dzyan,’ Stanza III, verse 9

I remember giving to my classes a description of the structure of a candle-flame taken from the text-book which I was using then, and I think that the mystery of a flame lingered with me for some time. It said:

“In the candle-flame, broadly speaking, there are three cones: (1) the inner cone composed of combustible vapors; (2) an intermediate cone in which these vapors are decomposed by the heat, and a small quantity of carbon is set free which renders the flame luminous; and (3) an almost invisible, narrow, outer film, in which the carbon and hydrogen are burned to water and carbon dioxide.”

In another paragraph I found the following:

“The flame consists of a colorless inner cone of unburned gas and an outer cone in which the union between the hydrogen and oxygen is taking place. It follows that the outer cone is the hot part of the flame; that the inner cone is cool is shown by the fact that a match-head suspended in this region before lighting the gas, and left there while the gas burns, is not ignited.”

To my mind, the candle-flame symbolizes the above quotation perfectly.

Many times has my mind evoked the picture of the candle-flame: the blue inner cone, the intermediate luminous cone, and the hot outer cone or film. The function of the tallow-candle was also an object of frequent reflexions. It supported the flame, was liquefied, and then vaporized by the heat, and decomposed by consecutive reactions into the three gases constituting the cones of the flame. Was the tallow

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candle solidified light? I am led to conclude that the heat of the flame liberates the light of its being, just as the friction of wood ignites or generates fire, and the striking of flint releases the soul or spirit of the metal.

All tallows or solid animal fats contain stearic acid, and both are a compound of carbon, hydrogen, and oxygen, which generate the cones of the flame. The oxygen liberated in the burning, combines with the oxygen of the air supporting combustion; and in my opinion, any substance burned and supporting a flame must contain these three elements, carbon, hydrogen, and oxygen.

Crabb determines between the different species of flame. He says:

“There are variations of flame: a candle burns only by a flame, gunpowder by a flash, a torch by a flare, and a conflagration by a glare.”

Different kinds of alcohol, fats, oils, glycerin, starches, and sugars, consist of carbon, hydrogen, and oxygen in different combinations and different proportions, depending upon their atoms and electrons. Our principal carbohydrate-containing foods are grains, fruits, and vegetables, and it is said that we could not live in health without them. The carbon, hydrogen, oxygen, and compounds, are extracted from the foods, contributing their life, heat, and energy to the upkeep of the physical body.

“What says the esoteric teaching with regard to fire? ‘Fire,’ it says, ‘is the most perfect and unadulterated reflexion, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine “SUBSTANCE.”’ ”

— *The Secret Doctrine*, Vol. I, p. 121

The fire of the lower nature kindles violent passions that blaze out of the eyes; a flash, accompanied by a sudden quick outburst of speech and anger; a flare, lighting balefully the incomplete control of the emotions; a conflagration, setting the whole nature aflame — a dangerous although a temporary yet complete loss of self-control. A few of the various aspects of the lower fires!


“Where is the spirit of the flame that burns in thy lamp, O Lanoo?”

— ‘The Stanzas of Dzyan,’ Stanza III, verse 8

The flame with its three cones may stand as a symbol of the triple aspect of the Higher Self, the Spiritual Man. By its divine light the mind is illumined with knowledge and wisdom, pointing the way to truth, beauty, strength, and peace, leading away from ignorance, selfishness, and the distractions that breed heartache, darkness, and despair. Steady effort and aspiration alchemically raise the heat-degree, cleansing away the dross and stains with the flaming tongues of fire; the then purified lower flame blending with the higher, soaring onward and upward, to become one with the Universal Life and Light: which is the outer manifestation of the Omniscient, the Omnipotent, the Unknowable.

## WORK, WHAT IS IT?

R. MACHELL

 O most people, I imagine, work means conscious effort to overcome opposition of some sort; and, as such, may be pleasant or unpleasant according to the temperament of the individual concerned. But it certainly is an effort of a personal character. Thus Nature does not work: her enormous activity is quite impersonal; it is the colossal force of inertia, which apparently is entirely unconscious. But, it may well be asked, How can we separate Nature as an unconscious, impersonal force, from human nature, conscious and personal?

We all admire industry, and respect a good worker; and on the other hand we generally despise laziness, and condemn a shirker. But the activity of man, when it is not competitive, is either constructive or destructive: that is to say it is consciously purposeful, and is aimed at the organization of Nature's forces, teaching as her master, and fighting her as an enemy, or else studying her as a student, and seeking to work with her as a reverent disciple in presence of his Teacher.

Man's attitude towards Nature clearly will be governed by his idea of his own origin and his own place in Nature. That is to say, by *his* theory of life and of the nature of the universe. The ordinary man of average intelligence would probably deny conscious intelligence to the universe; he would allow instinct to the animals, but to man alone would he grant conscious intelligence.

And what about the so-called 'will of God'? The average scientist would probably be a materialist, who would deny the existence of God altogether.

But what says Theosophy? Theosophy does not dogmatize, but it teaches that the entire universe is a manifestation of the Supreme Spiritual Consciousness working to organize the forces of matter, the greatest of which is inertia. If the Theosophist avoids the use of the word 'God,' it is not because he doubts the spiritual nature of the universe, but because he fears to be misunderstood by extremists of all kinds — all of whom may be workers; whereas to a Theosophist work is a divine function, and service a privilege.

The lazy man, like the egoist, is a self-confessed materialist and hates work of any kind, not understanding his own divine origin. To him the ancient sage continually counseled: "Man, know thyself!" for the

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true Self of man is a ray of pure spiritual energy, to whom work is a necessity.

But the materialist who fights to bend all Nature to his personal will can never penetrate to the heart of her mystery, for her heart is spiritual and divine.

What says Theosophy? "Help Nature, and work on with her; and she will regard thee as one of her creators, and make obeisance." . . . To the spiritually-minded alone will she reveal the secret of her heart. Such is the promise of Theosophy.

But for the egoist, seeking material benefits for himself and his associates, no revelation is possible; work he must, and his reward will be proportionate to his effort, for the good law will give just recompense.

### "BODY, SOUL, AND SPIRIT"

EMILY L. NERESHEIMER



THEOSOPHISTS claim that Theosophy --- 'Divine Wisdom, or Science,' as it has been called --- is the basis of all Religions, Philosophies, and Sciences; that, in fact, it existed before all of these. How can they, however, substantiate this claim?

To begin with, let us take some of the teachings of religion that we are familiar with, and see whether Theosophy cannot throw some light on them that we did not have before. We will, in most cases, find that these teachings are merely vague affirmations, boldly stated as truths, that must be taken on faith; and no further explanation of them is given. Theosophy, however, makes the inner meaning of these teachings clear; never having lost this knowledge. On the other hand, Orthodoxy, having covered it over with forms and dogmas, has forgotten the great truths which these were meant to symbolize.

As an example of this let us take the very abstruse doctrine of the 'Trinity.' According to accepted dogma, the 'Trinity' refers only to the threefold nature of the Godhead: the 'Father, Son, and Holy Ghost.' Paul, in the New Testament, speaking of the constitution of man, says that he also is a threefold being, consisting of 'Body, Soul, and Spirit.' However, he does not give us a full explanation of the meaning of these terms, and consequently everyone interprets them differently; especially so in the case of the words 'soul' and 'spirit.'

The ancient teachings since time immemorial have held that not

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only man, but the Universe and ‘God’ — the Central Source of all Life and Being — consist of, or rather have, three aspects: ‘Body, Soul, and Spirit.’ We must here remember that the ancients spoke of the whole Cosmos as an entity, as also each of its parts, — whether a Universe, a solar system, our Earth, Humanity, or Man. Each of these is built up on the same plan, and, by analogy, the smaller may be known by a study of the greater, and the greater by a study of the smaller.

According to the ancient teachings man has ‘three bodies,’ even as the Universe, and Divinity Itself; in fact, each of these — ‘God,’ the Universe, and Man — is ‘three in one,’ a ‘Trinity.’

The Universe is, so to say, the Body of God — the Supreme Spirit; while all the forces of Nature are collectively the Soul that animates that body. The Universe — the Body of the Deity — lives and dies periodically. The Deity has its times of action and inaction, very beautifully called in the ancient scriptures of India, the ‘inbreathing and outbreathing of Brahmâ.’ During a period of activity, the Divine Spirit, or Divine ‘Self,’ endows the Universal Soul with consciousness and intelligence. The Soul animates Its body (the Universe) with psychic and physical life. When a period of rest sets in, all these are again reabsorbed into the One Supreme Source of all Life, in which they ‘live, and move, and have their being.’

So also is the final goal and destiny of human existence, to live and finally to return to the Source whence it came. To gain experience and to progress; to die and to live again and again, through many lives, until Man shall have reached perfection.

Of the ‘three bodies of Man,’ the physical body is the most impermanent and evanescent, in spite of the fact that, being composed of the most dense matter, it seems, during the periods of active life, to be the most important. It is built up by the elements of Nature, is indeed a little universe by itself, so to say,— a realm constituted of innumerable lives which a greater centralized consciousness gathers and holds together for a while, until, at the end of a given cycle, the unity disintegrates, and, as we say, it ‘dies.’ But the individual centralized consciousness lives on, while the innumerable smaller lives go on their way, as alive as ever, to return to the realms of Nature to which they belong; although the synthesizing consciousness that held them together has left them.

Again and again man’s physical envelope — the body — thus dissolves and returns to Nature; but his ‘Soul’— his second body — has a longer span of life. It also is a composite body, however, and therefore is subject to ultimate disintegration. This dissolution begins as soon as the third, the ‘spiritual body,’ (it should, by right, be called the first)



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leaves it, after having, so to say, winnowed the grain from the chaff.

The Soul, or rather that part of the soul which is left after the Spirit of man has departed, continues to be animated for a while by the thoughts, desires, and passions that energized it during the past earth-life, and are still unexpended forces. But finally these also come to an end; become reabsorbed into the Universal Life and Consciousness; and only the 'Spirit of man' — his 'spiritual body,' which has been called the 'Real Self of man' and his 'Higher Self,' remains.

It may be likened to the sea-water in a closed vessel that has been thrown into the ocean. The water within the vessel is of the same nature as that which surrounds it, though separated and seemingly a thing apart, until the vessel is finally broken, and the water set free to become merged with the ocean. In like manner the 'Spirit of man' is of the same nature as the Divine Spirit, which is indestructible and eternal. Man also may merge his 'self' into the Ocean of the Universal Self by gradually loosening the ties that bind him to the impermanent side of Nature.

Each of the 'three bodies of man,' we are taught, has a heredity, a life, and a consciousness of its own; and here we may catch a glimpse of the practical significance of the ancient precept "Man, know thyself!" for with this knowledge man may learn to discriminate among his thoughts, feelings, and impulses; may trace them to their source, and choose those which he will entertain and those which he will expel from his mind. The desires and feelings that come from the physical body are ever trying to drag down the 'pilgrim-soul' for their gratification, though the aspirations and ideals of the Spirit never cease in their appeal, through the admonitions of conscience.

A restless urge drives man ever forward, through evanescent successes and disappointments, towards his final goal. Vicissitudes and failure are but experiences; the means for ever greater expansion and growth. But when man once realizes his true nature, and knows for a certainty that his 'spiritual self' is divine; of the same nature as the Universal Spirit, the infinite Ocean of Knowledge, Truth, and Wisdom, in which he and all beings exist — then he will realize what is the real end and aim of life, claim his divine heritage, and turn his steps towards 'God, which is his Eternal Home.'

But we must remember that all healthy growth is slow. We must have patience, and perseverance, and courage to climb step by step: for neither God nor man can do our climbing for us; not any more than they can digest and assimilate for us the food from which we build up our bodies. We can gain nothing excepting through individual effort:

## ATHEISTIC DOGMATISM

for, as our Teacher, Katherine Tingley, has so often said, we must grow by self-directed evolution.

More and more people are coming to a realization of this truth, for the human race, as a whole, is gradually growing dissatisfied with teachings that are mere statements to be taken on faith. Men are asking the 'why' and the 'wherefore' of suffering and disaster, and are seeking to know the causes that lead to the terrible crimes and calamities of which they read in the daily papers. They want to know something of the meaning and the real purpose of life, of which their teachings have heretofore given them such scant information.

In the old days, people were satisfied to be told that they must have faith in God, and repent their sins, so as to 'avert God's wrath.' But Theosophy reveals the laws of being which govern the universe, and shows why these laws must be obeyed. It proves that there is in reality no punishment, but that all conditions affecting man are the effects of his own former deeds. If he lives rightly, he creates good causes; if he makes mistakes, the results will bring him suffering. Each thought and act has its results; each is a seed that must ripen and bring forth fruit of its own nature. Knowing this, man can shape his own destiny for good or for ill.

Theosophy does not contradict the fundamental doctrines and teachings of the various world-religions; it explains and elucidates them, at the same time throwing an entirely new light upon the problems of life that puzzle us; whether these be of a universal, an international, a national, or a personal nature. For Theosophy is the basis of all religions, philosophies, and sciences, and the Light that will illumine them.

## ATHEISTIC DOGMATISM

T. HENRY, M. A.



READ recently in a magazine an account of a new propaganda of 'Atheism.' I do not take such articles very seriously: we see many articles today which write up some particular aspect of life and make it appear like a universal tendency, by exaggerating its importance out of all proportion. Such articles often flatly contradict each other.

The impression I derived from this article on atheism is that the

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movement is hardly distinguishable from fundamentalism. This will sound like a joke or a paradox; but it is not. I mean that, though atheism and fundamentalism are diametrically opposed in one respect, yet their points of similarity are so much greater than their difference as to make the latter almost negligible.

In brief, we find in both the same literalism, the same partial views of the great world of thought, the same lack of a wide culture and deep knowledge of men. Both are throw-backs to a past time, or a recrudescence of habits of mind that have been strongly impressed on our people. There can be nothing novel or startling or profitable about a controversy between literalists, both taking the Bible in a dead-letter sense, one believing every word, and the other denying every word.

The arguments of the proponents of this 'new' school of atheism are those which I have often heard from a chair in the park on a Sunday, about a 'bearded old man somewhere up in the sky,' and many things which it is not decent to say about anyone's belief, however much you disagree with it.

These people hesitate not to claim as of their number the hosts of citizens who have not cared to docket their religion on an official form or to answer the yes or no of an impertinent questionnaire. Both schools may equally well be dubbed Bible-bangers; but, if forced to belong to one or other of these narrow sects, I say, let me be enrolled as a *believer*, no matter on what, rather than as a denier, scoffer, and destroyer.

These propagandists, while aiming to abolish the deity and destroy the whole machinery of religion, yet are loud in proclaiming their adherence to ethics and morals. What the effect on morals will be, of telling young children that Deity is a myth and religion a sham, is at least open to question: the experiment does not seem to have succeeded where actually tried. The question, "If you take away God and religion, what are you going to put in their place?" though scornfully dismissed, is very pertinent. To say that God and religion are an excrescence, which need merely to be removed, not replaced, is of course not an argument but an illustration.

Ethics and morality must rest upon some basis. For animals, natural instincts are a sufficient basis. But man has a mind; he demands knowledge. Ethics cannot be reduced to a mere question of policy — behave well if you wish to be treated well — be a good citizen. That has been tried too. It must rest on knowledge of what human nature really is.

This knowledge requires to be formulated in some way comprehensible to the human intellect, and efficient as a practical incentive to

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right action. If people's formulas are found too narrow for present needs, they must necessarily be enlarged.

What, after all, is an atheist? To say, One who does not believe there is a God, is too vague; accordingly we find that the desire to be more definite has caused the existence of different schools each claiming the title. Some do not believe in a personal God; some do not accept the conventional God; some definitely accept an omnipresent divine principle; some call themselves agnostics — people with 'open minds,' people who say simply, 'We do not know.'

After all, one would say of these militant atheists that they are doubtless estimable people, but sadly puzzle-headed, who do not know just where the function of the intellect comes in. They are people pre-occupied with unimportant issues,—such at least is the impression which, rightly or wrongly, I have gathered. It is an interesting question what makes them militant; and here again, in the propagandist spirit, we find the analogy with their professed opponents. People have for many generations been brought up on narrow dogmas, and the result is a bigot or sectarian of one kind or another; a Bible-banger, whether he bangs it approvingly or disapprovingly.

It is a relief to turn from this uninspiring atmosphere to another though kindred subject. I find in a newspaper a report of a *sermon* which has been *broadcasted* by a clergyman, which is indeed a sign of the times. He predicts the coming of a new world-religion which will be a synthesis of all ethical and spiritual systems in the past. Current systems of Christianity will pass, but "the simple teaching of Jesus the Son of God will endure forever." He mentions the atheist and communist propaganda, but sees that religion cannot be destroyed so long as man exists with his primary needs to be satisfied. The disputes about minor points of dogmas and ritual have disgusted people with the whole matter concerned.

Incidentally we may here remark that, in the course of much correspondence in the London *Spectator* about questions raised by prayer-book-revision, we observe that many people bicker about these insignificant points, and seem to dwell in an atmosphere of controversy; while others protestingly wave aside the disputes, and see in the Eucharist, what it was surely intended for, a means whereby a thirsting soul can commune with its parent source of light within.

Out of all the turmoil of today, in religion and politics, will emerge a new and greater unity, both of nations and of faiths.

"At the heart of Jesus' gospel is the impulse of world-brotherhood. . . ."

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“If Christianity survives in China and India, it will be not in the forms of American and European dominations, hierarchies, and creeds, but in new forms of expression, according to the racial genius of the Chinese and Hindū peoples. . . .

“Old forms of Christianity, with its trappings of Old Testament teachings, some of which represent lower planes of ethical development, and with its trappings of pagan conceptions and medieval theology, . . . are destined to pass. . . . The new world-religion will take all the best thoughts which have come from the noblest minds of all races, plus the mighty discoveries of social and biological science which are inspired by the Holy Spirit of God; and it will find all these quickened into life and emotionally enforced by a rediscovery of the simple original message of Jesus, that God is a Father, that all men are brothers, and that all men may become sons of God, revealers of the Christ-life by the power of the indwelling Holy One.”


This last is the message of Theosophy and Theosophy's interpretation of the gospel of Jesus; but here we find it proclaimed by a Christian clergyman. We must never forget, however, that Jesus did not originate that 'Gospel': it was known before, and proclaimed by other great Teachers like unto him. The new Christianity will be new in one sense, but in another sense it will be old. The writer uses the word 'rediscover'; it is the basic truths that we must rediscover — the basic truths as to the nature of man and his relation to the universe. The fetters of all dogmatism, whether it may take the guise of science or of religion or of atheism, must be loosened; the radiant light of man's awakened Soul must dispel the false glows of limited faiths.

Every man of us, whatever his professed belief or philosophy, finds himself in presence of the Unknown, at the mercy of powers against which his mentality is hopelessly overmatched. What will he do about it? He *must*, if he is capable of thinking at all, sometimes ask himself who or what is the mysterious inscrutable power or assemblage of powers which goes its own eternal way irrespective of puny ideas and plans. He may put off the question for a while; but sooner or later he must rise up in his might and declare that KNOWLEDGE IS POSSIBLE; for the contrary conclusion sickens the heart and mocks all reason. In fact, he will *know* himself to be a god, by virtue of *finding in himself godlike faculties*, the power of infinite daring and aspiration, the faculty of an infinitely expansible knowledge.

The professed atheists are but pursuing the necessary stages of their own self-examination; but, if they form themselves into a dogmatic proselytizing body, they run the risk of interfering with other people's evolution, and of destroying other people's houses before providing a new house for them to enter into. Instead of smashing and demolishing, let us enlarge and improve. Let us interpret and purify religion, not petulantly try to throw it wholesale into the discard.

## FREEDOM

R. MACHELL

F all the bright ideals that have dazzled the imagination of mankind, the brightest is most surely Liberty. But, alas, the actuality to which that high ideal leads is all too often but a scene of devastation drenched with blood, spotted with ruined homes inhabited by ghosts still striving to uphold the tattered banner of the ideal Liberty.

Man clings to his ideals with a strange fatuity in spite of all experience, from which he fails to learn the obvious lesson that his professed ideals are not the motive power that guides his life. The love of liberty may fire his fancy, but the motive power that shapes his conduct is invariably, disguise it as he may, egoity.

Man is a complex being, stirred to action by desire for self-expression on any and every plane of consciousness. Quite naturally he thinks himself a separate individual, who is entitled to his own particular views on every subject that attracts his serious attention. But what he does not always take into account is this: that he himself is really a most complex entity, who endeavors to unite his various modes of consciousness by insistence on a fundamental formula, such as, for instance, 'I am I.'

Assured by this formula of the unquestionable identity of his individuality, he naturally imagines that his various ideals are as fixed as his self-consciousness appears to him to be, ignoring, as most people do, the duality that lies hidden in that fundamental formula itself; for the first 'I' is not the second, any more than a reflexion in a mirror is the real person whose image it presents.

Did we but understand the mystery of the mirror we might not find the problem of our own identity so baffling. Remember the Teacher's words: "The mind is like a mirror. . . ." Duality is everywhere; yes, even in the self.

Such statements strike at the very root of our most cherished delusions, the certainty of self, and the fair flowers of our ideals that blossom on that noble tree, of which the fairest is the one we label Freedom: the tree itself is our Egoity.

And what is this Freedom that we prize so highly? How often is it more than simple selfishness claiming the right of self-indulgence? What is its virtue? Why does it seem to shine so brightly? Something within us whispers a warning to beware lest we blaspheme against the sacred mystery of the divine light, that shines in our ideal as a guiding

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star to light the path of aspiration. Can this be selfishness? Can selfishness and aspiration coexist in the same mind? Assuredly they can. Such is the complexity of mind.

Freedom, as a spiritual ideal, reflects itself in mind as a duality; firstly as self-expression, or pure egoity; the spiritual idea takes on a form, becomes a thought; self-consciousness is born; and with it comes desire for self-aggrandisement, or selfishness.

These two activities of the Ego are the spontaneous expression of the creative impulse in its duality; to them the universe and its inhabitants owe their existence spiritual and material. Egoity, the consciousness that 'I am I,' which holds all beings bound to the primordial source of life, is also the first cause of differentiation, and the sense of separateness, the great delusion called 'great heresy.' Such is the duality of mind; and so the high ideal of Liberty often becomes a mask for self-aggrandisement and simple selfishness.

Freedom, as an ideal, means opportunity for growth or self-expression, unhindered by the interference of any other will; but Freedom in practice is too often understood to mean the right to disregard the liberty of others. This indifference to the rights and liberties of others is but a natural inversion of the higher law of Brotherhood due to its reflexion in the mirror of the mind, which puts the lower personal self there where the higher Ego or the higher Self should be; thus substituting selfishness for brotherhood, and the reason of the brain-mind for the vision of the soul.

It is not necessary to brand the processes of Nature as malignantly deceitful because man's ignorance of natural law has so befogged his intellect that he no longer knows himself nor understands his dual nature. And therein lies the danger of an idealism that is not balanced by right judgment. Without self-knowledge man will mistake the prompting of his personal desires for the call of his spiritual self, and he will act accordingly.

Therefore it seems that man's first duty is to learn what he is and whither he is bound; for ignorance of Self is the prime cause of all mistakes that count as sins; just as the absence of light is the prime cause of darkness and of all that it entails. Hence the injunction "Let there be light," is the disciple's first command, and the first duty is to find the true source of Light, which is the Spiritual Self.

Truly, the first word of philosophy and the last is "Man, know thyself!" Such knowledge is the 'philosopher's stone,' the magic talisman by which ideals may be tested. The first step on the Quest is to perceive the duality of the human mind and then to act upon that knowledge.

# PHYSIOLOGY AND HYGIENE FOR THE YOUTH

ROSE WINKLER, M. D.

FROM A CELL TO THE PERFECT HUMAN FORM



WE frequently hear during friendly conversation that the body is 'fearfully and wonderfully made.' Let us suppose that a seed of a fruit-tree has been sown. Within the seed is contained the complete model of the trunk, branches, foliage, flower, and fruit, of the tree to be; and the seeds of this tree can bear a myriad of other trees and fruit; and the seed of that tree will never bear any other kind of fruit but its own. And so it is with man.

The entire complex structure of man has evolved out of a cell. This cell, with its three distinct filmy layers or envelopes, gives rise to all the different structures of the body such as the bones, muscles, brain, and nervous system, fat, skin, blood-tubes, and all the glands and organs with their special functions and various secretions.

The one cell has the power to divide and multiply itself into countless other cells, *i. e.*, into bone-cells that form the bony structure or skeleton; the muscle-cells into the muscular tissue; the nerve-cells into the brain, spinal cord, nerves, plexuses, and ganglions; the fat- and skin-cells form their respective tissues; and all the different cells of these various tissues do their own particular and individual work. Although these structures are distinct, they yet interblend with each other so thoroughly as to form one complete and complex vehicle called the 'body,' or temple of the god within.

There is so much that one can say of the cell from which the body first originated, of the harmonious co-operation and of the numerous functions of the organs depending on the working-power of the cells of all the different tissues, that I will leave this subject for another time to relate. Another wonderful fact is that every cell of the body is being constantly reconstructed as it wears out from use, and that in the course of seven years the whole body is continually changing, new material from the digested food taking the place of and reconstructing the worn-out tissues.

Still another wonderful thing is, that every cell is intelligent after its kind, and besides its special functions it has the power to select or reject the material that it requires, and will take no more nor less than



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it can appropriate. Man, too, would enjoy better health and greater happiness, could he control his various desires.

The food-supply found in the blood allows a constant stream of secretion and excretion to go on, a process of construction and destruction, or building up and tearing down, of tissues. The cells of the different glands of the body secrete their own particular fluid without which the organs could not do their work, and the entire system would suffer. As the seed has become the fruit-tree, so has the cell become the body of man.

This is a very brief sketch of what becomes of the first cell, and it impresses one with the fact that law, intelligence, and a divine plan aid in the building of this wonderful body, or temple of the living god within.

## NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

**I**NTEREST in archaeological exploration has lately been largely directed to the Mesopotamian region in consequence of recent discoveries at Tel Obeid, the site of the ancient city of Ur of the Chaldeans, mentioned in the Bible as the home of Abraham. The excavations have been conducted under the joint auspices of the University of Pennsylvania Museum and the British Museum, and have proved fertile in revelations of unsuspected importance.

According to Mr. C. Leonard Woolley, the Director of the expedition, four hundred graves or more have been found "adding fresh monuments for the history of an age hitherto unknown." They carry us back to at least 3500 years B. C., to a period of whose history nothing was known except a list of kings regarded till now as purely mythical.

We cannot expect to find in Mesopotamia such wooden furniture and carvings as have astonished us from the hermetically sealed chambers in the intensely dry climate of Egypt, but Mr. Woolley says the articles carved or chased in gold and silver, etc., chemically-resisting materials, are actually superior in workmanship to those found in Tut-Ankh-Amen's tomb, though this seems almost to be impossible. It is certainly a great revelation of the height of this Mesopotamian culture of more than 5000 years ago, to learn of such things as the following:

"One of our best things is a fragment of inlay work consisting of eight shell plaques, four of which are decorated with linear patterns, four most delicately engraved with animal

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figures. The engraved figures are filled in with color, black for the animals and red for the conventional background, and the plaques are framed with narrow borders of pink limestone and lapis-lazuli. . . .

“Then there lay scattered in the soil beads and pendants of polished carnelian, lapis and gold; then the gold binding of a bow, an adze of solid gold . . . a silver baldric to which was attached a golden ‘vanity case’ enriched with filagree work and containing intact its tiny tweezers, spoon, and stiletto, all of gold hung on a silver ring; and a dagger, which is the season’s crowning reward.

“The hilt is of one piece of deep colored lapis-lazuli studded with gold, the sheath is of solid gold, the back plain except for two lines of simple beading, but the front entirely covered with an intricate design in filagree. Produced at any date it would have been a marvel of design and workmanship; it is astonishing indeed when we realize that it was actually made nearly 5500 years ago and is one of the oldest known examples of the goldsmith’s art.”

The impression produced upon the archaeologists was that the people of that age lived in a high degree of wealth and comfort. Their better class of vessels were made of such fine materials as alabaster, colored soapstone, copper, and silver. A carving was found representing a chariot drawn by four lions, and many seals of unknown kings and clay tablets with inscriptions in an unknown writing, were revealed in the lowest level of the graves. One most remarkable find is that of a pear-shaped bead “on which is perched a bird, not a quarter of an inch high, yet with all its feathers faithfully rendered.”

Colored illustrations representing some of these wonderful relics of a great past have begun to appear in the magazines, and they certainly confirm the statements of those who have studied them that anyone would believe they were of the most refined recent make if it were not certain that they had been dug up from the remains of palaces and from the graves of a highly civilized people of nearly six thousand years ago.

The other discoveries made by the same expedition at Ur, while not so ancient by about a thousand years — dating from the supposed time of Abraham — are specially interesting to many because they present a clear picture of the method of life at that period. We know many intimate details of the domestic life of the Romans in their glory from the wonderfully preserved remains at Pompeii, but to learn about the homes of the people of Ur who lived about two thousand years earlier is a still more surprising achievement.

The correspondent who sends the account of the discoveries makes the following remark, significant to students of Theosophy who understand the fundamental law of cycles in nature and human history:

“Ur, more ancient and, therefore, we might expect, more primitive, would not seem to offer the facilities that the city near Naples [Pompeii] offers us. It is another two millenniums more distant from our present day. Yet it is remarkable that the recent finds by the joint expedition not only tend to *dissipate doubts as to the high standard of living in those distant days*, but seem even to *bring them closer to our own radio-era.*”

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The standard of comfort was very high. The houses resembled the best kind now in use in the city of Bagdad, solid and substantial two-story buildings, with a central court, and a well-marked division between the residential apartments and the domestic offices. A high standard of architecture also existed; *arches and elaborate vaulted roofs* were commonly used.

The important temple of the Moon-Goddess, 250 feet square, is a magnificent building containing shrines, store-chambers, work-rooms, quarters for the priests, and, beneath, many tombs. The kitchens, with vaulted furnaces leading to flues opening into a great brick chimney, ovens, chopping-blocks and mortars, all arranged for the greatest convenience and to save labor, are highly interesting.

The first metal coffin ever found in a Mesopotamian ruin is made of sheet copper beautifully shaped and carefully riveted and contained the bones and jewelry of a woman. The luxury of the people is shown by the elegant and costly caskets of ivory, toilet-sets of the same material, with mirrors, powder-boxes, paint-pots and combs elaborately decorated; diadems, rings, and various other gold and silver ornaments and useful articles.

While it is striking enough to find these modern-looking articles of luxury and comfort of about two thousand years B. C., six or seven hundred years earlier than Tut-Ankh-Amen's period in Egypt, the fact that similar remains of even greater beauty were unearthed from a much older civilization which was highly advanced at least 3500 years B. C. is another proof that mankind at that remote age was infinitely removed from barbarism!

We know little or nothing of the moral and spiritual position of these ancient Chaldaeans, but, to judge by the general law of cycles in history with their periodic rises and falls, it is likely that their standing was high, for we know that in far more recent ages cruelty, ambition, superstition, and other evils became conspicuous.

A carved panel from the age of Assurbanipal, in the seventh century B. C., has lately been brought to America. That king was noted for his excesses, but if the interpretation of the design on the panel is correct, he set a good example to horticulturists, for he is shown apparently artificially fertilizing a date-palm by rubbing an object covered with pollen over the flower.



Very interesting news comes from Italy to the effect that the excavation of the buried city of Herculaneum has been recommenced

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after many years in which nothing was done. The difficulties in the work will be far greater than in the neighboring Pompeii, for Herculaneum is buried under a very hard tufa which will have to be laboriously picked out bit by bit, while Pompeii was covered by ashes which are easily removed. But great rewards are looked for in Herculaneum and only the great cost of excavation has prevented the work being done long ago. The city was far more important than Pompeii, and the small amount of digging already done has revealed many statues of far greater value than anything found at Pompeii. Numerous valuable manuscripts have been recovered, and there can be no doubt that the extensive exploration to be carried out will reveal treasures of art and literature of great importance.

Pompeii is still being excavated, and the 'Street of Abundance' is now thoroughly revealed and is to be thrown open to the public. It has been most carefully reconstructed and is said to be in almost its original state. The discovery is announced that the walls of Pompeii are not Roman but date from some far earlier epoch, and it is suggested that the city may have been built by the Greeks or Samnites and afterwards conquered by the Romans.

Other excavations or explorations are being considered by the Italian Government at Capri, where there are ruins of the palace of Tiberius; at Cumae, the oldest Greek colony in Italy; and above all at Lake Nemi, near Rome, in which lie the pleasure-galleys of Tiberius and Caligula. The galleys are believed to be in good preservation, and must be marvels of luxury and magnificence. The problem of raising them safely is a hard one, but engineers are now making plans to begin soon.



“WHEN a dreadful object is presented, or when life as a whole turns up its dark abysses to our view, then the worthless ones among us lose their hold on the situation altogether, and either escape from the difficulty by diverting their attention, or, if they cannot do that, collapse into yielding masses of plaintiveness and fear. But the heroic mind does differently. To it, too, the objects are sinister and dreadful, unwelcome. But it can face them, if necessary, without for that losing its hold on the rest of life. The world thus finds in the heroic man its worthy match and mate, and the effort which he is able to put forth to hold himself erect and keep his heart unshaken is the direct measure of his worth and function in human life. He can *stand* this universe. And hereby he makes himself one of the masters and lords of life.”— *R. L. Stevenson*

## THEOSOPHY AND THE DRAMA

JAMES GRAHAM, F. R. P. S.

*(Stenographic Report of an Address given at the London Headquarters,  
Universal Brotherhood and Theosophical Society, on February 9, 1927)*

**F**RIENDS: I might mention an experience I had many years ago, with an old uncle of mine, when I told him I had been going to the theater. He was horror-struck — said he hoped none of his family would ever go to such a wicked place. I think he is a little wiser now — he is much older! But that being so, he was a very religious man, and we claim to be religious, we Theosophists, and yet we take the view that the Drama is a thing to be encouraged, so there must be some fundamental difference between some types of religionists and us.

As we know, Theosophy stands for the uplifting of the human race. Yet we must think that Drama is some better thing than the drama as we see it. Sometimes it does not give us the idea that it is uplifting in character. Now all forms of art may be (or are being) debased, or they may be true to their ideals, and that is the way with the Drama, and I suppose one never comes across an effect without there having been a cause. The type of religionist who is horror-struck at theater-going must have been made horror-struck at some time, must have had some experience at some time or other, to make him so.

We may consider that the Drama, like every other phase of life, has its opposite poles, has its highest expression and also its lowest expression. If the public demand is for the lowest expression, that demand is supplied. Theaters are filled with things not worth seeing, and some people on going into such theaters think what they see and hear is right; and so it has come about that some religious persons would never be seen going into such places. Those people who do go, go to be amused. If they could see what there is in better things, they would not want to go to see inferior stuff. Nobody wants the inferior thing if he can get the better one.

It is, however, possible to understand the popular idea; the majority want sentiment and emotion. They want to go to the theater for what they can feel. They say, "I want a good laugh," or, "I never cried so much in my life; I never had such a good time!" It is emotion they want, not to learn so much as to have certain experiences, which they might have missed — and saved their money! No progress has been made.

Some drama, of course, is another matter. One has a certain

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sense of uplift after going to see and hear it. In London here is is gratifying to notice that some of the better plays have had very long runs; there have been half a dozen during the last few years that have run for very long periods, considering what serious plays they were. They have been produced by people who understood technique. There is, of course, serious drama to be had in the Waterloo Road; on most days one can see queues of people waiting for the doors to open. I don't agree with the idea that good drama does not 'go.'

The difficulty is that often the capacity of authors and producers is not good enough. It has been said that a teacher must be pure in life in order to understand properly, and also to know what to teach—another point that Theosophy stands for. Theosophy stands for ideals.

Those producing the drama, as well as those taking part in the drama itself, if this drama is to be of the highest type, should not pander to personality. It is common nowadays to go to see a particular actor and not a particular play; one goes to see so-and-so play the part of so-and-so. The play itself comes second. Other actors in the play have to act as subordinates to this great star, and the balance of the play, however harmoniously written, is lost, and the purpose is partly obscured. In that case, we have good drama, but of course degraded production.

Well, in speaking of drama, one usually thinks of the kind of drama one sees in Europe, and, I suppose, in America. I have not been to America, but I suppose one sees the same sort of thing. It finds expression everywhere.

In olden times the sagas gave great scope for expression, and the bards, with the old hero-myths, or so-called myths, gave a form of drama. Religious mysteries were another form, and then in the Greek plays the spirit of the mysteries prevailed, so to speak, so that the *hoi polloi* could thus be taught in dramatic form and understand the spiritual idea better.

The Maoris, the natives of New Zealand, have performances of their mysteries as a regular thing. When our Leader, Katherine Tingley, was there some years ago, she encouraged them to keep up these mysteries. I am told that they are so like the ancient Egyptian mysteries, that one is caught guessing as to where they got them from. However, that is hardly the subject of the evening.

Then there is the Hindû *Râmâyana*, a most popular play known by heart by people all over that country, yet they keep going to see it. China and Japan too have their drama, proving that everywhere there is the same need to be met.

People such as the uncle of mine that I spoke of must have been wrong when they thought the theater was such a wicked place that

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nobody should be seen near it. If it is a necessary thing, it cannot be in itself so wicked as all that!

Some experiences may be known by most people only by proxy. Important educators of the race have at different times been obliged to dress up their ideas in fiction, so that the many may read them and get the knowledge without the drudgery of actual study. One has to consider the problem of the tired brain. If one never grew tired, one could go through a great amount of work, and the brain would respond. Anybody who has had experience of evening classes knows what a difficulty there is in getting ideas through, the difficulty in evening classes being much greater than with day-students. The evening-students probably have been working all day and are tired, and anybody who knows the courses that have to be gone through in order to get a degree, knows how a student has to work. But the brain, when tired with one form of activity, will often respond eagerly to some other form, particularly if that is of a character which is of benefit.

Now what is real benefit? The bread-and-butter problem nowadays is mainly a material one; how to grow enough corn, or to produce enough of whatever is the equivalent of corn, to feed ourselves and provide things to wear. But "man cannot live by bread alone." There is the other part of our make-up, which it is most important to nourish. If it were not for this other part of our nature we should not be here at all. There would be no purpose for existence. And this must be fed with a balanced diet. One cannot be, so to speak, sitting on a cloud and playing a harp always.

And so the Drama comes when well carried out, to feed this greater part of man. One can learn that language can convey more than mere words, that there is a form of thought that is the outcome of oral form, and that can bring back to us the thoughts that were in the author's mind. It is not always what leaves the speaker's mouth, not always the same idea that is sent out, which is picked up by the brain that receives it. When explaining something complex it is necessary to repeat the idea sometimes in three or four different ways before all the listeners will have picked up the meaning. But when a thing is acted, there is more than mere speech. One knows the story of the man who could not explain because he was handcuffed!

Then there is another matter. What is acted on the stage has a complete setting. One sees what is taking place. Words are only part of the thing. There is a certain rhythm of movement, and ideas come, imagination is stimulated, and a form of education is gained that can only be produced in this way.

One should not lose sight of the effect on the actor taking part

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in drama. At the Theosophical Headquarters at Point Loma, when they are going to produce a play in the Greek Theater, people come from great distances, and one reason why this is, is because the actors are brothers, and they find no part subordinated to some other part. The players are acting for the love of it. Now one can readily see that if a rôle is to be acted properly, the actor must, for the time being, be the part he is acting, although at the same time he knows that he is not that one, but, so to speak, runs himself into that mold for the time being. He may act the villain, and he knows he does not need to be a villain, but he has that experience. Then, if he is taking part in good drama he is getting an experience of life.

And thus drama is a phase of human life that gives us to think — to adapt — and to bring us out of the tortoise-like shells we have built round our little personalities, and to harmonize ourselves with the larger life without.

BY FRANK KEEP

THE drama is usually considered to be a mere amusement, a pleasant form of recreation, and a means of passing leisure time in a more or less profitable manner.

The theater has had its vicissitudes. It has been used by the church in the so-called miracle-plays and moralities; that was back in the Middle Ages. This was succeeded by a period when the theater was cursed by the church, and avoided by the respectable as a sink of evil and corruption. This latter period has lasted on well into our own time. But all things are subject to mutability. Nowadays the theater is an honorable profession, and all but a few fanatics go and see the plays provided for popular approval or the reverse.

In ancient times, in Greece for instance, the drama held a very important place in the lives of the people; and in the best period, religion and drama went hand in hand, and the people gathered from all parts of Greece to witness the great dramatic performances and contests of Aeschylus, Sophocles, and Euripides, and many others, whose plays have not come down to us. The great religious plays, mythological and historical, are still performed with all the old fervor and enthusiasm throughout the East.

There is then evidently something in human nature that feels the need of dramatic expression, and finds its need satisfied in the drama. What is this trait in human character? The inscription over the old Greek oracle of Apollo at Delphi read, "Man, know thyself!" Let us



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take the Theosophical exposition of the nature of man, and see whether it offers us anything like a solution of the problem.

Theosophy teaches that man is Divine, essentially divine, but dual in his finite nature. The Divine Spark, one with the Supreme, shines above; below are its reflexion and shadow. These two, the reflexion of the Flame and the shadow, are inseparable, and create one another, for, we are told, light and darkness—that is, shadow,—are the world's eternal ways.

The Theosophical doctrine of the seven principles of man goes into full detail as to man's faculties and powers, both during life and after death, before the next rebirth; the one becomes three, the three take to themselves four, and become a septenary, the reverse process taking place at death.

Looking at the matter broadly, however, without going into detail, it is obvious that we have in the Theosophical explanation of man all the elements of drama. The one story in all drama, however infinite the variations, is that of human consciousness placed between the light of truth and the darkness of error and passion, and given the power of choice. What will man do? The drama gives us a series of pictures of the different ways in which we human beings choose to live our lives.

The soul is essentially and spontaneously dramatic; our deeper and higher thoughts naturally group themselves into dramatic form; we think of our approach to the ideal, the divesting ourselves of our dark garments of illusion as a drama, in which we have to take a living and leading part.

In the same way that the immortal soul is essentially dramatic, the lower self or personality is melodramatic. It is always making up plays, day-dreams, if we allow it to do so, in which it takes the leading part and performs deeds of the most astounding and sentimental valor. This is but a lower reflexion, confused and blurred, of the true drama of the soul, a caricature of the real, spiritual drama. Hamlet may be given as an instance of the former, and Macbeth of the latter.

Life is a drama to the soul, and this is perfectly natural. The soul never argues or discusses; that is the business of the brain-mind. The soul takes events and circumstances as it finds them, and works them out in a living drama. In this way it never loses any time, for the soul is always the essence of the practical.

The object of the drama is, as Shakespeare tells us, "to hold the mirror up to Nature"; and it is, or should be, a framed picture, so to speak, held up before the spectators, of the whole drama of the soul,

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that drama of which we, as individuals, catch only glimpses, here and there, of small sections, in actual life. We have not the leisure or the knowledge to view life as a whole, and to form our judgment from the whole. What causes us confusion of mind, and doubt and despair in life, is the very fact that we see so little of the plan, that plan, in accordance with which we form our lives, well or ill, consciously or ignorantly. We do not see the results of our actions, except in a very limited sense, still less do we sense the causes that led up to the present situation. We are, in a way, living in a blind alley, seeing nothing of the life going on in the high road, except fleeting, distorted shadows, and hearing only a distant, confused murmur. Hence the puzzle and the problems of life. We do not know why things happen, scarcely even what they are.

The drama in the true, Theosophical sense, is the magic mirror of the old stories, encircled by the serpent of Time, and within which we see life as a whole; the meaning and purpose of life, the causes set up in the past and the maturing of their effects, leading to the final judgment-scene when all accounts are settled and the balance is struck, leaving the man free, consciously divine, after many lives on earth; or, on the other hand, if he has acted foolishly, destroying his house of cards and leaving him to begin all over again.

This is the ancient ideal of the drama. Aristotle says that its object is to purify the soul by means of pity and terror.

The scenes depicted in true drama lead to an understanding of life, enabling us to live worthily and tread confidently, sure of our ground, knowing something of what we are, whence and whither, and how to control the forces of life within ourselves for the common good. Moreover, showing as they do the common lot and the common destiny of mankind, they help us to move away from the isolated personal point of view in order to become more impersonal, to sink our fate more in the common lot, and do as others do. What man has done, man may do. The example held before the eyes of mankind by Theosophy is that of the Elder Brothers and Saviors of the race.

True drama helps to bring back the beauty and the joy of life. Katherine Tingley says, "Life is joy!" In our modern life we have lost the very idea of beauty, we have almost lost any idea of the need for it, a saddening reflexion. To the ancient Greeks, life was joy and beauty. Every mechanic, even, was an artist, and participated in the beauty of the work of Pheidias and Praxiteles and Apelles.

With a little sacrifice we could revive the spirit of beauty and delight, and make life joy once more. The drama, illustrating as it does

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all the arts, including music, is a powerful instrument to this end. A beginning could easily be made with that, and inspiration for all the arts and for the whole of life created and broadcast by and through the drama.

Katherine Tingley has already made a start at Point Loma, California, and model performances of Shakespearean, Greek, and other plays have been and are given in the beautiful Greek Theater there. These productions will gradually spread the Theosophical ideas, and bring light and beauty and the joy of life to other countries as well. It is for us to see that they spread to this country as quickly as possible.

BY MARY A. STANLEY

IT would be interesting to consider for a few moments why it is that the drama plays such an important part in human life, and whether it would be possible for it to have an even greater influence than it already has.

The drama is an integral part of our very being, for what is life, if not the enactment of a play? From start to finish it is a series of events, each one correlating with another, and of meetings and partings. Each one of us is the center round which a whole system of people and events move, whilst we in turn are satellites to others, so that our fates are inextricably interwoven, and every event in our lives is modified in order to keep its proper relation to the whole.

This being so, human beings will always flock to see life in miniature depicted on the stage, and the more true the story is to their own experiences the better pleased they are.

The drama has the power of evoking sympathetic imagination on the part of the audience; this, leaping out to meet the creative imagination of the players, becomes in its turn creative. As happens when flint strikes steel, sparks are generated and — anything may happen!

Of course I am speaking of real drama, where playwright and actors are artists. It is as different from the ordinary play as day is from night, and it can be recognised by its power of clutching the heart of the audience and revealing to each one just what he is ready to understand, by its power to make different appeals to different people; by the opportunity it holds out to each to try and see yet a little further. In short, by its capacity for making each one think for himself. This sort of drama sends us home refreshed and revived. Whilst our bodies

## THEOSOPHY AND THE DRAMA

have been resting, our brains taken out of the wearisome round of daily duties, our souls have been nourished.

But though we are so fond of the theater, and will sacrifice much, many of us, in order to spend an evening there, how often do we have an opportunity of seeing something really worth while? We see acting, even great acting, prostituted in an unworthy cause, and though we enjoy our evening, perhaps, we have missed the something that we might have gained.

Theosophy says that the drama is the greatest means amongst us for the giving and receiving of universal truths. We have only to study the history of ancient civilizations in order to realize that this is no new idea. In the days when the Ancient Wisdom, now called Theosophy, was taught and understood, the drama was the recognised means of conveying knowledge to the masses. What were the old 'mystery-plays' for, and what were the old Greek dramatists trying to convey in their writings? In those days the actors were chosen not only for their suitability for their parts, but also for their purity of life, which last fact reminds us of a solemn truth, hardly realized at the present time, I think. It is this:

No teacher, and this includes the actor in his ancient rôle, can teach successfully unless his life is pure. Between the pupil and his teacher there exists a sacred bond. Between his successive teachers there is a bond. The pupil passes from one to the other up a Jacob's ladder, and each is at one time or another a support to his faltering feet. The teacher of impure life takes away on one plane what he gives on another, and it may take many lives to make up to his charge the deficiencies for which he alone has been responsible.

In those old days it was considered necessary for people to understand something of the reasons for existence, and a little of the laws of life and death. Art, and I am including drama, had its proper relation to life, nay, *was* life. It brooded over the populace, forced them to raise their eyes and look beyond the seemings, quickened their imaginations and so taught, in the truest sense.

In modern life there seems so little, so very little, opportunity given us to think. The theater is just for amusement. We have Shakespeare, truly, but even here the spirit of his greatness is often lost by commercialism and showy competition. Plays are written with the avowed intention of showing up some crying social evil, but do they do more than stir up the mud for us to dip our fingers in? There is so little purity of motive behind it all! Yet surely in this great country of ours

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there should be some effective means of bringing home to us a few, at least, of the laws of life.

Suppose that good drama were a regular part of a child's education. Suppose that great actors and actresses freely gave their time for this purpose, even as great doctors give noble service in hospitals: cannot we conceive a difference in the next generation of men and women? It would be of greater value even than hospital-work, for it would tend to prevent crime and consequently disease. Children would not only see the actual result of wrong-doing so intimately as to be almost a life-experience of their own, but they would have their imaginations aroused and a love of the beautiful inculcated, or rather encouraged, than which there is no greater deterrent from sin in the universe.

The drama is especially adapted to the needs of children. A little child, at the time when the doors of heaven are still open to it, spends a tremendous part of its time in make-believe. We call it 'make-believe' because we cannot see; but the child, new to earth and soul-shocked by the grossness of its surroundings, flies to its inner self for consolation and peoples its little world with the companions it wants. I think that with knowledge, imagination, and faith, a realization of a child's needs and a determined effort to supply them, a little of the halo that surrounds the child could remain with it in the after-years. Indeed it could be done, and the drama should be a living power to that end.

At the Râja-Yoga School at Point Loma, California, Katherine Tingley has solved the problem of retaining to the child in after-years its first purity. No one who has seen the Râja-Yoga students can ever forget the atmosphere they radiate. There is such balance, such sane innocence with them.

In her system of education the drama is used as a vital force. The presentation of great drama, which takes place from time to time at that wonder-spot, where all nature seems to combine in helping on the realization of noble ideals, is an event to be long remembered by anyone who is privileged to be there. The acting or the production, however splendid, could not alone cause this result. It is the purity of motive behind each one who has anything to do with the production, and the absolute unity of purpose, which form the driving force. Used in this way the drama takes its rightful place, and although we cannot at present hope to rise to such a high standard on the outward plane, we can wait, and hope, and aspire.

It may not be so very long before the nations begin to wake to the fact that a great power for good is in the very midst of them—unused.

## NOTICE

**B**ELOW, several issues of THE THEOSOPHICAL PATH are recommended to those who wish to obtain additional pictures of *The Eumenides*, as presented in the open-air Greek Theater, Theosophical University, Point Loma, California, and to those who desire to make a closer study of the symbolism of the drama, or to read reviews of the same by eminent scholars, writers, and critics. The price of each magazine is 30c.; Special Price for 9 numbers, \$2.00. The magazines may be obtained from 'THE NEW CENTURY CORPORATION, Point Loma, California':

Vol. XXIII, No. 5, November, 1922 — containing 10 half-tone engravings of the first presentation in the Greek Theater, Point Loma, September, 1922; also a masterly interpretation of the symbolism of the drama by Mr. Joseph H. Fussell, Secretary, Universal Brotherhood and Theosophical Society; and critical comments by Messrs. Havrah Hubbard, Kenneth Morris, Pete W. Ross, Irving E. Outcalt, and others.

Vol. XXIII, No. 4, October, 1922 — containing reviews and comments by Austin Adams, Katherine Tingley, and Charles Rollison, from *The San Diego Union*.

Vol. XXV, No. 1, July, 1923 — New review by Charles Rollison, in *The San Diego Union*.

Vol. XXVI, No. 5, May, 1924 — New Reviews by Austin Adams and Talbot Mundy.

Vol. XXVII, No. 1, July, 1924 — New Review by Talbot Mundy, in *The San Diego Union*.

Vol. XXVII, No. 3, September, 1924 — 'The Eumenides' at the Greek Theater; poem by Kenneth Morris.

Vol. XXVIII, No. 6, June, 1925 — containing 13 new half-tone engravings of the revival of *The Eumenides* of May 7, 1925; Reviews and Comments by Leonard Lester, J. F. Loba, in *The San Diego Union*; 'M. D.' in *The San Diego Sun*; *The Coronado Journal*; Otto Wolf in *The U. S. Navy*; F. Archibald in *The Beach News*.

Vol. XXXII, No. 5, May, 1927 — containing notices of the latest revival of *The Eumenides* in the Greek Theater at Point Loma, on April 21-22, 1927: Editorial from *The San Diego Union*, reviews by the dramatic critics of *The San Diego Independent*, *The San Diego Sun*, *The Evening Tribune*, *The Coronado Journal*, *The San Diego Union*, and by Herbert Ritter von Krumhaar in *Süd-California Deutsche Zeitung*, and *The Beach News*.

Vol. XVII, No. 1, July, 1919 — 'Aeschylus and his Athens': Chapter IV, from 'The Crest-Wave of Evolution' by Kenneth Morris; portrait-bust of Aeschylus and 3 illustrations of ancient Greek Theaters.

## THE ANTIQUITY OF MAN IN AMERICA

C. J. RYAN



SOME time ago Professor Byron Cummings of Arizona University pointed out to the American Association for the Advancement of Science that there was an utterly unreasonable disinclination on the part of many scientists to listen to the evidence in favor of the great antiquity of man in America. He said:

“Full investigation and careful tabulation of results have too often been retarded by the storm of ridicule and abuse that has been heaped upon the heads of those who brought to light anything unusual; some of our leading anthropologists have condemned without a hearing facts that are really incontrovertible, and good men have been hounded out of the profession by others who happened to hold the center of the stage at that time.”

He was referring to the claims made by responsible authorities that remains of reasonably advanced human culture but of enormous age had been recently discovered. At the same meeting Dr. Goddard discussed these favorably, but was immediately opposed by Dr. W. Hough on the basis that the implements referred to *were so advanced that they could not possibly be so old!* This seems like putting the cart before the horse, and irresistibly suggests the old jibe, ‘So much the worse for the facts!’

But time brings its revenges, and now, not many months later, we read in the *Scientific Monthly* that “if the evidence gathered by scientists from the Colorado Museum of Natural History is valid,” and no reason is given for doubting it:

“Instead of dating back only some 8,000 to 25,000 years, the time when most archaologists and anthropologists say the Indian came to America from Asia, these human relics, because of their association with extinct animals and geological deposits of known antiquity, are assigned to the geological period that scientists know as the Pleistocene. That was the time of the great Ice Age when northeastern America was periodically covered with an immense glacier and when prehistoric elephants and mastodons roamed the land. It was from 25,000 to a million years ago.”

The evidences of immense human antiquity come from Oklahoma, Texas, and New Mexico, but all the details are not yet announced. At Colorado town, Texas, flood-waters exposed the bones of a quite extinct species of bison, known to be of enormous age, and beside and within the skeleton arrowheads were found of a kind unknown hitherto. At Folsom, New Mexico, similar arrowheads were found at a height of 7000 feet, also lying among fossil bones of extinct animals.

The discoverers say that the men who made the arrowheads must

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have been considerably progressed in culture, and that there can be no doubt of their contemporaneous association with Pleistocene remains of animals, "surprising as such a culture at that time may seem"!

Not surprising to students of the Eastern Wisdom, for, according to the *The Secret Doctrine*, the beginning of the inhabitation of America took place during the Tertiary Period, "during the palmy days of the great Atlantis" and when the general continental conditions in America were forming. (Volume II, page 182, etc.)

There are many other evidences of an early race of men in America which have been carefully discussed in the pages of this magazine, but the prejudice in favor of a Mongolian origin of the American aborigines has prevented many scientific men giving due weight to them. The new discoveries may prove the final proof of a race far earlier than the Indians.

We would not deny that the Indians in America are connected with the Mongolians, for which so much strong evidence exists, and which has been brought to the front so much of late; in fact H. P. Blavatsky herself definitely states that the Red Indians and the Mongolians are both descendants of one race, according to the Eastern teachings. (*The Secret Doctrine*, Vol. II, p. 250) But that does not exclude the possibility of an American race, even if very limited in numbers and simple in culture, having lived here for thousands of years before any Mongolians came by the Alaska route, or, possibly, other Oriental migrants arrived by the Pacific Islands way.

The remark made by the discoverers of the arrowheads mentioned above — that they are entirely different from any others known — is indeed significant in view of their makers being of a different race from the Mongol-American Indian.

The subject is still very obscure, but the evidence is steadily growing in favor of the idea that the Americas have been inhabited by intelligent man for a period to be reckoned not in a few thousands of years, but in hundreds of thousands, and this is bound to modify many other opinions that are popular today about man and his past.



"MAN is higher than animals not because he can torture them, but because he is capable of having compassion with them, and man has compassion with animals because he feels that in them dwells the same thing that dwells in him also."— *Schopenhauer*



## ON LOOKING UP WORDS IN THE DICTIONARY

EMMETT SMALL, JR.

[An Address delivered at the William Quan Judge Theosophical Club Meeting, May 27, 1927]

**T**HERE are few things as fascinating as looking up words in the dictionary, and no doubt there are very few who have not indulged in this delight. Perhaps its great charm lies in the fact that many of the pleasures arising from it are extremely subtil and have a particular bearing not only on the brain-part of us but on our whole being.

In the first place (for the young, and more especially those under a school-discipline) it is a valid excuse for wasting time; for one can spend about one minute looking up the word he started off to find and all the rest of the time in getting to it. I know that schoolboys heartily dislike looking up given words for a lesson, but I have caught even the dullest of them musing in placid enjoyment over those he stumbles across in his passage.

In the second place, I have found that despite the Gargantuan size and the unquestionable evidence of bulky learning we have before our very noses, it is not at all with a feeling of awe or littleness at the paltriness of one's own brain-contents that one lays down the dictionary after a half-hour's perusal — one feels far indeed from the worm! — there is a certain subtil flattery about the very largeness of it and the smallness of ourselves in comparison, that gives one a pretty good idea of himself for not having succumbed to its greatness or been pulled under and drowned by its immensity. And that nonchalantly one has avoided this, sets him in a not unheroic light.

The very fact that one often has to be careful to make a point of being surprised at the number of words he doesn't know in the dictionary, shows its power to swell one's egoism; for one is undoubtedly surprised at the really great number he does know. The former far exceed the latter, yet one is all the time subconsciously congratulating himself on the one or two acquaintances he chances on as he wanders through the unending word-constellations, saying to himself after he has run his eye over seven or eight or nine columns undisturbedly and then comes across and recognises the form of an old friend: Well, the world's pretty small after all! The unexpectedness of it really astonishes him.

Then as to dictionary-browsing: There is nothing subtil in this. It is plain enjoyment from the beginning of a quarter of an hour to the end of it, if he can find that much time in a busy day, and if he has not

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yet been tricked into killing his odd moments wondering if he is making the best use of them.

For instance, I was once asked to write something on Courage. I thought of a story, I thought of a play, of a philosophic treatise; I thought of many things. Finally I consulted my desk *Funk and Wagnalls* and at a shot opened it to C-O-R: Corsica, cortège, Cortéz, coruscate (which means to give out sparkles of light), corybant (a priest of the goddess Cybele in ancient Phrygia, whose rites were celebrated with wild revelry, hence, a reveler); corydon (a common name in pastoral poetry for a shepherd, used by Vergil and Spenser), cosmetic, cosmopolitan, cosmos, Cossack, Costa Rica, costermonger, costume, cotillion, Coto-paxi, cotswold, cottage, cotton, couch, cougar, council, count, counterfeit, counterfoil, country, coup, coup-de-grâce, coupé, coupon — courage.

What adventuring! — from *Corsica* and the Little Corporal and his Marengo and Austerlitz . . . and *liberté, égalité, fraternité* — the soul-cry of a nation that ached for something greater than they knew; but themselves denied the holiness of it, through clamor and uncontrol and a too swift breaking of bonds that should quietly have been slipped off, unfettering them. . . . La guillotine, the rumble of tumbrils; Danton, Marat, Robespierre; and knitting, knitting, Citizeness Defarge, still knitting; Louis, Marie Antoinette, the King of Rome, St. Helena. Ah, who says there is no romancing here! From *Corsica!*

And then *cortège; Cortéz* — and: Holá, Sandoval, why so long a face? A song, a joke! And you my Alvarado! Olmedo! Diaz! De Ordas, bid the trumpeters blow! 'Fill the air with music! Let not the silence of these infidels unnerve you! — Though I would to God, he mumbled to himself, they would but make some noise, friendly or unfriendly, anything but their silence and their stare. — And pounded the hoofs of the Conquistador's fine chargers, bugles blew, and gay, laughing Cortéz and his companions rode along the causeway, packed on either side with silent solemn-eyed natives, into doomed beautiful Tenochtitlan, where with his lords Cuitlahua and Cacama, Montezuma — gentle, courteous, royal, magnificent even in his weakness,— awaited them . . . the glory and decadence of the last of the Aztec princes, and a wonderful people fading swiftly like crimson in a winter sunset. . . .

*Coruscate; corybant; Cybele:* and Greek Mythology, Phrygia, the Euphrates, the Tigris, Tiglath-Pileser, Shalmaneser, the glories of Babylon, Assyria, and bloomful Asia Minor. *Corydon:* and Vergil and Spenser; from "arma virumque cano" and early hours Sunday morning sitting on the old paint-worn porch, the laundry-box for chair and table, with Dido, Aeneas, and the exiles of Troy (come to light with the help of White's

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Latin dictionary and a suffering fellow-translator). . . . The kingdoms of who-knows-how-many-years-ago to Spenser's England, the cuckoo's note, hobinol's song, and bowers of fair enchantresses and lovely damsels. And so on, on. . . .

*Cosmetic; cosmopolitan:* Rome, London, New York, Buenos Aires, Petrograd. . . . *Cosmos:* and what not end of immensity, glittering, staggering, unrevealed; night-guards uncounted beneath the bounty of star-dust, questioning . . . and a simple seven-petaled flower, pink or white, delicate on a long, gentle stem.

*Cossack:* and the steppes of Siberia, bleak, unending, and on a plunging horse a lone wild-looking rider, a shock of heavy hair slouching over his forehead. *Costa Rica:* and the sugar-plantations, coconuts, and half-naked natives trotting through the rubber forests, and foreigners loafing in white duck trousers and Panama hats; the sky, warm, glowing, pulsing; the water blue, blue. . . . And so on, on. . . .

*Cotopaxi:* Bolivia and the undying Bolívar, the sorrow-snowed, rugged Andes; *cotswold; cottage:* and cosy, quiet, country England; *cougar:* and the mountain lion's lope and beryl eyes agleam in the dusk; *coup; coup-de-grâce:* and the victor, imperturbable, flicking an imaginary bit of dust from his laced ruffles, while friends crowd about the dying duelist; *coupon:* and soap, aqua-velva, sanitol, Elbert Hubbard's scrap-book, and etceteras *ad infinitum* — and *Courage* again.

From *Corsica* to *courage* — to port at last! But as to whether I ever wrote anything on the subject of *Courage* I cannot say; at least if I did I have forgotten it; but I haven't forgotten the 'wasted' time I spent looking it up in the dictionary. Which brings to mind Meredith's words: "Time enjoyed wasted, is not wasted time." — But that's another story.

Now the business of building a dictionary and of launching it into the world is indeed no mean task; rather I should say it *is* a mean task, but certainly no light one; for the collators — hundreds or thousands of them as the case may be, under-clerks, clerks, over-clerks, head-clerks, the whole hierarchy of them up to the mighty Websters themselves, — have spent years and years and years compiling those heavy tomes, plumbing the understanding of the general mass of people, jotting down, checking, and thus defining the words and shaping the result into dictionary form.

And the result is, as all know, highly commendable, something which has actually become a commodity of the house, ranked second in some families to soap. But let us not abuse its usefulness by delegating to it oracular power. Those that have made it were but men after all,

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like you and me. They have worked wearily to enjoy their perhaps few superannuated years: their wives, their pipes packed with cheap tobacco, their slippers of an evening. Let us compassionately leave them so, nor burden their spare gray hairs, bent backs, and five two-hundredths vision with talk of omniscience.

And yet I find we are too liable to go to these dictionaries, look up some word, copy down its meaning, and then and there be done with it, resting assured of the wisdom of our proceeding and of the accuracy of the information we have acquired. To be sure, that has its advantages for certain quick work, but our minds get a habit of behaving in this way, and habit when it becomes too unthinking is disintegrative and gnaws the vitals of the brain: investigation repeated at regular intervals often preserves habit from degenerative tendencies.

We forget that after all a dictionary is for popular convenience; that as the general ideas change, words change their meanings. We have many instances in our own language of how that has happened in the passing of a century or two, until sometimes the meaning is almost reversed. It is common usage that changes a word: it is our written and spoken words that make common usage: it is our thoughts that are the nurslings of spoken and written words. *The responsibility of our own language rests with us: as we think, so do our thoughts become registered in the thought-life of our whole race.*

The interesting part then is this: How to avoid the rut; how to keep habit in control. I have tried certain tricks on myself which show that this is not so difficult. For instance, when I go to a dictionary I do not go with the idea of accepting everything within it as gospel, as the *ultimum verbum deorum*; but rather of applying what little intuition I may have to the forming of definitions of my own — practically with the idea of seeing if, or how, or to what degree, I do agree with what it says.

Egoism, you say; and a high notch of it! Perhaps. But egoism has many forms, and there are few of them that cannot be put to very good use. And surely there is charm in looking up such words as *zumbodor*, *yarraman*, or *wyndego*, — which of course you don't know — with the idea of seeing whether you agree with their dictionary definitions, — whether your higher mind O. K.'s it. — I know people (maybe the majority are that way) who always ask advice, make a point of asking it; and then make a point of not following it. The very fact of asking for it clarifies their own ideas and they are strengthened.

So long as we keep open-minded with a clear perspective, the intellect is strengthened through the quickening of the fires of the intuition which light up our minds to a realization of the knowledge, un-

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recognised before, of what one really knows. The trouble is, I believe, that we misunderstand the word Definition. If we take it to be the *ultima thule* in defining, unveiling, or laying bare, the geological, chemical, or philological atomic or molecular ingredients of a word, its heart, soul, everything, and everything else — just so, definitely — we had better give it up at the start. A definition is a dangerous matter indeed if it is considered as something final, a verdict that is irrevocable. We must remember that no two brains see the same thing exactly alike, that indeed everything man-made in the way of theory or mind-ratiocination cannot be binding, cannot be absolute. Hence as a definition of *definition*, I would suggest: an exposition in words of the *consensus of opinion* as to the thoughts regarding a given word.

Each one of us, forming one of that 'consensus of opinion,' has a part to play. And that is what makes so vitally interesting the looking up of words in a dictionary. Realize how much power just *you* have! That to me is the amazing thing, and that is where the game comes in of building your own dictionary — not necessarily writing it down on paper, but in the thought-life, which, as we have seen, is after all the fashioner of all things. Let us remember that the eventual criterion of all definitions is man's own acceptance and use of them.

For instance that word *Courage* again (and maybe by a little attention now I shall make up for past remissness in considering it). Let us once more refer to the dictionary, this time by a direct bee-line, without preliminary pleasure-excursioning: *Courage*, that quality of mind which meets danger or opposition with intrepidity, calmness, and firmness; bravery. — And then a secondary meaning: *Courage*, heart, with an obsolete sign after it.

The first definition, maybe because I already had some preconceived notion in my own mind of what courage meant — to me, I did not like; but courage meaning heart — there was savor in that meaning. I felt a jump within me that said it was good. Obsolete now, yes; or maybe; but once it lived and had that meaning.

And that set me thinking: I didn't like the now-accepted dictionary-definition for courage. I didn't like it! *Someone else* might; but someone *else* also might not. Now remembering our definition of *definition*, let us go ahead and play the game, give a definition ourselves: that is, jot down a few thoughts about it.

First of all, the dictionary gave *bravery* as the meaning of *courage*. Now let us think a moment on this. To me there is a great difference between these two so-called synonyms. To show bravery one must be in physical danger, or in mental stress or pain: to show courage one must

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have learned soul-endurance. Bravery, it seems to me after all, is a primitive instinct, when one so far loses balance as to forget himself in the exhilaration of the doing of some rash deed: Courage is the calm holding of one's perspective despite the furlongs ahead. Bravery is instinctual: Courage is intuitional.

Often one hears the praises of the multitudes for one who in the saving of a life from death by drowning or by fire, himself has given his life. Bravery? Yes. But courage? I don't think so. At least not necessarily. And yet it may have been his courage that steadied him in the final act: his courage which had grown and grown through the conquering of little things from day to day, from year to year. He is lauded to the skies for this act of bravery which, so to speak, lighted him out of life as a rocket's glare, which becomes visible only just before it ends its journey: we see but its dying splendor, nothing of the road that led to it. But for the perhaps thousand acts of courage, in the conquering of himself, the little self-denials, the acts of self-control — not the recognition of a word, scarce the vibration of a thought!

I do not belittle an act of bravery. I but make clear my thought: that it is that continuity of real strength, the rising superior to suffering and pain necessary to courage, that lift its meaning far above that of mere bravery.

And that is why I have come to agree more with the obsolete definition of *courage* — heart. *Cœur*, *corazón*, *courage* — heart. Courage is truly of the heart. Where a heart beats constantly in sympathy with suffering, where a heart is constantly striving to overcome — there is true courage. It is the heart of one speaking unfalteringly, understandingly to the heart of another, to the heart of the world. It is *living* in a big way, in the Grand Manner.

It is one's attitude towards life after all that reveals the amount of courage in a man. One can go through life a coward from birth to death, and one can go through it a hero. Few men do either entirely; they see-saw, touching in greater or lesser part both countries: the coward-country where there is ever evasion, sloth, lack of soul-spirit, cringingness; the fooling oneself into the uselessness of upward effort and the willingness to be fooled: the courage-country where a reverse is a laugh; where life is an adventure for the Knight in man to undergo, unhorsing foes, conquering dragons, living nobly, worthy of his spurs and crest; worthy of the mission of ever seeking the Holy Grail.

Life is indeed the Schoolmaster; Experience, the last; Courage, the heart unoverwhelmed by the discipline of Law.

— One can well see that, now our imaginations are astir, we might

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go on *ad infinitum* with the enjoyments rising from a dictionary-perusal — the derivation of words: *schooner* from the Dutch, *élite* from the French, *bamboo* from the Malayan, *sampun* from the Chinese, *algebra* from the Arabian, *school* from Old English, *jade* from the Spanish, *mystic* from the Greek, *egg* from the Icelandic: — the building of words: *abrogate*, from Latin, *ab* plus *rogare*, to ask, require, propose; hence, to annul by an authoritative act, repeal: — the various senses implied by the different combination of words: — antonyms as well as synonyms: — alliteration, rime, meter. . . .

But steady there, steady; in with the reins and back with the horses before we trample the precincts private to poets. Have we not given our Egoism a long enough ride but that now we should risk what few can do with grace and skill and hold their own! Let us beware of too Pegasean a flight lest unprepared and soaring, Icarus-like, we have the lessons of our duncehood thrust upon us. Someday perhaps we shall all drink of the Pierian Spring, but for the present, unconsciously perhaps, we have joined the unnumbered followers and adorers of great, pompous, benevolent Samuel. Faithful in adherence to him, I am minded that he of all men knew best when it was wise to change the subject.


## COURAGE

C. M. SAVAGE

[An Address delivered at the meeting of the William Quan Judge Theosophical Club, May 27]

“Self-analysis, self-study, self-control! These are the divine, protective power, the golden keys to an understanding of the Self. Oh that you might realize what books of revelation are piled up on the shelves of your own lives!”

— KATHERINE TINGLEY, in *Theosophy: the Path of the Mystic*

HEOSOPHY with its broad outlook opens the way to a deeper comprehension of the qualities that man uses as he treads the path of life. We have considered several aspects of these qualities in previous meetings of this Club. The division of courage into physical, moral, and spiritual, has already been dwelt upon, and the grandest courage shown to be a blending of these three.

Courage is essentially a quality of the heart. The common derivation of these two words is apparent in such phrases as ‘be of good heart,’ ‘stout-hearted,’ and the like. The mind by itself is apt to weigh and balance matters and hesitate in a situation where the courage that springs from the heart will see the need and will step in and act.

The heart is considered by many to be the seat of those unselfish

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feelings, emotions, and impulses that spring up spontaneously within us; and in this capacity often acts without considering results. But when the compassion of the heart is guided by discrimination, a very noble and godlike power comes into the life and it becomes possible to help others with true understanding. Intuition is needed to discern this path of action, and it requires courage to follow it.

When courage is divorced from judgment it manifests as recklessness. This quality reckes not of consequences to such an extent that little good may result from its action, or even harm. But even in recklessness there is often a certain lovable quality that inheres in any kind of courage. This surely comes from the fact that true courage is usually exerted on behalf of others.

Risking one's life to save another; taking a stand for principle; in these cases the Higher Nature takes a hand in the management of our affairs. The small personality is forgotten. In a previous paper it was excellently brought out how an unexpectedly noble action in an otherwise ordinary or even ignoble life can easily be comprehended when we grasp the truth of the duality of human nature.

The manifestations of courage are endless, and many actions are called courageous which really do not deserve that high title. There is the fallacy that war brings out courage. Our Leader is very emphatic in declaring that "war is not a forcing-ground of moral strength," and she calls it mad reasoning to say that war makes for heroism. "Peace and civilization are the sole and true nursery of the noble impulses and of the heroisms that shine forth in splendor in times of catastrophe," she says.

It is easy to be courageous in company with others; or to show courage on special occasions, or when one is in the limelight, so to say. It is quite another matter to keep up the quiet courageous attitude toward all the experiences of life, when by oneself. This kind of courage, however, is one of the true foundations of character. It is in the silence of our inner nature that our characters are formed, and as we seek there the companionship of the Higher Self, courage will manifest itself naturally at the needed time.

The courage most needed now is fearlessness in breaking away from the thralldom of the lower nature. But this must be coupled with knowledge and self-study. There is much breaking away from old forms at the present time, but there is no knowledge as to what shall take the place of that which is abandoned; and Theosophy is sorely needed to point out a soul-satisfying goal.

Again our Leader points out the way. She says: "Dare to be



## THE THEOSOPHICAL PATH

yourself - your greater Self! Dare to leap forward and be something you never before knew it was in you to be!" Then she speaks about the need of arousing the Spiritual Will. Those are magic keys that will open new doors of life to us. The Greater Self, when invoked by the daring attitude that alone will reach it, will enlighten our lives with true and spontaneous Courage.

Small wonder that the precept "Man, know thyself!" has come down the ages as one of the first principles. True self-knowledge is what the present generation needs. Most of us know very little of our real selves. But we may rest assured of this: the more we place duty, the interest of others, the general good, above our own particular desires, the better vehicles shall we become for the outflow of True Courage.

### FRAGMENT OF AN ANCIENT RUSSIAN SONG

German Translation, from Böckel, *Psychologie der Volksdichtung*,  
translated into English by Herbert Ritter von Krumhaar

An old wandering poet descends to the sea, where he  
cannot find a boat to carry him over. Then:

SANG such wondrous song the stranger,  
Stirred the heart; like moving water  
Flowed the song that wrought enchantment.  
Then began the sea to hearken  
And the waves began to listen,  
And the blue waves, flowing onward,  
And the current of the rivers  
And the shores together hearkened,  
And the song, still flowing onward,  
Working wonders of enchantment,  
Moved the shoreline of the water,  
Moved the yonder shore and this one,  
Moving both shores towards each other,  
Till they met across the water,  
Till they spanned the gulf between them,  
Till they formed a path together,  
And the yonder was as this one.

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