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TRUTH LIGHT AND LIBERATION

He who does an injury is more unhappy than he who receives one.—DEMOCRITUS

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Theosophy & the Sermon on the Mount

by Rev. S. J. Neill



THE Sermon on the Mount is full of interest as being the longest recorded address given by the Founder of Christianity. In it surely, if anywhere, we should find what is the spirit of Christianity, and to it we should look for the religion of Jesus rather than to the Epistles or to creeds. As Theosophists, it should be of additional interest to us—the present Leader of The Universal Brotherhood having affirmed some years ago that the Sermon on the Mount is pure Theosophy. We can see for ourselves that the teaching of Jesus is part of the Ancient Wisdom Religion, and we can also see that between modern ecclesiasticism and the Sermon on the Mount a great gulf is fixed.

It may help us in a survey of this discourse of Jesus if we try to place ourselves in the conditions in which it was delivered. Jesus had cured many people of various diseases as he went about teaching in the north of Palestine, and as people have always been readily moved by what ministers to their physical well-being, great crowds from all the surrounding districts thronged around Jesus to be healed of their diseases. The benevolent deeds performed by Christ were not

* Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, Cal.

only signs of power and compassion, they also served to attract the attention of many whose interest could not have been otherwise aroused. And to those whose attention and interest had thus been awakened by the cure of bodily infirmities, or by the satisfying of their hunger, Jesus offered the healing of the soul and the Bread of Life. Therefore we read that when great multitudes were following him, seeking bodily cures, he went up into a mountain near to the Sea of Galilee,

And when he was seated, his disciples came unto him, and he opened his mouth and taught them saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven.

We can picture the scene. Far below, the blue waters of the Lake of Galilee shimmer in the sunlight, fringed towards the north with groves of oleander. The Jordan steals down from Mount Hermon and the ranges of Lebanon through forests of green trees into the Lake of Galilee. Right opposite, to the East, the hills of the Jaulan, broken and rugged, rise from the very edge of the lake. All around the country is a lovely green, for it was near this spot that on one occasion the multitudes were made to sit down amid the green grass. It is in the midst of such surroundings that Jesus sits on a slope between two rising peaks known as the "Horns of Hattin." On the level ground in front, a vast multitude from Decapolis, and Galilee, and Jerusalem, and beyond Jordan is gathered together, with the disciples near the Master. Under such circumstances the discourse, known as the Sermon on the Mount, was given, chiefly to the disciples, but also to the great multitude gathered there. We can imagine that Jesus spoke in calm, clear tones, not loud, but sweet, and musical, and penetrating far, so that the most distant could hear as those close at hand. And have not his words reached far, even to the ends of the earth? As Carlyle says:

Here was our Orpheus whose speech being of a truth celestial sphere-music, still modulates the souls of men, and divinely leads them.

Well would it have been for the world had Carlyle's words been more generally true. Well would it have been for the Christian Church had it kept close to the Sermon on the Mount, the "celestial sphere-music" of Jesus. Had it done so, then the Church would have been led naturally to the teachings of Theosophy as now revealed. There would have been no great gaps, no abrupt pauses in the orderly course of religious evolution. There would not have been the strife, the persecution, the terrible bloodshed which have been a disgrace to our common humanity. There would have been no "dark ages." And if the spirit of the Sermon on the Mount ruled in the world today the world would have Universal Brotherhood. The world would be far advanced in wisdom and compassion, and it might have been possible for the great Guides of Humanity to entrust to our keeping, for the good of all, mighty secrets of Nature which, if given in the

present condition of the world, would probably be seized upon and monopolized by a few to the injury of the rest of humanity.

If we try to answer the questions, "What is the teaching of the Sermon on the Mount? How does it agree with Theosophy? And wherein does it differ from churchianity?" we shall discover the following salient points:

The Sermon on the Mount is entirely undogmatic. It is wholly different from a creed, and from the spirit which formulates a creed.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart for they shall see God.

Who could fabricate a creed out of mercy, and purity of heart?

Where your treasure is, there will your heart be also.

No man can serve two masters.

Seek first the kingdom of God and his righteousness.

With what measure ye mete it shall be measured to you again.

Here we have Theosophy. Here we find the law of Karma taught. This teaching about mercy, or compassion, and about singleness of heart, or one-pointedness is what we as Theosophists are familiar with in the *Voice of the Silence*, *Light on the Path*, and the *Bhagavad Gita*. All this that Jesus says about the inner life being the real life: all he says about the necessity for being right within rather than living for the sake of appearances, this is the Heart Doctrine as opposed to the Eye Doctrine, about which we read in Theosophical books. Compare this with credal teaching about the innate depravity of the human soul; or with the teaching about the shifting of the burden of responsibility on to some one else's shoulders, and we cannot fail to see the great gulf that is fixed between credalism and the teaching of Jesus.

The dogma of substitution is not found in the Sermon on the Mount, and never could have been formed out of it. Jesus teaches that profession and action must correspond—this is plainly the *true rock* upon which Christianity, equally with Theosophy, rests; for he says:

Every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand; . . . but whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock.

It is evident from this that *the rock* of true religion, of true Christianity, is this, viz., the *doing* what we know to be right, the reducing of right knowledge to right action, as all the great Teachers and Saviors of the world have taught; the conformity of practice to precept.

All through the Sermon on the Mount the spirit breathed forth is love, purity, compassion, single-mindedness, unworldliness. He teaches us to be genuine,

to be true to the very core. We are to *BE* rather than *seem to be*. We are to live as Children of God; and Jesus distinctly says we shall reach heights of divine perfection—

Ye shall be perfect even as your Father which is in heaven is perfect.

The ideal Jesus sets before his followers is nothing short of *Perfection*, and he assures them that they will reach it, because they are children of the All-Perfect.

Do not make a show of your religion, "Let not your left hand know what your right hand does." Criticise yourself. "Cast the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye." Let your light shine that others may see, and not for your own glorification. Be content to be as the silent salt of the earth, if haply you may preserve some part of the whole from decay. Does not this remind one of the *Voice of the Silence*—"point out the 'way'—however dimly, and lost amid the host, as does the evening star to those who tread their path in darkness"? Or, again, "be as the snow that receives the biting frost, and shields beneath it the earth that holds the promised harvest"? It is in the same spirit that Jesus says, in another place, "One is your Master, even Christ, and all ye are brethren—he that is greatest among you shall be your servant." How different this spirit from the spirit of ecclesiasticism! Church history is full of the struggle for wealth, fame, temporal power, and yet we know there are many noble-minded people in the churches, who do seek to carry out the teachings of Christ.

The sermon on the mount is essentially Theosophy: both teach the divinity of man, the law of Karma, the law of compassion, the necessity for *being* rather than *seeming*. Both teach the doctrine of the heart as opposed to the eye doctrine. Both are non-creedal. Creedalism differs from Christianity as much as the poisoned waters issuing from some chemical works differ from the limpid stream on the mountain side.

Jesus on one occasion said, "If ye had believed Moses ye would have believed me: for he wrote of me." So today it may be said, had the churches really been followers of Jesus they would have been Theosophists, for the ethical teachings of Christ, and of Theosophy, today are identical. The chief difference is that Jesus gave no scientific explanation of the origin of the universe and of man, for mankind was not then ready for any such teaching. But mankind is now ready for it, hence modern Theosophy gives an account of the origin of man and of the universe in addition to the same lofty ethical teachings which all great Teachers have given in the past. The Theosophy of Jesus 1900 years ago and the Theosophy of today are but different leaves in the same great book of Divine Revelation. Even in the objections raised against the teaching of Jesus and his works,

and the objections made against Theosophy, there is a strange similarity. Jesus was said to perform his works by the aid of the devil. Many have found fault with him for performing wonderful works. Others have doubted the performance of such works. So too, H. P. Blavatsky was said to be an agent of the devil. Others thought it was a great mistake that she performed wonderful works; not understanding that, as in the case of Jesus, such works were necessary at first to rouse the attention of a materialistic world. Again some have said that the teachings of the Sermon on the Mount are to be found in the Talmud and other ancient writings: and some have professed to trace H. P. Blavatsky's writings to other learned works. Again, do we not know that for a time Theosophy was rejected by many because it was not regarded as sufficiently fashionable and respectable; and for aught that I know some may think so still. This was the case with the teachings of Jesus. We read that when the officers who were sent to arrest Jesus returned and said, "never man so spake," the chief priests and Pharisees triumphantly replied, "Hath any of the rulers believed on him, or of the Pharisees?" And this was supposed to settle the matter. Alas! the fashionable, the worldly, the outward, the conventional and respectable rabble of any age have never been ready to bow down to the messengers of Truth—they have already given their allegiance to the god of conventionality and respectability.

The Sermon on the Mount has this peculiarity that it cannot be taken to pieces and analyzed. It is a *living*, beautiful, harmonious Unity. When you have dissected anything it is no longer living. And that is the mistake made by churchianity. It dissected and analyzed, and then tried to build up a creed, but the thing constructed was only a dogma, or set of dogmas, not living Christianity. No doubt teachings similar to those of the Sermon on the Mount may be found in fragments throughout various ancient writings, but nowhere else are they brought together in the same harmony of proportion, and endowed with such individual life. The stones in the quarry differ greatly from the same stones fitly shaped together in a great building. How different is the human form from the chemical elements that go to build it up!

It seems to be a sign of great masterpieces that there is never but one. There is only one *Paradise Lost*. There is in all the wealth of Oriental literature only one *Bhagavad Gita*. We may never have another *Voice of the Silence*, or *Light on the Path*, even among all the grand revelations which the future will surely bring. Even so there is but one Sermon on the Mount. It is an individual note and it fits into its place in the great harmony—that harmony which ever proceeds from the Divine, which sounds through all worlds, and will continue to sound until all men, and nations, and worlds are brought into perfect unison—the joy of perfect life.

The Modern Doctrine of Evolution

by H. T. E.



IN considering this subject it is very necessary to discriminate between the principle of evolution and the special doctrines that mark latter-day thought on the question. Evolution itself is a simple fact in Nature.

There can be no question that the universe is directed by laws of progressive growth and unfoldment. Philosophers in all ages have recognized this fact and formulated it in various ways.

During the last century, however, certain modern theories have lent a special meaning to the term "evolution," and it is this special significance that we wish to consider.

Two main ideas may be found floating in the hazy atmosphere of popular belief. First there is the notion that Darwin and others have discovered an explanation of Nature and life which supplants other explanations, rules all spiritual doctrines out of order, and confirms the triumph of materialism. Secondly, we find the idea that the descent of man from an ape-like ancestor is a proven fact.

We intend to show that the facts of the modern evolutionists, though they may be genuine as facts, are inadequate as explanations; and that the doctrines for the most part merely re-state the problem instead of solving it.

Let us begin by pointing out that here modern science has made its usual philosophical blunder—that of mistaking mere classifications of effects for causes. Just as physicists have summarized the phenomena of attraction, given them the name "gravitation," and then proclaimed gravitation as the *cause* of these phenomena; so evolutionists have elevated their observed results into causes, to supply the place of those real causes of which they are ignorant.

The *Encyclopedia Britannica* says on this point (Art. "Darwinism," in American Supplement):

The principle of natural selection . . . is not the name of a force in evolution, but only of the result or outcome of the action of those forces which secure the survival of the fittest. It is the name of an effect and not of a cause. . . . It is therefore a philosophic misapprehension to speak of natural selection as something substantive, which acts as a causal, or even a conditioning factor. . . .

The environment of an organism cannot in any philosophic sense be regarded as causative in relation to the structures which arise in co-ordination with it. These structures are growths, and growths are results produced by the action of causes in the organism. The environment furnishes occasions for particular modes of action of the forces of growth. . . .

It is a philosophic error therefore to conceive the conditions of existence as *producing* any given modification of organic structure.

And H. P. Blavatsky says in one of her writings:

It is a mere device of rhetoric to credit "Natural Selection" with the power of originating species. "Natural Selection" is no entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. . . . It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself, "it" *can produce nothing*, and only operates on the rough material presented to "it." The real question at issue is: What *cause*—combined with other secondary causes—produces the "variations" in the organisms themselves?

Thus it is evident that modern science has given at best only half an explanation. It has pointed out the *plan* or *method* on which some force or intelligence works; but it has not shown what that force or intelligence is.

We may accept as a fact the principle that species are derived one from the other; and we may admit that a process of natural selection goes on, resulting in the elimination of weaker specimens and the perpetuation of the more adaptable ones. But such admissions do not bind us down to any theory whatever as regards the *cause* of evolution and differentiation of species. This cause may be called God, or it may be assigned to some potency inherent in matter; but this is in any case a further question that we may leave unsettled without prejudicing our belief in natural selection as an observed process.

It is to this further question that modern science and modern religion can furnish no answer. On the one hand to attribute all to the will of God is too ready and wholesale a way of disposing of the difficulty to suit a philosophic mind, and encourages the false idea of separation between deity and creation. On the other hand, we cannot expect to find in matter the causes of which matter itself is defined to be the effect, nor in "blind" forces the intelligences which guide them. Here then is the point where Theosophy steps in to fill the gap. It supplements and completes the doctrines of evolution (so far as these are sound) and points out the causes which those doctrines do not tell us of.

And here it must be remarked that the inquirer stands on the threshold of a vast subject, so far-reaching that we can merely outline its scope. For in Theosophy the universe is one whole, and it is impossible to divide it into departments for separate study, as modern science tries to do.

H. P. Blavatsky shows how the question of organic evolution dovetails into questions of the origin of life, the birth of worlds, the life-history of man—spiritual, mental, physical—and other questions treated in her works. To enter into such questions would lead us too far afield, so we must content ourselves with indicating their nature and their bearing upon the doctrines we are considering.

Superstitions as to Evolution

by a Student



MUCH is heard of the way in which people, too indolent to think, allow themselves to be hypnotized by religious dogmas that will not bear examination. But comparatively little is heard of the hypnotic influence exerted by scientific dogmatism.

Yet there are many scientific dogmas, which people accept as proven and infallible, without troubling to examine for themselves into the grounds upon which those dogmas rest. In many cases the scientists who originally propounded the theories knew they were not proven, and other people have afterwards converted these merely tentative theories into dogmas.

Of such a character are the modern theories on evolution and the descent of man.

They hypnotize people into pessimistic and mischievous views about the nature and destiny of man, and may create a despondency and doubt for which there is really not the slightest ground. Rather is there much to be glad of in the discovery that such theories cannot be proven.

With regard to the descent of man (and to evolution generally) we have often pointed out the mental fallacy of supposing that a low form of life can grow into a higher one unless that higher form pre-exists on another plane of being. To illustrate this fallacy we have used the analogies of a man going up a ladder the rungs of which form themselves under his feet as he ascends, and of bricks forming themselves into a house without the aid of builders, architect, or plan.

Hence, if man did descend from animal ancestors, it could only be through the entrance of some high intelligence into those animals; and, if evolutionists had proven their theory, even then they would only have pointed out a fact. The cause would still remain unknown, and there would be all the more need for an H. P. Blavatsky with her luminous and consistent teachings as to the origin and history of the intelligent human principle that caused the evolution of an animal into a man.

But Darwinism has not established even thus much. It has not proved even the *fact* of the animal ancestry of man. And some references in support of this will be useful.

In the London *Contemporary Review* (July) Mr. J. B. Johnston gives a summary of the evidence against natural selection. He says that geological and paleontological evidence every day weakens more and more the Darwinian theory.

The earth is not so old as was believed, and cannot any longer provide the evolutionists with the time they demand for their processes. He gives a list of cases where in old strata animals have been found as highly developed as those in newer strata.

Paleontology furnishes a vast body of proof that a type appears perfect, or almost perfect, from the first; or at least the type's acme is reached very early in its history.

This is a partial acknowledgment of what H. P. Blavatsky states. In the course of lengthy remarks on Darwinism, illustrated by a wealth of quotations from scientific authorities, she says:

Physical man, we say, existed before the first bed of the Cretaceous rocks was deposited. In the early part of the Tertiary Age, the most brilliant civilization the world has ever known flourished at a period when the Haeckelian "man-ape" is conceived to have roamed through the primeval forests. . . . Yet there were no anthropoid apes in the brighter days of the civilization of the Fourth Race.

And the quotations from scientific authorities show that every new year pushes farther back the assumed date of original man, bringing him much too near the apes for the requirements of a theory of derivation, and even making him the contemporary of those very apes.

But perhaps man and apes both came from some common ancestor, says science; and in saying this, science merely saddles herself with a theory still more unprovable.

We refer to the authorities quoted by H. P. Blavatsky and to the literature of the subject generally for evidence that science is in a quandary and a mutual conflict on these points. We desire to hypnotize the public with the idea that there is nothing to be feared from Darwinism.

THOU must be true thyself,
 If thou the truth wouldst teach;
 Thy soul must overflow, if thou
 Another's soul wouldst reach.—*Selected*

World Problems

by a Student



IN the current number (September), of *The World of Today* are two articles of especial interest. The first is entitled, "The Pacific, An American Ocean," by O. P. Austin, Chief of Bureau of Statistics, Treasury Department, Washington. Mr. Austin points out that not only does the United States possess more coast line on the Pacific than any other nation, but that the prospects of the immediate future point to a very great development of unusual and favorable resources in this direction. He says:

The events of the past three years have given to the United States, step by step, a chain of islands in an almost direct line between our western coast and the most densely populated sections of Asia: First, the Hawaiian Islands; then Midway, then Wake Island, then Guam, and finally the great Philippine group, lying only 600 miles from the Asiatic coast.

Mr. Austin then proceeds to show that only by making use of such a succession of islands is it possible to obtain the cable communication with the East, which is now on the point of completion.

A very complete map shows that the steamship lines of the future, from the long lines of American Pacific ports stretching from San Diego on the south, to Seattle on the north, will afford a new means of intercourse with Asia, and tend to largely increase the importance and prosperity of the Pacific States. Statistics are given showing that a very large export of manufactures and imports of raw material are already known to be waiting the establishment of the prospective means of communication.

Another article is entitled "World Politics," by Paul S. Reinsch, Ph. D., Professor of Political Science, the University of Wisconsin. It is evident that Professor Reinsch is deeply impressed with the fundamental principles which The Universal Brotherhood Organization was founded to establish upon a permanent basis. His views are so far-seeing and replete with the wisdom of a ripened understanding that we cannot do better than let him speak for himself in the following extracts from his pen:

New things demand new names, and so it was that when, during the last decade of the Nineteenth century, international politics assumed an entirely different character, and left the narrow channels in which for centuries they have been moving, a new name—that of world politics—was applied to the relations between the great powers, and to their interests in all parts of the earth. It was at this time that there at first dawned the consciousness of the real political unity of the world, not as a vast state, but as a complex of energies and inter-

ests which are all mutually influenced by each other, no one of which can withdraw from its share in the common destiny of the whole. . . .

During the past few decades a great work was silently going on by which all the parts of the world were brought into close proximity with one another. As has been said, we "stand in the sign of communication." Fast steamer lines make Europe the neighbor of Australia and South America. The Siberian Railway, the German Bagdad Railway and the Cape to Cairo Railway, will make it less difficult to get from London and Berlin to Calcutta or Omdurman, than it was only comparatively a few years ago to get to Vienna. Thus the races of humanity in all parts of the globe are becoming conscious of each other. Asia faces Europe, and the innermost regions of Africa are made fields for the investment of European capital. The United States, too, is beginning to feel that her nearest neighbors, those with whom her commercial and industrial relations in the future will be closest, are Australia, China and Japan. This consciousness of a new community of interests embracing the whole world is reflected also in politics, the intensely disputed but narrower questions of former ages have waned, and the new constellation of world powers and world interests is occupying the chief place in the attention of statesmen as well as of the public.

From all this it is apparent that we live in an age which will mold the future of the world as no other age has done. The relative position of the various great nations and powers is to be determined, as well as the organization of international relations by which they all are to co-operate in the work of rendering the whole world better governed and more productive of things useful to mankind. It is a formative age, when the grooves within which political life will move, perhaps for centuries, are to be fixed, and when the weal and woe of future humanity are in the balance.

The position of a nation in the world is the result of internal strength and healthiness, not of mere external possessions or of the finesse of diplomacy.

The consideration which therefore calls for special emphasis at the present time is that the primary need of a nation is good government, and efficient administration at home, and that unless the homely virtues of industry, honesty and purity are found at home, no external possessions and no apparent international position can prevent the rapid decadence of national power. A nation that gives itself to frivolity, and impurity, or one that sees no higher aims than material ease, or dwarfs national character by caste privileges and distinction, loses ground inevitably and cannot regain its position merely by what is called a strong foreign policy. A strong foreign policy must be the expression of a strong national life, of valid claims based upon actual services performed for the benefit of mankind, of ideals which, while resting upon the basis of national character and tradition, go beyond these and give consideration to the general rights of mankind as grouped into a family of friendly nations.

ERRORS, like straws, upon the surface flow ;

He who would search for pearls must dive below.—DRYDEN

Theosophy Applied to *the* Needs of Humanity*

by E. B.



IT has been often stated that Theosophy is not new, but is the old Wisdom-Religion, the foundation of all the religions of the world. But men have so long forgotten its great truths that the restatement of Theosophy made by our great Teachers, H. P. Blavatsky, W. Q. Judge and Katherine Tingley, sound new to their ears and it comes into the world shedding new light, which yet is the eternal radiance of truth upon the world-vexing problems that humanity is facing today. What it offers is truth, which is unchanging and eternal—the truth that exists at the root of all religions, however far away from it they may have strayed and however blind to it they may have become. For if truth is always the same and if it has always existed, why do the various religions of today differ so widely? Why do they oppose and persecute one another, and most of all, why do they fail in that which is the object of their existence—namely, to lead mankind to the life of the soul away from the life of the body?

They have preserved the “letter that killeth,” but have lost the “spirit that giveth life,” and the new wine of the spirit cannot be put into the old bottles of creed and dogma. The man who thinks deeply and strives earnestly is not content to think a thing because his fathers thought it, to profess belief in a generally accepted, respectable religion, to jog on through life, doing what he pleases as far as he is able, and getting as much as he can from others for himself and his family, and to leave all matters pertaining to the soul, man’s destiny and divinity, to the preacher, who is employed and paid to decide these things.

Man needs something more to satisfy his divine hunger, and he is crying aloud for it all over the world—he is crying for it in poverty and misery and suffering of all kinds—in doubt and despair—even in excess of pleasure and indulgence, he is seeking to satisfy and stifle this inward cry.

What Theosophy claims and has, is the living power to make this universal truth and its application a reality in the lives of its followers—that is what we all need. How then does Theosophy apply this truth to daily life? By what simple means may a finite man deal with the infinite? Let us look at the *Ocean of Theosophy*, and note some of the waves that are breaking on the shore of human life, shifting the seeds of habit, and washing away the driftwood of human thought and action.

* Read at a public meeting of Universal Brotherhood Lodge, Macon, Ga.

First, Theosophy forces its supporters to show what they really are—they cannot seem in their outward lives one thing, and be in their hearts another. This is a supreme evidence of the power spoken of—that no whited sepulchre remains long within the ranks of The Universal Brotherhood Organization. Insincerity, hypocrisy, selfish motives cannot remain hidden from the rays of this spiritual sun, which like the physical sun of the universe, vivifies all, causing growth or decay according to the nature of the object on which it shines. When such enter the movement without the purifying germ of love for humanity in their hearts, they leave it in due time, blaming the Leader, finding fault with her methods, and spreading false reports, just as a selfish, ungrateful man in time repents the kindness of the benefactor whom he has injured.

Think of this cleansing applied to the whole of humanity—surely that is the first step—for of what use is it to build the most perfect architecture upon a rotten foundation? As long as we cover up our secret faults and vices, hiding them from ourselves and others with the cloak of respectability, position, wealth, charity, religion, etc., just so long they grow and strengthen and in the end will surely wreck us. If we would but realize that these stains on our character, that keep us fettered and bound by the fear that other men may find them out, would lose their power over us the instant that we acknowledged them to ourselves, and if need be, to others, and we would not fall in the estimation of our brother by removing the beam from our own eyes—the respect he would have for us then would be on a surer foundation, for both he and we would know that we had raised ourselves above that of which we were ashamed.

And this being done, our hearts pure and clean, Theosophy teaches us to fear nothing “that is in heaven above or in the earth beneath, or in the water under the earth.” Theosophy shows us that fear on every plane, physical, mental, moral and spiritual, is the vampire that is sucking the life blood of humanity, that will drain the last drop of energy and purpose if some dauntless ones do not arise to slay the monster—first within themselves. By the power of Theosophy they have arisen, and the kindred spirits of the earth will join and aid them.

The command to “fear God” has been twisted to mean something quite at variance with Christ’s statement that “perfect love casteth out fear.”

But no one can have this courage in his heart if he does not believe in himself, if he does not believe that he is a divine, immortal soul, with the God-like power in this soul of attaining to perfection—if he does not think for himself, and depend upon no outside help or influence, but search within his own soul for a knowledge of God, of life and death.

And another side of this eternal truth that Theosophy has demonstrated is of such vital importance, that when we look around at the majority of people, we think that surely they have never heard it, for how could they have forgotten?

This is the sacred duty and mighty responsibility of rearing children. Men and women, who have these innocent souls entrusted to your care, what account will you render if you have taught them to forget their divine heritage, if you have led them all unknowing, to "sell their birthright for a mess of pottage?"

This is what you do when you care more for their outward appearance than for their inward purity, when you are more anxious they should be admired than that they should be real, when you prefer their worldly advancement to their loftiness of purpose, when you had rather see them successful than see them true, when you forget that they are souls in your anxiety about their bodies and minds, when you encourage them in vanity and self-indulgence, and when from your life and example they learn to live for the things of the body, pushing the things of the soul farther and farther into the background, caring little for the sufferings of others so long as they get what they want and get ahead—until they too become men and women, sordid and selfish, cramped and hard with no higher conception of bringing up their own children. And all the while, perhaps you are fooling yourselves with the belief that you are teaching them to follow Jesus, that you are doing what he meant when he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Theosophy teaches us to care less for what we eat and wear and have, and more for what we think and do and are. The struggle for bread may be hard, but it should not be weary nor hopeless. A knowledge of Theosophy brightens toil and gives a purpose to life, it shows us the wisdom and justice that govern the universe, it proves that in helping our brothers, we are helping ourselves, and it brings Truth, Light and Liberation to Discouraged Humanity.

Original Sin and Human Depravity

by Sidney Coryn



WHAT is this doctrine of Original Sin and of Human Depravity? We shall look in vain for a more clear epitome than that to be found in the decree of the Council of Trent upon this very subject.

Article 1 of this decree lays down as an eternal truth that the man Adam transgressed against God, that he thereby incurred the penalty of death and also "captivity under his power who thenceforth had the empire of death, that is to say, the Devil."

Article 2 states that this condemnation affects not only the man Adam, but also the whole human race, who have thereby passed under sentence of death and captivity to the Devil.

Article 3 explains that "even infants who could not as yet commit any sin of themselves, are for this cause truly baptized for the remission of sins, that in them that may be cleaned away by regeneration which they have contracted by generation."

Such is, in the main, the belief of orthodox or evangelical Christianity at the present day. Many, it is true, have outgrown it, but even among these we may more often find a silence upon the subject than any open denial or contradiction. The Anglican Church today expresses similar views in the 9th, 10th and 13th Articles of Religion and in the Baptismal Offices, and in the Westminster Confession we find the same opinions in an even more accentuated and concise form. For the Doctrine of Original Sin as held by the Congregationalists the reader is referred to the "Declaration of Faith and Church Order," and if we are met by the cry that these doctrines are out of date, we must perforce answer that they are not out of date, and never will be, so long as they form a part of the authoritative and published creeds of Christendom.

Now, with regard to the story of the Garden of Eden, upon which these creeds have been built, it seems that we have gone somewhat backward since the days of the Church Fathers, to whom the Reformation professed adherence. Origen regarded Adam as a type and speaks of the whole story as an inquiry into human nature, and as concerning not one human being but the whole race. Clement of Alexandria took the same view, and even St. Augustine explains the details of the story of the Garden of Eden as having an allegorical basis. But today we have learned to place the first chapters of *Genesis* on an historical foundation, and to read them in the same literal spirit as we do our histories of America. It is against this literalism that we protest as being contrary to the contention of the Bible and hostile to true religion.

Total depravity is a phrase which occurs much in our denominational literature and creeds, but it is a phrase totally unwarranted by Scripture. Within a few chapters of the story of the Fall we read that "Noah was a just man and perfect in his generation." Here, at any rate, is an exception to the totality of human depravity.

Again, in *Genesis vi: 5*, we read,

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

That man was wicked, we can well believe. He is still wicked, but there is in these verses no reference to a sequence of sin from the fault of Adam, nor to

an inherited sin. These passages seem rather to show that the sin which "God saw" was of an exceptional nature, uncaused and unforeseen, and for which special sin God destroyed the world. An advancing knowledge will soon explain the whole story of the flood as one of those periodic cataclysms of nature by which the world is freed from an incubus of peculiar and irredeemable sin in order that new races may have their fitting environment. But neither this nor any other problem of a like nature can be understood in its entirety without the illuminating light of Reincarnation.

The perplexities of Original Sin have arisen, like most of their kind, from the materialization of a spiritual idea. The "Fall" of the Garden of Eden is but the awakening of man from the pure dreams of innocent irresponsibility to the struggle before him, the struggle in which there shall be many defeats and many wounds. He who knows not good from evil knows neither good nor evil. The attainment of virtue is the successful resistance to its opposite, and not the non-recognition and non-knowledge of its opposite. There can be no victory without a battle and no battle without an enemy.

The solution of the problem is in the dual nature of the human principles. The Divine Ideal having come into the world, that ideal must triumph over the inertia of the matter which it would mould and inform. The material part of man is, by its very nature, isolated and selfish, and the divine consciousness, the Soul in Man, must overcome the selfish personality of matter and stamp it with its own divine image of altruism and love for all. The struggle between the two is the struggle of the ages which was begun in the "Garden of Eden" which awoke man from his paradise, and which culminates in the Christhood, the ultimate triumph of the Divine. "As in one man all sinned, so in Christ all are made alive." Without the moral sense, knowing good from evil, which was bestowed in the "Garden of Eden" sin, as such, is impossible, there being no responsibility. But with that possibility of sin comes also the possibility of the Christhood, the crown and the culmination of all battles, of all failures and of all sorrows.

SEEK not external help nor the tranquillity which others give. A man must stand erect of himself, not be kept erect by others.—MARCUS ANTONINUS

The Parting of the Ways*

by H. Coryn



MOST of us are always at the parting of the ways, but now and then we seem to see someone who has finally chosen one or the other. *Seem* to—for Nature is prolific in the opportunities she gives to us all. The ways part; one goes up, the other down. Up to what? Down to what? How can you tell the man who is “up” from him who is “down”? They look very much alike; they eat, drink, sleep, and think. But before the one, the gross-minded man does not feel inclined, somehow, to say a gross thing. Before the other, you do not feel inclined to speak about your inner, higher, life.

By studying ourselves, we can get some idea of the condition of the man who is “down.” Suppose someone wakes you in the middle of the night and asks you to get out and look at the beauty of Jupiter. You are tired and sleepy; Jupiter does not in the least appeal to you. What you want is more sleep. Or when your liver is out of order; or in the languor of recovery from an illness; or very tired and hungry; express it all by saying that you are at your lowest, least open to finer influences, most concentrated on the thing you just then want.

Some men live entirely on this level, never have any kind of higher being at all. They are either concentrated entirely on bodily comfort, or are energetically pushing after money as the one valuable reality, or are hunting for some kind of position for themselves, social, political or commercial. In proportion as they are concentrated in this direction have they less, least, or nothing, of the *higher touch* about them. And that “higher touch” can be used to open an entirely new world; really, not in any metaphorical or vague sense.

But again: Studying ourselves, we find something higher than this low level. There are moments when we are *not* absorbed in getting something to eat, or more sleep, or money—times when the beauty of Jupiter, and the sea, and music, and high thought, *do* appeal to us—times when some vague feeling stirs in the heart and mind which, if we could catch it and make it permanent, we know would be the key to some new kind of living and experience. It passes; that does not matter; we know now what the *up*-going man is, as distinct from the down-going man.

It would lead to uncharity if we looked around at the pulpits, the senates, the newspapers, and so forth, and marked out mentally the men we considered to be

* Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, California

going down ; and we must not do it. But now and then we cannot help but recognize facts. To speak of finding such men in the pulpit may seem strange ; but let us consider.

The down-going and down-staying man has often a great flow of words ; more words, it may be, than he who can perceive something of the immensity and mystery of life and its exhaustless containment. The dogmatist is such a man. He can give you a precise description of God and of Jesus Christ ; knows what they think and how they feel ; and how they created the earth ; and what heaven is like ; and how to get there.

It is all clear and neat and certain. But it does not inspire you ; it does not call up that feeling of the grandeur of life, its immensity, its beauty, its mystery. Why ? Because these men are only describing what *they* know and see and feel ; and that is nothing but the commonest life of commonest earth. God, for them, is only another man ; they understand him, of course, for he is to them what they themselves have imagined ; and their imaginations are low and crude. When they pretend to paint heaven, they do but paint another earth ; and so you are not attracted. Having no sense of the greatness of life, they cannot convey it to you. They are really only materialists, notwithstanding the ideals they profess ; for you get materialism *in* the pulpit just as often as *out* of it, and just as often as you get dogma. It does not follow that a man is anything but a materialist merely because he uses the words heaven, God, the soul, and what not. Earth-conceptions, called by other names, remain earth-conceptions and do not acquire anything whatever by spiritual names.

Another man, of the fewest words, will name the soul, and give that word such a depth of mystery, and tenderness, such a vastness, and promise, that in a moment you are at once awed, and lifted out of your self.

For we are all made up of these two—an earth-self and a self of Light ; but we can close our eyes to the latter and go down-hill ; or we can welcome it, and climb the path to the unimaginable light. Many, too, of those going down hill, and materialists at start, do yet seek ever to be counted among the workers for humanity ; sometimes they go to the very end, unfound-out.

* * *

The knowledge of Theosophy wakens up the will of some men ; they make their choice, and hereafter if they go down-hill it is consciously and with full knowledge. At first they are attracted ; here is something novel, interesting, appealing to the sense of mystery, possibly.

But very soon they find there is *something to be done*. If your ways are quite evil in many particulars, but you had not greatly or fairly considered the matter, merely drifting from wrong to wrong, from sensationalism to sensationalism—then

the mere study of such a guide in right life as Theosophy will awaken the sense of responsibility, call your attention to the import of what you are doing; just as a milestone calls your attention to a road along which you would otherwise pass without noting distance.

Now comes the moment of choice—the parting of the ways. We are no longer irresponsible; *now* if we descend to some accustomed failing, sin, or sensuality, it is with a *sense of guilt*. And at the same time the mere *thought* of giving up that thing rouses up the lower nature—the earth-man—into an absolute determination and clamor to go on with it. So the man of Light and the earth-man now face each other.

Often enough it is the latter which wins. And then happens a certain result. The man has *become* his own lower part, and he turns savagely upon that—Theosophy—which for a moment bade fair to rob him of those lower pleasures which are now his only ones, and of which alone he can now conceive.

In the parting of the ways he took the lower way; he is a down-going man.

* * *

Some people think, and some pulpits teach, that the parting of the ways has been reached, and the higher path taken, when there is some agonized repentance, and a total change of habit and personality. Or that no one can be said to have taken the new and higher path till he shows some sudden alteration, “found salvation,” or “experienced a change of heart.” If there comes any such manifest change as that, it was because the *real* parting of the ways had come long before.

The parting of the ways is the formation of a habit.

There is always a great deal of moralizing about the evils of having habits. The infinite *value* of having them is less dwelt upon. Many a man is appalled by the difficulty he experiences in his attempts to realize in himself his own ideals and conquer his faults. But the point in the matter is to *make the habit of attempting a victory*. And especially the habit of immediately making a new attempt after a defeat—which *attempt* turns the defeat into a victory. Try again—not so much with the sure expectation of winning, as with the intention of establishing a *habit of trying* which in the end *must* lead on to victory. When the habit of trying again is established, then the parting of the ways is reached, and the nobler path taken.

That “higher touch”—from the soul—that we spoke of awhile ago, comes upon us all at certain moments; and we feel the purer and cleaner. These “touches” can be induced to come oftener and oftener. That will happen if they are recognized when they do come; if they are encouraged to stay; if the mind is *held* every time in that state of feeling; if they are sought after,

meditated upon; if they are obtained when we are angry, irritated, wronged, or depressed—that is, if they can be then and there *substituted* for that anger, irritation, or depression. Then they will become a part of our consciousness more and more, and leave their traces behind. They will insert themselves at the times of temptation, and make resistance easy. At last they will eat up the temptations. And then the path will be clear for the beginning of real spiritual life.

* * *

Let us try to think out what the spiritual life is.

Man, at one pole of his being, dips, so to speak, into death. At the other, he is crowned with Light and Life. He can choose at which pole he will center himself. He chooses, at all those moments of time where the ways part. He can let heavy earth-life roll in upon him, weight him down with its materiality, and finally kill him; or he can advance outward upon it, Light in hand and heart, and make it tell the secret that to him it belongs, not he to it—and so win freedom.

Many factors, such as art, music, poetry, belong to the spiritual life, though not ordinarily so counted. They should be used in that way, rather than as ends in themselves; taken as means to the greater end, which contains them all and much more.

Men used to think the spiritual life meant a special kind of countenance and a solemnity; or a specially restricted way of spending one day in the week. Surely those ideas are going or gone.

Spiritual life must be of the fullest possible variety; not a tone, but an octave, an ever-progressing harmony, brodered and bordered, as Katherine Tingley said once, with grace-notes, accidentals, and of forever varied theme. It has its quiet and its active stages. Moments of one or other of these are constantly presenting themselves to us all, and we build up the spiritual life by seizing them and holding on to them as long as possible.

The peace of night, the hush that descends upon us after the hearing of the highest music—these are moments of it. In such moments great ideas come; new perceptions of things; the sense of all-human unity, of the unity of *all* life; intuition of whither life is tending, of our own deathlessness, of the fact that body can become diseased, wear out, fail, die, and nevertheless *we* live on and return to birth having lost nothing and with every memory regainable; sense of the conscious life in earth and stars.

If we hold these moments they come more often. They may be compared to those rapt, tense seconds, during which a musician may hold a note beyond the counted time, seconds of indescribable experience, laying bare the undertone of life, and in which the spiritual overtones steal upon consciousness. Each of

them is a moment of choice, and we have chosen well at that parting of the ways. In them we review the day past, and yesterday; see whether we failed, and what we ought to have done, and gain strength to do it when that chance occurs again. We become keener-sensed as to what is best in our ways of action, and are therefore nobler, clearer-eyed, readier to look straight into the eyes of everyone. The mind quickens, and with increasing rectitude of purpose we are swifter in decision, readier for all emergencies.

The moments grow in frequency, and blend, and overlap, never entirely leave us, rise in splendor. The universal life surges up from our hearts and sweeps in upon those divine moments, the real baptism, the very waves of the Grace of God. Little is that grace understood by those who prate so much of it. Yet they presume even to arrogate to themselves the power of imparting it. For it proceedeth not from man to man. But from man's supremest soul it is poured, in these sacred spaces of his daily life. And at last that wholly new kind of life is reached of which every Teacher has talked and yet been able to say so little about.

Those moments are at first resisted by the body and something of the personal consciousness. Duties, and the common self-sacrifices of brotherhood seem sometimes to stand in the way of them, to block their opportunity or rudely obliterate their freshness or fatigue them away.

But in the doing of these things, the bodily and personal resistance and density are gradually broken up, and the body rendered, so to speak, more transparent. "Seek not to compress the spiritual into the formulas of mind; open the heart, and understanding shall come; win light for the path of others," have the Teachers always said, speaking for the inner Man of Light, and He (or *It*) will do the rest.

With us lies duty, love, self-sacrifice, and a welcoming of the moments of the visitation of Light.

WHAT more dost thou want when thou hast done a man a service? Dost thou seek to be paid for it, just as if the eye demanded a recompense for seeing or the feet for walking?
—MARCUS AURELIUS

TO REST the reward of virtuous actions on the approbation of the world is an unsafe and unstable foundation; particularly in an age like this, which is so corrupt and ignorant: the good opinion of the vulgar is injurious.—MONTAIGNE

A Glance at Some Present Conditions*

by Robert Crosbie



IN this age of transition, when old beliefs are crumbling, and the minds of men are becoming freed from them, but are as yet, unfortunately untrained to a comprehensive consideration of the deeper questions of human life and progress—many are being caught by cunningly presented systems of thought, dressed up in quasi-philosophic or religious phraseology.

These systems gain adherents by promises of personal benefit—*that is their "trade-mark;"* there are two main classes of them—one of which teaches how to evade the natural consequences of wrong thought and wrong living by a false philosophy which ignores the law of human evolution, and especially that expression of it which decrees that "as a man sows, so shall he also reap." The other class promises the attainment of powers—for a price—which will enable the purchaser to get the better of his fellow men, mentally and materially.

The question of loving one's neighbor as one's self evidently does not enter into the consideration of either the seller or purchaser of these promised powers, for the seller trades upon the cupidity of the buyer, who in turn expects to recoup himself a thousand-fold by obtaining control to some degree over the lives and fortune of his fellow men; truly a disposition no higher than that of the brigands, who having the power and opportunity to levy tribute on unfortunate travelers, exercise that power for their own advantage without regard for any sufferings that may be entailed.

Is this a true picture? Does it represent a large class of the people? If it does, then to what extent may such people be expected to interest themselves in the question of a higher public and private life? Surely if at all interested, it would be to keep things as they are—and we thus have to count upon them as the reserve army of the active enemies of progress, who, playing upon the selfish desires and prejudices of that class, are enabled to maintain their power and influence—with all that that implies.

If it is doubted that such organized foes to true progress exist, let the doubter read history, and there see who and what it was that fought every step of human advancement; by robbery, imprisonment and death, as long as their power so to inflict progressive people continued, and after that by subtle machination and malicious suggestion—infinitely more dangerous, because craftily concealed under a fair exterior. That enemy's motive is the same today, as it was in the days of old; the only change is in the methods employed.

* Read at a meeting of the Aryan Theosophical Society at Isis Theatre, San Diego, California

With such an enemy, organized, subtle and dangerous in our midst—with their reserves of the selfish people we have mentioned, who can be made to serve their ends; with the bigotry and intolerance of sectarianism; and the indifference of the well-meaning, it is not difficult to account for the otherwise strange fact that those who make every possible sacrifice to benefit their fellow men and raise the standard of a higher, better life, are subjected to the bitterest and most unreasoning hostility.

That such hostility is unreasoning is shown by the fact that no matter how self-evident the good results are—no consideration whatever is given them. Evil only is looked for—and if none can be found, every effort is made to create the impression that it exists, regardless of fact, honesty, or even common decency.

It would naturally be supposed that those who profess to be teachers of spiritual truths, and to have as their purpose the uplifting of humanity—would gladly welcome and assist all efforts directed to that end—but human records tell a different story—a story so usual in the history of a certain class of so-called teachers, that it passes generally without comment.

The reason why such a hiatus exists between the spirit of the teachings of Christ and the practice of sectarian exponents, is one which every fair-minded, true-hearted man and woman should determine, for upon such men and women rests the responsibility of protection to the right. It is certain that no others can or will protect, if they fail to do so.

It is man's birthright to know and do his whole duty. It would seem as though he had sold that birthright, like Esau of old, for a mess of pottage consisting of the crystallized opinions, bigotry and intolerance of established systems, when it is evident that his mind is so inert as to permit bigotry, intolerance and all uncharitableness to poison generous, unselfish effort.

Men cannot escape their responsibility, however, for there is no moral difference between doing wrong, and abstaining from doing right, once their eyes are opened, and in these days of publicity, ignorance of fact can no longer be pleaded. The time is at hand when every man and woman must stand up and be counted as supporters and preservers of the highest interests of humanity—or *the reverse*. There is no middle ground. He who is not for the "ennobling of humanity" is against it, for who, other than evil-minded persons would willfully obstruct a work, designed and practised solely for the ennoblement of humanity? Such obstructionists must be evil; for were they otherwise, *they would be fighting evil* instead of *the good against which their energies are directed*.

Surely the time has come when we may say,

No longer can private personal interests be safely permitted to excuse our duty to humanity, and to those efforts clearly shown to be for its betterment. Voice, pen and effort

must at all times be available to nullify destructive schemes and machinations, and to expose their originators.

The great teacher of Christianity said, "Resist not evil," but by this he did not mean that men should sit idly by, while ignorant or evil-minded persons caused pain, anguish, suffering or death. He did not mean that men should make loud professions of holiness while their fellow men are made to suffer wrong or abuse. He did not mean that any one should sit a silent looker-on, while selfishness and malice worked its will upon others—when by a small effort that evil might be prevented, and the one who sought to do evil checked in his unrighteousness and taught a lesson of right conduct.

His teachings show that it is man's duty to prevent evil—from a love for, and desire to help his fellow men; such love and desire to help will always protect the right.

How long is the world to wait, before the fair-minded and true-hearted awake to their responsibilities to the extent at *least*, of taking sufficient interest in human progress to cry "hands off," when selfish, jealous systems—or individuals who represent them—attempt to hinder or injure altruistic work designed for the benefit of all peoples?

A few have seen the danger spoken of, and are to be heard here and there in the land; but the great majority of generally good, kind and well meaning people, have not yet awakened, and it behooves them, if they would not see human conditions worse than they are, or have been, to lift their minds above the personal and local, and take their part in the great battle of human progress.

Now is the accepted time; never before have so many opportunities presented themselves, with promise of great results from comparatively small effort. It needs but a watchful eye upon the interests of humanity at large, and upon the unquestionably altruistic work being done in our midst for human betterment, to make each man and woman a guardian of that work; a power in creating the conditions that will ensure the future happiness of the human race.

Shall it be said in years to come, when, perchance, the fields are ripening to a harvest of evil? Shall it be said of the people of this time and place, that when the sowers were laboring for a good and plentiful harvest, designed to supply the needs spiritual, intellectual and physical of the race, they neither supplied seed nor guarded the sowers nor the fields, but went their way in selfish indifference and careless enjoyment, allowing destroyers in their very midst to hinder the sowing, and sow *tares* in the darkness? Shall it be said? The divinity in the heart of man, cries out, "It must not be! Arise, ye children of Light and see to it that nothing shall mar the perfect work."

Paradise Lost and Regained

by a Student



WE are told that heaven and hell are not special localities to which we shall go when we die, but states of our own being, to which we can attain. "The kingdom of heaven is within you." "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven." But is this teaching to remain for us a mere article of professed faith and platform platitude, or shall we turn it to good use by applying it directly to daily life and trying to make it a fact of experience? Surely this truth should not be allowed to lie useless in our intellectual lumber-room, but, like other teachings which we have been trying to make real, should be lived out.

The Scriptures tell us that man was once in Paradise and perfectly happy; but a certain event led to his loss of that state of bliss and his fall into a life of anxiety and doubt; and from this state he is promised a restoration to peace.

What led him astray was the feeling of desire, curiosity, and enterprise, symbolized by the serpent. This prompted him to lay violent hands on the treasures of the garden and try to appropriate the privileges in which he shared. Thus he gained a quenchless desire for knowledge and acquisition, for the divine fruit had made him as a God; and, unable to remain longer as an innocent child in Paradise, he rushes out to a long pilgrimage of endeavor, hope, despair, pleasure and pain, till he shall have satisfied that lust for experience, mastered the kingdoms of earth, and won by his own toil and suffering the Paradise he has spurned.

This is in brief the allegory of Man's life-history, told in all the wise books. Applied individually it depicts the troubles of the mind and our struggles to bring it back to peace and happiness.

Our minds are not happy; we are not in Paradise. Doubts, fears, and strong passions fill them, and our garden is full of rank weeds and noisome vermin. In vain do we run about from place to place, seeking a spot more comfortable; everywhere the same vexations throng us. We have to weed that garden and expel its unruly denizens, ere it can become once more a Paradise.

And is not this the teaching both of the Christs and of the philosophers—to gain happiness by ruling the empire of the mind? "A counsel of perfection," many will say; "it is easy to preach and the story is old." But, since necessity compels each one of us to learn this lesson every day, we cannot keep it too much in sight; and even the most luckless wanderer at times reaches a haven of peace from which he can say, "It is true."

The average man is not fit to be trusted in Paradise: he would pick the flowers and rob the orchards. That is why he is only allowed to take an occasional peep over the gates. Then again there are dragons and angels with fiery swords to be passed, so we are told.

In the world there are two sorts of people: those who are as yet fairly content where they are; these have scarcely tasted the fruit of the tree and the divine unrest troubles them but little as yet. And there are those who have aspired to taste the fruit and can now never be happy with ordinary pleasures. These are the people whose minds are filled with dissatisfaction and longing and boredom, and who are continually striving to find out the causes of misery and its cure.

For them waits the great lesson that happiness is from within and is independent of circumstances. This they may know intellectually, and experience will eventually enable them to convince the remaining portions of their internal anatomy of its truth.

The selfish man will cut himself further and further adrift from social ties and seek happiness in his lonely study; till he finds that human society is necessary to his life, and that he has actually no independent life of his own. His wick dips in the common fount of oil, and, if removed, will surely burn out. The greedy man will steal whatever he can grasp, until fortune padlocks her cornucopia and refuses him the bounty she bestows so generously on those who do not grab; and, vainly offering his millions in exchange for an appetite or a hearty laugh, he will learn that happiness cannot be amassed. The lustful man will poke and blow the fires of his passions till they burn out in gray ashes, and then learn that there is a sun whose warmth and light can neither be appropriated nor quenched. The anxious man will strive in vain to shun trouble, till he gives up the attempt in despair and finds that the troubles are afraid of him.

Thus will man regain Paradise: by the deathless might of his soul which no power can tame or kill; which refuses to be made miserable and conquers all that opposes it.

THERE are epochs in the history of the human race, when the decayed branches fall from the tree of humanity: and when institutions, grown old and exhausted, sink and leave space for fresh institutions, full of sap, which renew the youth and re-cast the ideas of a people. —LAMARTINE

It is the low-minded who have no belief in great men. It is vile slaves who laugh in mockery at this word liberty. —ROUSSEAU

Charity Begins at Home

by H. T. E.



MISS JANE ADDAMS of Chicago, in her book, *Democracy and Social Ethics*, gives a clear view of the evils of modern charity-mongering, which raises the question as to what is the real root of the failure of such philanthropic methods.

A few salient passages may be quoted to illustrate the evils in question. First, as to the charity of the poor to the poor:

An Irish family in which the man has lost his place, and the woman is struggling to eke out his scanty savings by day's work, will take in the widow and her five children who have been turned into the street, without a moment's reflection upon the physical discomforts involved. . . .

A woman for whom the writer had long tried in vain to find work, failed to appear at the appointed time when employment was secured at last. Upon investigation it transpired that a neighbor further down the street was taken ill, that the children ran for the family friend, who went off, of course, saying simply, when reasons for her non-appearance were demanded, "It broke me heart to leave the place, but what could I do?"

Next, as to the charity of the rich to the poor:

When they see the delay and caution with which relief is given, it does not appear to them a conscientious scruple, but as the cold and calculating action of a selfish man. It is not the aid that they are accustomed to receive from their neighbors, and they do not understand why the impulse which drives people "to be good to the poor" should be so severely supervised. They feel, remotely, that the charity visitor is moved by motives that are alien and unreal. They may be superior motives, but they are different, and they are "agin nature." They cannot understand why a person whose intellectual perceptions are stronger than his natural impulses should go into charity work at all. The only man they are accustomed to see whose intellectual perceptions are stronger than his tenderness of heart is the selfish and avaricious man who is frankly "on the make." If the charity visitor is such a person, why does he pretend to like the poor? Why does he not go into business at once? . . .

In moments of indignation the poor have been known to say: "What do you want, anyway? If you have nothing to give us, why not let us alone and stop your questionings and investigations?" "They investigated me for three weeks, and in the end gave me nothing but a black character," a little woman has been heard to assert.

Now, as to the root of the evil. Does not the solution lie in a proper understanding of the maxim, "Charity begins at home?"

Not that we must not help the poor; but that, if we obeyed the adage, we should thereby gain the power to help them properly. Charity *begins* at home, but the adage does not say that it *ends* at home.

But the charity-mongers want to begin elsewhere; they do not want to begin their charity at home. At home they mean to have, not charity, but something else; they mean to continue the usual state of selfish pleasure-seeking and mutual uncharitableness. Hence the charity which conscience exacts from them has to seek its vent in other people's homes.

The rich need a mission to teach them the charity of heart in which they are so needy and the poor are so rich.

If charity of heart could be made to reign among the rich, the poor would be helped by the resulting cessation of those oppressions which the selfishness of the rich causes. Thus charity, having begun at home, would continue abroad.

At present the rich are, to use Bellamy's symbol, merely distributing ointment to salve the wounds their selfishness inflicts. They are hypocrites—unconscious perhaps, but still the poor feel it.

The problem is much simplified by eliminating from our study of it the mercantile ideas of personal wealth, and so avoiding the errors of socialism. Let us consider man as an individual, not as a holder of wealth or a wage-earner.

A man whose heart is sympathetic and generous will accord aid wherever it is needed, naturally, tactfully, acceptably. He will not need to cover up his real coldness by artificial and misdirected charity.

Winter Trees

by KATHARINE TYNAN in London *Spectator*

Across the sky, across the snow,
The sober rooks are winging slow,
Gray roses in the rush-fringed pool,
And Winter trees are beautiful.

The West is now a garden-close,
Pink roses and a golden rose,
With amber and with tender green,
To let the throbbing stars between.

Against that world of roses stand—
These are the woods of Fairyland—
Poplar and oak and elm to make
A gold brake and a rosy brake.

Instead of silky leaves of Spring,
The stars now make their garnishing
For May roses and April white:
The snow has lit them all the night.

The red sun hangs his lantern red
Between the black boughs overhead,
The evening clothes them with his mist
Half sapphire and half amethyst.

The dawn roses are scattered here
As 'twere a rose espalier
Whose happy boughs have borne for fruit
Red roses all from head to foot.

Even the lamp that men have set
To light the way for traveling feet
Caught in the dark tree glitters bright
As chrysolite and chrysolite.

Down the long road's perspective go
The dark trees in a double row,
Spangled with lamplight gold and cool,
And Winter trees are beautiful.

Right Methods of Theosophic Research

by H. T. Patterson

THERE is not enough frankness and sincerity amongst men. We are too timid. We fear, too much, to offend. But we do offend; and it is because frankness and sincerity are not in our hearts. We use soft tones and manufacture smooth phrases, but the unkindness, too often lurking beneath, is sensed, in spite of softness and smoothness, and offense given. Then, we wonder, why. If we were inwardly true we would not need to take heed of the outer form of expression. It would of necessity ring true. We require a larger courage in our lives; a greater heroism; especially in our efforts to help others.

We should judge less by appearances. We show too much approval for what has a pleasing semblance, not enough for the intrinsically good. We desire approbation, and to gain it bestow it upon others, careless if it be merited. The Universal Brotherhood workers endeavor to be candid with themselves individually, with one another in their work and with those with whom they are thrown in contact. There is no question that thousands of reformers, standing before the world as teachers, could not stand the searching light of Universal Brotherhood.

Machinery is used to apply force. That machine is best which most efficiently and economically applies force for that purpose for which it was designed. A machine may be ingenious, well constructed, and attractive to look at but, if it consumes fuel unnecessarily, if it requires a superabundance of supervision, if it easily and frequently gets out of order it is not a good machine. These are simple matters, beyond dispute; yet we constantly ignore such truths. We are led away by appearances, by preconception, by inability to concentrate our minds on broad principles, by a tendency to become lost in labyrinthine details. A purchaser of machinery, lacking the power of selection, is easily misled by a fluent talker. Making his purchase injudiciously he finds himself the possessor of an expensive article which fails to do its work well. He has been misled by volubility, has judged by appearances and has been "taken in."

What is true of machinery holds good of other things. The world is full of those who speak glibly of their wares, mental or material, as the case may be, being more interested in disposing of them than in presenting the truth in regard to them.

* Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, California

Let not those not in mercantile pursuits flatter themselves that unscrupulousness is monopolized by the mercantile fraternity. The picture just used was taken from one department of life as an illustration. The inability on the one side to select and the unscrupulousness on the other, are outcroppings of human nature in its imperfect crudeness and, as yet, a part of the ordinary life of man.

Do you know what a "confidence man" is? The term is not a pretty one; but, then confidence men are not nice persons; not such as we would care to have in our drawing-rooms or homes. The term, in a way, is more offensive than that of thief, or robber, or drunkard. These terms carry with them their measure of opprobrium, but they are without a certain element of contemptuousness inhering in the term "confidence man," and why? Because the "confidence man" studies every possible art of craft and subtlety, every phase of cunning, every trick learned by observation to impersonate good will and friendship and work upon the trustfulness, guilelessness, and innocence of his victim for his undoing.

But, there are those who have other things to gain than mere money; those whose real aims are so hidden as at times to elude their own scrutiny; aims followed with a persistence and craft commensurate with their intangibility and undesirability. Aims attained by means so much more subtle than those used by the "confidence man" as to be as far beyond his in subterfuge, as the intelligence of the wideawake man is beyond that of the easy dupe.

Is there, then, no way of detecting the false? Surely! But whatever the plan may be, great skill in discernment only comes from experience. A bank clerk, in the early days of his service, detects bad bills and spurious coin laboriously. Later, he has acquired certainty and speed. The same applies to truth. For many and various reasons spurious presentations are being, have been and will continue to be made. Just as a banker or merchant is determined, and properly so, that bad money shall not be traced back to his establishment, so should every person and every body of persons be determined that false presentations should be known not to have emanated from them. To detect false presentations and recognize correct ones we must ask, What effect do they have on the individual? What on the family? What on the community? What on the nation? What on the race?

To clarify our conceptions let us ask ourselves, What should be the chief aim of man during the term of his terrestrial existence? It should assuredly be, should it not, to bring out the soul activities? Then, again using machinery as an illustration, those teachings and those methods which enable the soul to act on earth with the most effectiveness and the least waste of energy are the best. What teachings and what methods do this? Certainly not those which lead to isolation or separation, not those which tend to lower the moral tone or cause deterioration in the physical condition; not those

which estrange us from our duties; not those which replace common sense with a vague and rotting psychism; not those which deny the palpable and thereby produce mental aberrations and vagaries until the mind loses the power to perceive facts except those admitted by its own self-imposed hypnotic suggestion; not those which in any form use, tolerate or advocate hypnotic practices; not those which place the coercion of hypnotism, with all its baneful influences, above reason; not those which place intellectualism, alone and unattended, upon the throne of supreme power. Surely, No! Those teachings and those methods which are responsible for such results, any or all of them, are deplorable and The Universal Brotherhood and Theosophical Society has ever emphatically asserted its utter condemnation of such teachings and methods and its unalterable determination to ignore and eschew them, using all its energies to give forth other teachings and follow higher methods.

What are those higher teachings and methods? Just those taught by common sense, recognized in all ethics, and presented by every great teacher. Jesus taught them; so did Gautama, Lao Tse, Confucius, and the others. They are not hard to understand, nor difficult to follow, if we will but cast away our preconceptions to the contrary and our fear. Following them the successive steps are easy. Life becomes beautiful and ennobled, learning a pleasant occupation; art in all its forms exerts a lofty influence; health is established as the normal condition; despair and disease are found as rare exceptions; the span of life is lengthened; sorrow lessened; pauperism unknown. Such are the conditions which soul activity will establish. When such conditions are established, as they shall be, then shall humanity step forward and upward to better conditions.

A pool, on a mountain side, if it has no outlet is stagnant and putrid. An outlet clarifies it. So with man. If he gives to others then a purifying stream of life pours through his own nature and washes away all impurities. As these are eliminated mind and body become cleaner and healthier. Then, not before, he can with safety delve into the hidden secrets of Nature's great storehouse.

That, at this present moment, a mighty effort is needed to help humanity cannot be doubted. Any effort which does not, at once, begin to eradicate vice, to infuse courage, to cheer and brighten all it comes in contact with has not the stamp and imprint of the higher law. Heaven must be brought down to earth, and earth lifted heavenwards.

As a worker in The Universal Brotherhood Organization I rejoice at the outlook. Many most desirable things are coming to pass, shortly. Take a survey of the field. See what has already been accomplished. It is not that our body is large; not that our words are attracting widespread attention; not that fine buildings are being erected; not that an ever increasing number of members are able to live in an environment conducive to a higher development. All these

things have their uses, and good uses they are, too; but it is because, already, a body of men, women and children are far on the road of that higher education which shall enable them to respond to the agonized plea for help, sent up by an orphaned humanity, that we congratulate ourselves. This body of men, women and children, ever recruited from all ranks and races, will be able to feed the hungry, clothe the naked, give water to the thirsty, take the haunted look from the fevered eye, restore the throbbing pulse to its natural rhythm, until distress shall have been eternally extinguished.

How different from those, who, dealing in mere intellectualism, impalpable abstractions and vague generalities, harden themselves in a cold pride which deafens the ear of compassion and petrifies the heart of love. Such may find satisfaction in the exhibit of a few scattered groups of cold intellectualists; we cannot.

Man is triune—physical, mental and spiritual. How can we neglect either of the three parts and have sanity? It is impossible; and already, from such neglect we are insane, though we do not know it. Insanity and disease are gnawing at the roots of our nature. Every physician is aware that he has never met a person absolutely sound, either physically or mentally. There is always some defect, be it never so slight. This horrible condition comes from both heredity and environment. The inherited taint must be eradicated; the environment changed. We must kill out the corruption bequeathed to us, as we would remove anything which blocks our way. Yet how, I would ask, can these things be done if we ignore the physical or give it inadequate attention? No! We are building a spiritual house, eternal in the heavens, but we are likewise constructing a temple on earth for the living God. It is well that we put no rotten timber nor stone in the earthly tabernacle, nor mar its symmetry, nor blur its beauty.

Those who are following the wise methods of Katherine Tingley, the Leader of The Universal Brotherhood Organization, already begin to get marvelous results. Many of those who went to Point Loma were invalids. Where are they now? They are not in their graves, that is a fact. Yet, over at the Point, you will look about in vain for the feeble body and the dull eye, but you will see all working with an intensity of concentration and a steadiness of application unknown elsewhere, because they are doing it of their own free will; because they are doing it gladly, knowing that they are serving humanity and uplifting it; because they are happy in seeing results in those who are looking to them and calling for help, and for other reasons, they are accomplishing what I challenge any one in this audience, or elsewhere, to find equaled. They have found heaven. They have found it, where man was told of yore it was to be found—within themselves. They have found a heaven, not of sloth and idleness, but of active progressiveness. And such shall all men find, peace, happiness, activity, eternal progress.

*The Spirit of Brotherhood**

by A. J.



THE spirit that lies behind the word BROTHERHOOD, is LOVE; its manifestation is Helping and Sharing.

Under the leadership of Helena Petrovna Blavatsky, William Quan Judge and the present Leader, Katherine Tingley, The Theosophical Movement has left in its trail signs and works that speak to the world and demonstrate practical religion.

While their hearts shared the grief and sadness of the unfortunate, their hands brought help and comfort to the needy, and bore witness of a compassion of greater strength than the common spasmodic seventh-day goodness.

Recognizing the fact that any philosophy or religion without practical application in daily life would be worthless, Katherine Tingley brought the sublime truths of Theosophy within reach of the concrete human level.

The International Brotherhood League, which is an integral part of The Universal Brotherhood, and the channel through which unsectarian and humanitarian work is performed, was founded by Katherine Tingley, April 29th, 1897.

This Organization affirms and declares that Brotherhood is a fact in Nature. Let us turn to the first object of this Organization:

To help men and women realize the nobility of their calling and their true position in life.

It aims high, nothing less than the revolutionizing of human life will bring about a better state of society and develop a nobler and higher type of humanity. But it strikes at the root of the evil. It calls on the individual to awake and behold what he really is, and the object of his existence.

This civilization, which flatters itself with exact sciences, with its boast of enlightenment, with its labor-saving inventions, its progressive thoughts and vain intellectuality, carefully ignores the black pages of its own record. Never before in the world's history have we witnessed so unproportionate an increase in crime, insanity, intemperance, competition, strife and commercial warfare, at no other time was humanity so feverish, so restless and fear-ridden. The watchword seems to be "crush, or be crushed," and the determination exercised is worthy of a better cause.

For nineteen centuries, the gospel, "peace on earth and good will toward men" has been proclaimed and preached over the face of this globe, and recent events prove undeniably that the preaching has been utterly in vain. How much

* Read at a public meeting of Universal Brotherhood Lodge, at Macon, Georgia

desire for peace, how much good will toward humanity can be poured into the heart of the man who refuses to consider his brother's needs; how much brotherhood, how much liberty in the person who deliberately destroys human life and the prosperity of his fellows.

"Peace and good will" will continue to be a mocking phrase until man's aspirations reach out to something higher than the dollar-mark, until he learns to draw the distinction between animal and human existence, and awakens to a realization of the nobility of work. Then the possibilities that are within his reach will appear in a clearer light, while his energy and efforts will take an altogether different direction.

While it is true that everywhere throughout the world, we find men and women equally blamable for not recognizing human ties and liberty, let us quietly examine *ourselves*, whether we see plainly enough to pass judgment on the vital questions of the day. Our daily speech bears witness against us. Are we noble, are we gentle, are we true men and women? Fine clothes, intellectuality and a wide range of high-sounding words, does not justify any claim on gentleness or nobility; that which makes a man gentle and noble comes from his inner nature, and finds its expression in all the walks of life. It is this hidden nobility, this divine endowment for which Katherine Tingley is pleading, that it may manifest itself in human life, as a potent power, vitalizing the acts of the day, promulgating self-respect, sympathy and consideration for the rights of all.

Man, the Partner

by A. C. McAlpin



A STATE-OF-FACT condition in man, of sufficient stimulus to constant demand and effort for right thought and action, will arrive only when he realizes the full responsibility which rests upon him as a full partner in the work of the world's reclamation. In every age of the world's history Great Teachers have come to tell man again and again that he is a dual being, that his higher nature, his true self, residing within, constantly impels to right thought and the performance of the highest duty; while his other lower self, his personal nature, acts through his lower mind and body, full of animal passions and desires.

The Teachers have sought to bring to his understanding the fact that the Moral Law of the Universe operates, primarily, through him and that only as he

transmutes the qualities of his lower nature into those of his higher can he hope to help others to do the same and progress toward the goal of his aspirations, heaven, or whatever stands for that, in his many languages. They have always come to set him aright in the facts of his essential divinity and to teach him that he is the arbiter of the destiny of himself and also of the "earth and all creatures," aided by the natural law of growth. They have come at such times as are most opportune for the fructifying of the seeds of truth and for the most effective crushing out of the false doctrines, usually of vicarious form, that have crept in through organized selfishness.

Such a time is now at hand; and a double remissness of duty entails upon one who does not, as far as lies in his power, by precept and example, give to man knowledge of his true position in life and his relation to the Universe; for he is then opposing the strong cyclic impulse of the time and working at variance with Universal Brotherhood which, under its Leader, is the outer expression of the most potent forces of the earth that make for the special uplifting of Humanity at this period. These teachings are that Man, the epitome of the Universe, contains within himself the focalized workshop of the Infinite; that if he would study "Nature" and all the diverse effects of the Law which operates for its betterment, he must turn the searchlight upon himself and "all the rest will be added unto him." He will find that his stages of growth, from conception to death, are a recapitulation of the world's evolutionary history.

His physical body, in its ante-natal growth, starts from the simple primordial cell and by *its multiplying* passes through the many periods necessary to the upbuilding of the complex tissues and organs to the point where they are the corresponding vehicles for the mind in its *then stage of development*. The Mind (*Manas*, the higher and lower Mind), keeps pace with this structure building for, in its recapitulation, its many points of development are expressed in the physical growth. It is the *Mind* energy that molds and shapes physical forms—it *informs* them. Manhood is attained and we find the result of earthly development to date. Antecedent causes set up by the individual determine what he is *now*—it is a state-of-fact within him.

The impulses of his lower nature have found expression in various degrees of emotional strength which rests in the plexuses of the body. The mark of his spiritual growth, which shows the measure of consciousness he has of his own and others' divinity, rests in his fund of innate kindness and disposition to do for others, and the physical vehicle for this is the brain and heart, wherein rests his *outer* consciousness of his real self.

It will be seen that the body is the battle-ground of life; it is that which is in most intimate relation with the divinity which informs *it* as the channel through which to give to the earth its celestial impulse to upreach. Man is the

one self-conscious being on earth, and all Teachers have placed the "Kingdom" within him and not elsewhere, for they recognize that the *conscious* point of contact with the Divine was the gateway made by *It*. Now it has been found that Man, in his lower, personal nature, is a creature of sensuous impulse yielding, in degree, in response to the sensations of other lower natures, and reveling in the evanescent thrill of a self-engendered passion. It has been found, too, that a permanent joy may be attained by centering the consciousness upon the kingdom within others and self, and that by so doing the Divine impulse is aroused and sends its vitalizing glow out and abroad to light the same fires in all nature. It is found to be a fact that as man continues to seek the divine in his nature, and obeys its behests, the dominant impulses of his lower nature begin to lose force, their energy being transferred to strengthen those of his higher nature, which will manifest in compassion and unselfish work. He will gradually see that as he thus overcomes the downward trend of his own lower nature he is, in the same degree, influencing others and all about him to the same end, and here he will note his partnership in the divine work.

Nature is eternally constructive, and the aim and purpose of Man's life on earth is "the soul's experience;" it is that he may grow, through experience upon experience, to a fuller consciousness of his *oneness* with the Infinite Divine Principle and a realization that all the strength and influence for right that he possesses radiates from *It*, his *real self*. He has been shown that it is possible to attain to the perfect stature, as exemplified in the lives of great ones who have learned to live in harmony with the immutable laws of the universe and who have, with mighty strength and power, inspired others to attempt the same. He has learned that whatever forces he permits to dominate in his own nature are inevitably transmitted to others, and that they are externalized in various forms of impulse, emotive or aspiring. He finds, further, that each force sent out reacts upon the center from which it flows; that if evil (selfish) it reacts upon the emotive centers of the body, the mainsprings to wrong motive and deed, and strengthens them for greater impulse to base action; if kindly and sacrificial it reacts to functionally strengthen the brain and heart, the vehicle of the divine-human consciousness, which is the source and fount of the world's supply of divine life-energy.

He finds that he alone of all earth's creatures possesses true spontaneity; that by and through the manifestation of his spiritual nature will the earth be lifted up, to progress with him; or through his lower nature will he check the speed of harmonious evolutionary processes and thereby involve others and himself in needless pain and wicked purpose.

Man is the individualized divine essence, a drop in the ocean of divine life, which is through all and in all, and this department of his nature is in distinct re-

lation with his lower personal nature and other earthly manifestations under *immutable* Law—a law that binds him to earth until it be “raised” to the level of his own Godhood, out from the law of necessity into its realm of spontaneity.

He finds that his partnership responsibility debars him from seeking salvation alone, and that it can be attained only by seeking that of others, then, in the strange alchemy of Nature he, too, is carried up unto the heights gained by those Great Ones whose precepts and deeds demand his devotion and allegiance.

Theosophy Theoretical *and* Practical

by a Student



THE mere theorist—the man who lives in his mind alone, is incomplete—more than that, he is retarding his own development. The speculative man is continually deluding himself, building huge edifices on insecure foundations. He is one-sided, unbalanced, and fascinated at the apparent freedom, at the power to direct his course seemingly wherever he will, he loses all sense of proportion; and at last becomes so self-satisfied and elated that he works his own destruction. Like Icarus with his wings of wax, in his pride he fancies he can soar up to the very sun of truth, but yet cannot bear its light and heat—his wings melt and he falls headlong into the sea of confusion. Instead of regarding the mind with all its powers as an instrument, he makes of it a god. He thus abrogates his own divine right of kingship over the powers of the mind and becomes a slave to his imaginings and to his supposedly logical deductions which have no true foundation. It is because the mind is so subtle and powerful an instrument of man that therefore when not controlled and directed, when exalted to an undue position, it becomes the most dangerous.

The higher the object of thought, the more subtly does it enslave man and lead him into the labyrinth of illusions if it be not balanced, tested, brought into practical application in actual life.

All this is so evident in regard to daily occupations and everyday life, that it might seem absurd to refer to it. In business, in agriculture, in the affairs of the household, the world demands results. There are theorists in plenty who talk and talk and talk, but the only people who listen are those who, like themselves, enjoy the fool's paradise of speculation and words. And it is not only in the every-

day occupations of men that the world demands action and not talk, but in the deeper things of life, too. The heart of humanity is hungry, smooth phrases and metaphysics are a mockery to it. It calls for light, for liberation from the chains of selfishness, for Brotherhood, not the preaching but the practice of it.

Into the hopeless materialism and selfishness of the Nineteenth Century the message of Theosophy was brought by H. P. Blavatsky and W. Q. Judge. It appealed to the heart, it demanded that we give up our selfish interests, that we work, work, work. For what? that *we* may become wise or great? No! but that the world may be made happier, that all men may know and enter upon their heritage of Brotherhood and Joy.

When the message of Theosophy was proclaimed, there were some whose hearts were touched, who sought to make Theosophy a living power in their lives, to render noble service to all that lives. There were others who heard of the wonderful teachings of Theosophy concerning the evolution of man, his nature and destiny, his marvelous powers—their brain was set on fire to unravel the secrets of Nature and of life. These teachings, thought they, will give us power over the thoughts and lives of others. They listened to the great Teacher, they read her works, they pored over the ancient writings of the East. Then they wrote books, they stood up as teachers, they gathered followers about them, but their hearts were not touched, their Theosophy was in the brain; it consisted of words, it did not enter into their life.

For what is the test of Theosophy—of Divine Wisdom? It is that it shall become a living power in our lives. It is not the profession of it, but the practice. The ambitious man, the selfish man, the sensualist and the vicious may speak fair words, may quote Theosophical writings, may utter with their lips the sublimest truths and remain ambitious, selfish, sensual, vicious. But the man into whose heart Theosophy has entered, in whose life it has taken root, will henceforth fight against and ultimately conquer whatever in his own nature there may be of evil, and whatever of evil there may be in the world.

It is an easy matter to complacently sit down and read the beautiful truths of Theosophy, to contemplate Nirvana and absorption into Deity, to shut one's eyes to one's own lower nature and to the evil that is in others, to draw diagrams, to study auras, to discourse upon the seven principles and Mulaprakriti, to compute Manvantaras and measure the Absolute. It arouses no antagonism, it is no menace to the selfishness of the world. It is so gratifying to think that the world is advancing in knowledge, to talk about Brotherhood, to say nice things of one another, to know that there have been great Teachers who have sacrificed their lives and of course Humanity will progress and its happiness is ultimately assured in the course of eons. But in the meantime why should we not take advantage of our position to get the better of our fellows? Why should we not enjoy

ourselves and satisfy our cravings? This is our opportunity—it is our Karma. We believe in Karma, and as for those who suffer, who are unhappy, downtrodden—oh! it is *their* Karma, they are reaping what they have sown. Let us write a book and tell them so.

This is theoretical, but is it Theosophy? No! it is not Theosophy, it is a deceit, a lie!

Theosophy is *practical*, and because it is practical, appealing to the heart and awakening the soul to new life, it arouses the bitter antagonism of all those who love the easy path of selfishness and self-gratification. For these know that Theosophy menaces their very existence, that it shows the hollowness and sham of their pretensions. If the world awakes to its divine heritage of joy and Brotherhood, to the divinity of the soul and the conquest of the lower nature, say these theoretical Theosophists, what room will there be for us—no, let us destroy those who teach such pernicious doctrines, all this practical work is an interference with Karma, this world is a delusion, it is study and contemplation we need, and abstraction from these illusive phantoms of the outside world.

And what is the history of practical Theosophy in our day. H. P. Blavatsky sacrificed her life to bring new hope to the world, and for this William Q. Judge sacrificed his life. Both were martyrs to Humanity's Cause, but by their life and work Theosophy has lived and today lives, and under the guiding hand of Katherine Tingley is bearing fair flowers, the promise of a new age for Humanity, in the unfolding of the pure, sweet, fearless lives of the children. We honor the memory of William Q. Judge and H. P. Blavatsky, and the work and life of Katherine Tingley, the successor of those great helpers of Humanity. Do you ask why we thus honor and love them? It is because their lives are examples of living, practical Theosophy—what they taught and teach they put into practice.

There are many people and certain bodies of people that use the word Theosophical and talk of Brotherhood—but the world is demanding of them, as of us, what is your life? is your Theosophy a theory or a practical, purifying, living power that enters into every moment of your life? It is because we honor those great Souls, our Teachers, that we repudiate those who use the name Theosophy to blind the eyes of men, who prophesy smooth things and speak smooth words, but who in their ambition and love of power, have persecuted those whom we love and honor.

Is it not pitiful to think that hungry souls, looking for the bread of life, attracted by that sacred name Theosophy, should be misled by people who misuse it for their selfish ends and in answer to those who ask of them the bread of life give only the stone of cold intellectualism?

It is because Theosophy is a sacred trust, that we protest and shall ever protest against this misuse, until the world knows Theosophy as it is—a life, not

a theory, the doctrine of the heart, not a cold formulation of the mind.

If you would know Theosophy, look at the work on the Hill of Loma-land, at the children there. If you would know Theosophy make it a part of your life—you will find your weaknesses, you will have your battles, you will arouse maybe the antagonism of some who call themselves your friends, but you will find your strength, you will find the power to help others, you will find joy in life, you will bring joy to the lives of others, you will find your own Divinity.

Students' Column

Conducted by J. H. FURSELL



KARMA, ITS TEACHERS AND ITS LIBELERS

An enquirer writes:

Your Theosophical doctrine of Karma strikes me as hard and repellent. Is there nothing in Theosophical teaching corresponding to the Christian idea of the forgiveness of sin?

RE-ESTABLISHMENT of our lost relationship to the Divine, is sin forgiven.

The modern Hindu and the artificial western propagandists of Hinduism (some masquerading as Theosophists), have lost the nobler half of the doctrine of Karma. In the incomplete form which they present, it appears to us as mechanical, detrimental to human dignity, and opposed to that teaching of it which came from H. P. Blavatsky and comes from Katherine Tingley. As one of the pupils of H. P. Blavatsky, the writer protests against the trash circulating in that great Teacher's name.

She used Hindu terminology as she used Greek, Persian, Norse, Egyptian and other; partly for the benefit of the people concerned; partly to establish her meaning; partly to demonstrate essential identity; but mainly to call attention to the great Light behind, of which all these systems *at their best*, are rays.

From Hinduism she seized and used the word Karma, as containing more than Nemesis, Fate, and what not; and to its ordinary meaning added what was necessary from her knowledge of the *Law itself*.

The doctrine of Karma, as promulgated by the western Hindu imitator, whether calling himself (or herself) Vedantin, "occultist," or "Theosophist" (not having taken the trouble, in the last case, to reach Theosophy through its

containing mantle, Universal Brotherhood), appears to us as mischievous in its incompleteness as that of Vicarious Atonement—which latter is also more mischievous and untrue from its incompleteness than its essential falsity.

The Karma of a deed is the sum of its results. Whatever the nature of that deed, among the long, long line of results appear, (*a*), the tendency to do it again; (*b*), the painful or pleasant reaction from our fellows; (*c*), the inner joy or pain coming from the getting nearer to or further from the divine heart-Light which the act, according as it was animated by love or selfishness, brings about.

Within all men is a longing, buried deep, mostly, for regainment of their ancient life in the Light, for conscious touch of the Light in all they do.

Among the results of an evil deed, some time or other, is a *conscious* addition to this unconscious yearning. And this, as soon as it has reached sincerity, brings its fulfillment. For it has become an appeal to the Christ, the "Inner Light," and *that* never fails. That much of the relationship is restored; and if the yearning is maintained, and deeds little by little made to correspond, the union ("forgiveness") at last becomes complete and permanent.

This result, among the sum of *outer* results of the deed (which in truth it vitally modifies from the first), is surely at least as important as any of the rest, as any of those which may be called mechanical.

Yet it is upon the latter alone that the half-taught exponents of Karma insist. Karma *is* the result of deeds, but it is *every* result, not *some* only.

One of these half-taught and wholly heartless teachers of Karma, of "occultism," of "auras," of the "astral plane," and so forth, declined to do anything for the relief of those in prison on the ground that it was "their Karma to be there;" forgetting, in the intensity of egotism, that we are everyone affected by the radiations of despair that come from so many in the prison; and that the prisoner is himself often enough the product of that egotism and selfishness that will not help and help and help till all the world be won, till there is Light only through all the hearts of men.

K.

"ETERNAL PUNISHMENT"

What view is taken by Theosophists of the doctrine of eternal punishment?

The doctrine of eternal punishment, with its accompanying doctrines of the sudden coming of the Messiah and an eternal heaven, are admitted by all enlightened students of the Christian religion to be—not the teaching of Christ—but additions to it and misinterpretations of it.

Yet there is much need to keep this fact ever before our minds; and a few pithy remarks on the subject will not be wasted.

It is impossible here to go at length into the question of the doctrines of

futurity, and we must content ourselves with a few salient points. The *Encyclopedia Britannica* article, "Eschatology," gives an admirable survey of the history of the doctrines, which inquirers would do well to consult. The main contention of that article is that Christ used all his influence to discourage the idea of a sudden coming of the Messiah and of any definite times or periods of reward or punishment.

But Christ taught among the Hebrews, a people whose religious views were full of speculations as to times and seasons and favorite doctrines as to the destiny of man and the intentions of God. And he was obliged to use the language of his hearers in order to make himself understood at all; just as a modern teacher has to use the phrases and catch-words of today. H. P. Blavatsky, for example, speaks of "space," "time," "matter," "force," and so on, because these are the current coin of modern philosophical language; but she takes great pains to show that the current notions about them are wrong, and that she uses them in a different sense. So with the Hebrew notions about hell, the millennium, and so forth. Christ speaks of the misery brought by wrong living as "hell," and of the joy of right living as "heaven." He speaks of the coming of his kingdom, but insists that it is not a temporal kingdom or one of which men can say, "Lo here!" or "Lo there!" but a kingdom of spiritual power and joy rising gradually in the lives of his faithful followers.

Says the *Encyclopedia Britannica*:

It has been understood that Christ treated popular religious terms as only the symbols of a false creed can be effectually treated. He rescued them for the service of the new and true. He took from their future remote, in order to give them a present and immediate, force and aspect. He employed the familiar images of heaven and hell to impress on men's consciousness the supreme bliss of righteousness and the awful misery of sin. If his words have been misapprehended and misrepresented in this particular, so were they, even by the first disciples, in others. He taught on the principle of his well-known saying, "He that hath ears to hear, let him hear."

One word in particular may be mentioned as having given rise to much preposterous speculation and much needless self-torture, driving not a few into asylums and still more into atheism.

This is the word which is translated "eternal" in connection with punishment. The word (*aiōnios* in Greek) means "lasting for an age," and the absurd notion of a so-called infinite duration is the creation of a brainless age. All Christ did was to predict for the obstinately wicked a long period of affliction, burning with the fires of passion and lust which cannot be satiated. Much more could be said, did space permit; and we can assure the anxious that they will find nothing so harsh and unnatural in Christ's teachings when disencumbered from the savage or ignorant misinterpretations that have been put upon them. E.

Mirror of the Movement



Increasing Circulation of Theo- sophical Literature

With all that is said from month to month about the work and progress of The Universal Brotherhood and Theosophical Society, the activities at the International Headquarters at Point Loma and throughout the world, so much must remain untold, for the reason that there are not words to describe it, or space in which to write it. Comrades and visitors who come to Point Loma and have previously read the accounts which have appeared in *The New Century* and in these pages say that not one-half has been told, that it cannot be told, that one must see and experience in order to understand and fully realize the vast scope of the work. And so those who live at the center are beginning to think too that it is a marvel of marvels and to realize, by what has come to them from the comrades all over the world, still more fully the great import of all the events at Loma-land.

One of the less externally conspicuous signs of our progress is the increasing sale of our literature, and this is a sufficient proof that it is recognized by the world as containing something which is needed, something which promises a solution of the problems which confront us.

In the early days the sale of our literature did not increase, or only at a pace so despairingly slow as to chill our enthusiasm and discourage our efforts. We do not refer to the works of H. P. Blavatsky and William Q. Judge but to the writing of their students, and that portion of it which was written from high and disinterested motives was largely admirable in tone and in scope. Its fault was that of incompleteness, of one-sidedness—the result of misinterpretation of the real spirit of the teachings. It advanced theories of thought and of life which were intellectually satisfying, and which will be re-read in years to come, but it had but small record to make of the action engendered by that thought, or of the ideal life in operation. There is as much difference between the literature of past years and that of today, as there is between the plans and specifications of a machine and that machine in running order and actually visibly accomplishing its appointed work. The specialist and the theorist may be attracted by and interested in the specifications, but the whole world can witness the machine in operation and can benefit by its labor.

Our records show not only that the distribution of our literature is spreading, but that it is penetrating an ever wider area of the world, and carrying with it the fresh breezes of the new life. Heretofore we have invited the world to consider what might be the results of our philosophy of fraternity. Now we are able to triumphantly point to those results, and so irresistibly invite an examination of the philosophy which has produced them.

That examination is not given in vain. Although we may not sometimes sufficiently recognize it, the world contains many whole-hearted men and women who are eager to look at a successful experiment for the well-being of humanity, to admit the reality of the success, and to ask with open minds from whence it comes. That is the question which we are hearing in many ways, from many different quarters, and from day to day, and that is the question which our literature is first prompting and then answering. Our popular literature is our way of receiving the whole world as our visitors upon the Hill, and so long as we are able in this way to show an accomplished work, with an infinite promise before it, so long

there will be no lack of those who desire to know more of the principles and of the philosophy which underlie it and produce it.

A short time ago the Aryan Press was compelled to move into more commodious quarters, and the day is not far distant when the present accommodation, spacious as it is, will be once more outgrown and cramped.

Nor would it be too sanguine to suggest that the existing literary work is but the nucleus of what will be, and that the various departments of our activity will need some more specialized record than they receive today.

If the spread of our literature may serve as a barometer of our success—and the test is a good one and a fair one—we may report with confidence that the glass is rising, rising, all the time.

* * *

Isis Conservatory of Music

Ever since the establishment of the Isis Conservatory of Music there has been a constant enlargement of its work and several new departments have been established. Perhaps the most interesting of these is the musical training that is being given to the children of the Raja Yoga school. The home of this work is the beautiful little children's musical temple, where every morning all the children assemble for their choruses and part songs. All the children take part in the singing and many of them also receive instruction on the piano and violin. Music is a part of the children's lives, and to see them at their practising or listen to them at their receptions, solos, duets, quartets, one can see its influence in helping to make the whole of life harmonious and happy. Then there is the mandolin and guitar sextet that is a source of great pleasure to all who are favored to hear it. But most wonderful of all is the singing and musical training of the very little children under Katherine Tingley's new system of teaching music. When one witnesses all this work it is very evident that a new era of music is beginning.

Katherine Tingley has said that music should be a part of every home life, and as a part of her plan to make this so, she has established a special class for the masses in San Diego. This meets every Sunday morning, and the wonderful progress made in only a few months shows what possibilities there are in this direction when the work is carried on under the right guidance.

The San Diego branch of the Isis Conservatory has had great success since it was started. By November 1st, or possibly earlier, it will move to its new home in the Isis Building, a part of which is the Isis Theatre, and where beautiful rooms are being fitted up for it. One of these is a fine hall with a handsome stage and admirable acoustic properties specially adapted to musical recitals, chamber concerts, etc.

The Loma Homestead choir and Orchestra must not be forgotten. The latter, composed in part of some of the Raja Yoga school children, has astonished all who have heard it, and at the weekly concerts held in the great rotunda of Loma Homestead its selections form one of the most delightful features.

This is all as yet but the beginning of the musical work as planned by Katherine Tingley, and if so much has been accomplished in so short a time, a forecast of the future would but limit and dwarf it, for each day shows the accomplishment of some new possibility.

**Meteorological
Observatory**

The latest addition to the educational advantages of Headquarters at Point Loma is a very fully equipped Meteorological Observatory situated on a prominent point of the cliff overlooking the golf links to the west of the Homestead. From here a charming view of near and distant ocean coast line, and canyon cliffs, stretches out to the west and north, while the Homestead and the Aryan Temple tower above the rugged red bluffs on the east—a prospect unequaled by any other weather station in the world.

The more delicate instruments are housed in a small square pagoda of original design, whilst others are advantageously placed around it, and a tall iron mast carries the wind vane and the anemometer.

Besides the usual standard and maximum and minimum thermometers, the barometer and the hygrometer, the temperature and pressure of the air is registered continuously by two delicate and beautiful instruments which automatically mark charts, serving as permanent records.

The time and duration of sunshine are registered by a photographic recorder.

Many advantages will arise from this observation station. Not the least of these is the training incident to the necessary careful and accurate observation connected with such a station, especially in the preparation of the records attached to it. These records will be of extreme interest in years to come.

It is already clearly established that the climate of the neighborhood of San Diego has altered very greatly during the last ten years. Indications show that this alteration is still going on even more rapidly than before—then to know exactly in 1910 what the weather was in 1902, will be of great value.

As the records will be sent to the United States Weather Bureau in Washington, and will be incorporated with the government reports of the department, it will be seen whether there are existing in the United States any places offering equal advantages of temperature and climate—of cool summer and sunny winter days—as Point Loma.

The Weather Observatory has been presented to the Homestead by Mr. Albert G. Spalding, who has taken up his residence here, and whose wife, Mrs. Elizabeth Churchill Spalding, is so well known as one of William Q. Judge's earliest and most faithful supporters.

OBSERVER

THE amount of damage done by fire is so vast that one wonders how long it will be before the people of this country begin to take serious measures to protect their treasure houses that are the forests. One reads constantly of millions of dollars' worth of property destroyed by fires, mostly caused by careless campers, but one does not read of the establishment of a force of forest police. The cost of such a force would be trifling in comparison with the loss constantly recurring. And it is well to remember that, however great the natural resources of a country may be, they cannot be wasted with impunity. M.

Reports from the Lodges

North Yamhill, Oregon, U. B. No. 18

An excellent report has been just received from this center, announcing a large increase in the circulation of our periodicals, one member alone being responsible for a list of 36 new subscribers to *The New Century* and 18 to the UNIVERSAL BROTHERHOOD PATH! If each member of the Organization followed this excellent example the work would gain overwhelming momentum, for through these unique publications the Leader of the Movement is able to do some of her most important work.

Meriden, Connecticut

Our public meetings have always received attention from inquirers, and although this Lodge is not so large as some, we feel that we are growing and gaining greater knowledge and ability to spread the light. The sale of work and Brotherhood supper, held at our president's home was successful and the proceeds have been sent to headquarters for the Cuban fund. Members were present from New Britain, Newington, Wallingford, and New Haven, etc., and beautiful music was rendered on zithers and mandolins.

Under the auspices of this Lodge we had a delightful reunion of all the Connecticut members at Lake Compounce, Southington, on July 6, our beloved Leader's birthday. The gathering was most successful, and music, readings, and a brotherhood repast occupied most of the time.

MARY J. ROGERS

Warren, Penn., U. B. No. 63

On Sunday, the Sixth of July, Warren Lodge No. 63 held the celebration service, directed in honor of the beginning of the foundation of the Temple at Point Loma. The members' "best" was directed to you, your work, and to the comrades at the Point. The epoch marked by Universal Brotherhood activities is deeply accentuated by the great steps taken by you on your natal day.

A. C. McALPIN, *President*

Bristol U. B. Lodge No. 2, England

On July 12th the above Lodge gave a social entertainment on the Lodge premises, consisting of the dramatic presentation of "The Wisdom of Hypatia" (including the third scene of the children meeting Hypatia in the woods). We have enlarged the stage since last time and Miss Williams (a member of Lodge No. 1, Wales) has painted some more beautiful scenery for us, so that the presentation was far more satisfactory, on the whole, than any previous one. A young lady violinist helped us greatly, and also three of the members from Cardiff. The attendance was very good, and encouraging.

We continue to distribute literature (consisting chiefly of old *New Centurys*) in the many districts in and around Bristol, every Sunday morning, and our request for unused literature from other lodges has been most kindly responded to.

EDITH CLAYTON

Liverpool U. B. Lodge No. 6, England---Delayed Report

This month has been a very busy and successful one. We commemorated White Lotus Day royally. The portrait of H. P. Blavatsky, the lion-hearted, was placed on a table covered with a white linen cloth and decorated with flowers; the lodge members formed a guard of honor. A number of Lotus children from Liverpool and Wavertree, in their white dresses, marched up to the table in regular formation of threes, and approaching it one by one, laid floral tributes and recited chosen passages from H. P. Blavatsky's writings. In somewhat similar form the lodge members rendered homage to the memory of this great Helper, who brought the glad tidings of hope, peace and joy. Lotus songs were heartily sung by one and all, and the gathering concluded by tableaux by the Lotus Buds. We look forward to the time, not far distant, when the race will join in rendering grateful tribute to H. P. Blavatsky's superb warrior qualities and her great work in arousing humanity to the knowledge of the soul.

On the 25th we had the largest and most successful public meeting we have held for years. The subject was "The Coronation Stone, the Stone of Destiny." Another comrade discussed clause 5 of the objects of the International Brotherhood League, and the hope was warmly endorsed that our present barbarous system of capital punishment would be blotted out under the rule of the new King of England. Other speakers followed, and then the song, "Glorious Apollo," and other songs were sung by all present.

Regular meetings were held during June, and we are studying W. Q. Judge's *Echoes from the Orient*. On June 13 we commemorated the starting of the Great Crusade of American Theosophists around the world by a presentation of the symposium, "Hypatia." The subject of our public meeting included "Some Lessons in Israel's History," and "Gideon: General and Seer." Katherine Tingley's declaration, "Upon human shoulders rests the responsibility for human progress," was referred to in connection with the peculiar mission of the English-speaking race in its love of freedom, civil and religious. The meeting was fitly closed by a consideration of clause 2 of the I. B. L. objects—"The New Education." Musical training is becoming an important feature in our work and the public seem to thoroughly appreciate the musical part of the meetings.

On the 27th a number of the comrades had an outing to Formby, a fishing center near by.

In the hearts of all there is joy, gratitude and love inexpressible to our Pilot, Katherine Tingley, and we are stimulated by the splendid progress recorded in every number of the *PATH* and *New Century*.

SECRETARY



U. B. Lodge No. 6, Liverpool, England

Members' meetings always open and close with vocal music. We are reading and studying *Echoes from the Orient*, and a portion of each meeting is set apart for preparation for the public meeting. On the 6th we held a members' meeting in unison with our comrades all over the world to commemorate an epoch-making day in humanity's history—the beginning of the work for the building of the School of Antiquity. It was a sacred time and we spoke out of the fulness of our hearts with gratitude for the glorious possibilities opened out to the children of the race by this school.

The subject for our monthly public meeting was "The Higher and Lower Psychology," and the Leader's speech as printed in the UNIVERSAL BROTHERHOOD PATH was quoted from, especially that part in regard to music and the necessity of realizing we are souls. We had some beautiful music and it was a most successful and harmonious meeting.

J. F. CROPPER, *Secretary*



U. B. Lodge, No. 4, Liverpool, England

During July all ordinary meetings were held, the same order being observed as set forth in the last report.

The subjects dealt with at the Sunday meetings for members have been: July 13th, "Longfellow;" 20th and 27th, "The Work of the Isis Theatre."

Special meetings, etc.—Thursday, July 3rd: Members' monthly business meeting, at which short addresses were read by the officers of the Lotus Group, B. B. C. and Girls' club.

Saturday, July 5th: Lotus outing to Bidston, in honor of the S. R. L. M. A. celebration.

Sunday, July 6th and 18th: Monthly public meeting, which was also the celebration of the commencement of the building of the foundation of the S. R. L. M. A. Short special meeting, for members only, was held after the public meeting. The subject at both the above meetings was the "S. R. L. M. A."

Saturday, July 19th: B. B. C. outing to Childwall.



U. B. Lodge No. 2, Bristol, England

Every Sunday morning since May 18th all available members have systematically distributed Universal Brotherhood literature (consisting chiefly of copies of *The New Century*, UNIVERSAL BROTHERHOOD PATH, and "Katherine Tingley's Work for Humanity") from house to house in districts in and around Bristol. We choose a portion of each district—a block, as it were, generally high and where the houses are new and medium in size—which we call the heart, and every house in the streets which form that block receives a publication; we then make a connecting line between that block and the "heart" of the next district and are working round from West to East. When distributing notices of public meetings and the monthly entertainments we leave them mostly in the districts where literature has already been distributed.

The members' meetings have been conducted as usual, during the past month; though it has been holiday-time with several of the members. Work began again, in all its departments, a week since and last Sunday (August 31st) we held our public lodge-meeting which was more forceful than for some time past. Visitors were present.

The meeting opened with music followed by reading of extracts. Opening remarks on "Man's Dual Nature." "What Shall We Do to Be Saved," (read from August U. B. PATH). Information about I. B. L. and speech on its seventh object. Remarks on the scope and foundation of the Movement. Speech, contrasting present "Flapdoodleism" with Man's possibilities as a Divine Being.

Brother Dunn, who came to stay with us on September 1st, is leaving today (6th) and we feel that the work of the lodge generally has been greatly stimulated by his presence. He has given us so many valuable hints about singing that we now have a strong basis from which to work, and he has infused quite a new spirit into some of the members regarding the importance and sacredness of the dramatic work in the lodge, and we know that Brother Dunn will form another very strong link between our lodge and the London Headquarters.

September 6, 1902

EDITH CLAYTON, *President*

Lotus Group of U. B. Lodge No. 6, Liverpool, England

The program of meetings of the Wednesday Group has been: Readings from *The New Century*; the history plays and tableaux of the Raja Yoga children—"The Face of the Warrior Who Could Only Return Good for Evil;" "His New Brother." At another time we had singing, learning new songs, story from UNIVERSAL BROTHERHOOD PATH, the "Midsummer Time," and one from *The New Century*, "How the Leaves Knew They Were Part of the Tree," and drill.

The instruction of the Sunday Group is on the same lines as the Wednesday Group.

On July 5th, to commemorate the 6th, the two groups had a ramble in the country, together with the Seacombe, and Old Swan groups, and with the lodge members. A very happy time was spent in dancing, jumping, running, and gathering wild flowers, and singing Lotus Songs.

On the 6th, at Old Swan, a united gathering was held to commemorate the Lotus Mother's birthday. The Lotus buds and teachers laid floral tributes around her picture, quoting some chosen passages from writings and utterances, with glad songs, and thus we in child-like faith and trust, graced with tender love, cherished a sacred day. A. S., *Supt.*

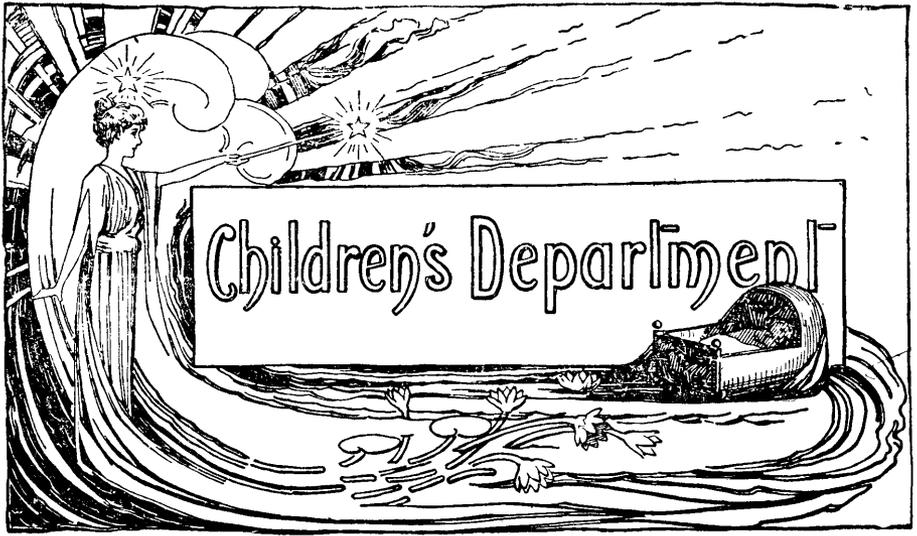
The Arrow and the Song

by LONGFELLOW

I SHOT an arrow into the air,
 It fell to earth, I knew not where;
 For, so swiftly it flew, the sight
 Could not follow it in its flight.

I breathed a song into the air,
 It fell to earth, I knew not where,
 For who has sight so keen and strong,
 That it can follow the flight of song?

Long, long afterward, in an oak
 I found the arrow, still unbroke;
 And the song, from beginning to end,
 I found again in the heart of a friend.



Theosophy for the Young^{*}

by one of the Boys of the Raja Yoga School



MANY people seem to think that Theosophy would be a far too difficult thing to teach to children.

But, of course, this is not so, because Theosophy is the Truth.

Every child knows about Theosophy until it has been petted and spoiled and has had all its good thoughts driven out of it.

The effect Theosophy would have on the children would be to create a deep longing in their hearts to help suffering humanity.

But then, of course, that would not do for some people because it might force them to give up their selfish ways.

Now, when a child is first born it is like a garden-ground—plowed, harrowed and cultivated through experience in the past, all ready to receive the seeds of Truth that shall bring it to riper experience.

Some children grow up having nothing higher or nobler to occupy their minds than their own likes and dislikes.

People are beginning to understand more about the One Life in all. We are all bound together by a bond that is stronger than all our pleasures.

When children are educated properly there will be a new race of men on earth—men who will be true Warriors of Light.

^{*} Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, California

The sort of people who are wanted now, are those who really desire and are not afraid to live up to their highest ideals, and the children must first be educated properly.

One of the things that has such a bad effect on children is fear.

Theosophy teaches children to fear nothing.

It is a mean thing to teach children to obey for fear of punishment.

A child should be taught to do right because it loves to do so and not through fear of a person who is stronger than itself.

It is not only the children who are taught through fear, but grown-up people also. Theosophy teaches children to rely on themselves so that when they grow up they will not have to ask somebody else what to do, but will go right ahead and do their best.

Theosophy also teaches children to have gratitude for every good deed that is done, because if a child has gratitude it cannot be selfish or unkind.

But the minute a spark of ingratitude is kindled, if it is allowed to smolder, it will give that child no rest. It will become envious, and hatred will creep into its heart.

It is just the same way with the whole world, for what applies to one applies to everybody.

If people had no greed for extreme wealth and personal power, but were thankful for all that was given to them there would be none of the suffering there is now.

Children should be taught what real courage is. People who are really courageous are those who have conquered their own passions, for it is far more courageous to refuse to strike a person who insulted you, than to lower yourself to that person's level by hitting him.

Men do not realize the nobility of their calling.

Most men make money the first thing to be gained.

Children should be educated so that they are honorable in everything they do.

You can always distinguish anybody who is trying to lead a pure life by the way they carry themselves, or if they look you straight in the eye. But there are many people who have tried to do good, but by some little weakness that was not overcome in their youth, they have failed because they were not educated properly when they were children.

A lot of harm has also come from misdirected energy. A child, maybe, has had much energy but has also had a temper that it was not taught to control, and perhaps when that child grows up he will be wrecked through his own weakness—but a mere seed in the beginning.

Why are most humans so mechanical in everything they do? Is it not because they give too much attention to eating and drinking, and fattening on the

fruit of the labor of others? These people see all this suffering and do not stop it.

Well, we know we could find some of these people in the churches as well as in the drinking houses. You know Jesus found some of them in the Temple and drove them out.

Sometimes there is born on this earth some great soul, and what do the people do? Do they all hail him or her as their helper?

A few do, certainly, but the majority persecute him because the Light of Truth overshadows them and they are discoverers of their weaknesses.

It was so with Christ, and it is so with all the Great Teachers. We have only to look at the Inquisition in Spain and look at their bloody deeds and we see how brutal human beings can become.

Some say there is no Inquisition now. There are some who may through experience declare to the contrary.

It is just as bad almost to look on and raise no hand to protect the afflicted as to take an actual part in causing their misery.

But how long are people going to remain blind to the cause of all this evil?

Just as long as they think of only their own selfish ways and desires.

If people could only see that if they educated the children in the right way there would soon be a new race of people on this earth.

If people were not to think so much about what other people would think about them, if they were not so cowardly and selfish, they would be able to make a change on this earth that would be almost beyond belief.

It is not natural for men to live in big cities, all crowded together while nearly half the population are in misery, and worst of all hundreds of little children growing up in the grime and smoke of a large manufacturing city, many of them grinding out their lives in the rattle and jar of machinery, without so much as once enjoying the happiness that is natural to children.

And we call this an "advanced civilization?" But, of course, it will not improve matters if we sit down and groan.

A new age is dawning.

There are signs that men are stirring themselves, and are shaking off the benumbing influence of selfishness.

Those who have so long lived upon the superstitions of others are being laid bare.

It is time for man to awake to his nobility and protest against the injustice and cruelty in the world. But all this cannot be done until we awake to the responsibility of the education of children.

Think of it—how many children living today who have been nurtured from babyhood in an atmosphere of ignorance, superstition and selfishness. You can find them in the homes of the rich as well as of the poor.

I see no way to bring the new and sweet life to little children unless fathers and mothers, and all who love them dare to set aside their opinions and look into Theosophy, which is in simple words—Divine Wisdom.

Little children can with this knowledge blossom like the roses in the garden and they can grow up into beautiful, shining lights to make clear the way for those who will follow after them.

Theosophy has made me find the Joy of Life. I would love to share it with you.

The Magical Robe

by A. P. D.



“MURIEL,” said Eva, “did Meg tell you any more about the light of Wisdom, the light that is waiting and weaving a magical robe from unselfish feelings and beautiful thoughts?”

“Yes,” replied Muriel.

“Meg told me,” she continued, “that this light is the spirit of unity; and it is to this light, this unity, that the wise fairies are ever trying to guide us.

“And as we listen and choose—choose to love and think about, and live for, the things that never die, our thoughts become more and more beautiful. And then a very wonderful thing happens. Meg says it is really magic. We begin to live in that part of our nature that never dies.

“And she says that the wisdom fairies are the same in everyone, and as we listen and feel their presence within ourselves, and as we try our very best to do what they are guiding us to do—then we draw nearer and nearer to one another; because we are all acting in unison; all trying to be guided by what is noble and pure and true—and from this springs the true feeling of love.

“And Meg says that all over the world this feeling is beginning to spring into life, and from it beautiful thoughts are arising, the weaving of the wondrous robe is going on!”

“How beautiful it must be!” exclaimed Kathleen, in a hushed voice.

“Yes, very beautiful,” said Muriel. Meg says it is a garment of living light—you see it is woven from shining thoughts.

“And Meg says we should do all we can to let people know and understand about unselfish feelings; because those who do not understand, those who have

no unselfish feelings within, cannot be clothed in this wondrous robe—there would be no beautiful thoughts to draw its presence to them.

“Selfish people do not think of others, they just want things for themselves; and that is why they shut themselves out from wearing this wondrous robe—no one else does it—it is just themselves.

“But Meg says we should always, always remember that selfishness shows ignorance of some kind; and that should fill us with a great longing to do our best to help everyone become unselfish, so that all may weave a wondrous robe out of beautiful thoughts. Then all, all will be clothed in this magical robe, this garment of living light that will unite us to the great, radiant spirit of unity.

“And Meg says never, never to forget that this can only come through unselfish feeling and loving thoughts, and we can always have these wherever we are *if we try*.

In a Loma-Land Garden

by Henry Baron



THERE are very nice vegetable gardens at Loma-land and we have great success because we are working for Brotherhood. One garden is at the foot of the Homestead Hill and there are two Brotherhood workers, one is a man and the other is a gopher snake. This gopher snake I met the other day and I almost stepped on him. I was a little frightened at first but as soon as I saw what kind of a snake he was I said: “Hello! Mr. Gopher Snake,” and he turned to answer me by stopping and twisting his head around. I stooped down and picked him up and put him around my neck and he was as gentle as could be. I talked to him and he seemed to understand by moving his head and sticking out his tongue.

When I let him go I thought of a gopher hole I knew of and I walked with him because he seemed to know where it was too, and sure enough, down the hole he went.

I waited for him to come back and called down the hole, but no answer came, so I supposed he was doing good work preventing that gopher from eating the plants in my garden.

It seemed to me that I had met this gopher snake before, because one of our students who was out driving a short time ago called my attention to him. He

was not so big as he is now. He seemed to me to be about four feet long and he must be nearly five or six pounds weight. Well! I hope he will come back again and see me, and if he does I will give him a good welcome.

If you should ever see a gopher snake, no matter how big he may be, do not be afraid, he is harmless, but they are great workers and they do as much work as a man in their way. It made me feel good to see him and I hope he will come again, for he saves me lots of work and lots of time.

The Young Knight

by A. P. D.



“WELL,” said Muriel, “Meg told me about a little boy called Roy, who lived with his mother in a dark, narrow street, in a big city, and they were very, very poor. And one day Roy heard all about knights and heroes; and after that his head was always full of them. He used to play by the hour at being a brave warrior, taking long journeys, to do great deeds, and he would talk to other knights and consult with them about how was the best way to proceed.

“You see, the moment he heard about knights and heroes, he knew they were real people somewhere, he was quite sure of that; so he just imagined them near him, around him.

“And oh, how splendid they were—tall and noble, with shining armor, at least it seemed like armor, but Roy explained to his mother it only seemed—they were really clothed in light, and in their hearts shone a greater light, that appeared like a dazzling shield.

“‘And you know, mother,’ he would say, ‘we can become like that, only we must be noble and brave; then, I think—I think we grow like that somehow, inside.’

“And one thing Roy noticed, when he had selfish thoughts and was naughty, these shining knights grew dim and disappeared, and when he had unselfish, tender thoughts they became oh, so bright and clear to him.

“So he thought it over, and thought it over, then told his mother that he was pretty sure beautiful thoughts had a light in them, for he could only see the knights when his thoughts were beautiful, and he was quite sure that selfish thoughts put the light out, because then he couldn't see them.

“But one day Roy caught cold and became very ill, and he was ill for a long, long time, so long that the doctor shook his head and looked very grave, and said that Roy might live for some time, even months, but he didn’t think he would ever be well again.

“You see he couldn’t get enough blood in his body, and he was always languid and tired. He really wanted more nourishment than his mother was able to give him—they were so poor. And although he was ill, he wasn’t quite bad enough yet to be taken into a hospital; he was only languid and tired.

“But one time he was a little worse than usual and had been very restless all the night, and in the morning he fell into a deep, deep sleep. And his mother, worn and tired, sat down by the window and her heart was just like to break. She thought of the times when little Roy was a brave knight, coming with other knights to rescue her and all the people who lived in dark, narrow streets with not enough to eat—Roy had named them prisons—coming to rescue them all, and take them to the country where they would see the blue sky and hear the birds sing. And now, one by one the great tears rolled down her cheeks. What would she do without Roy? He was all she had—all that made life worth—

“‘Mother!’”

“In an instant she was by his side, but stood scarcely daring to breathe. She had never seen anyone like this! And, strangely awed, she knelt noiselessly on the floor by him and remained quite still.

“His face seemed transfigured in light, and from his eyes shone such a deep, deep joy, so deep and so great that it seemed to fill the room with a presence—a presence of calm nobility and power!

“‘Mother,’ he said again, still gazing before him with that strange, deep gaze, ‘I dreamed —,’ then he turned and looked into her face and smiled and said: ‘Motive makes blood, mother, I shall get quite well. Knights always make motive, pure, pure motive. I shall get quite well.’

“And Meg says he did.”

Lotus Group Reports



Lotus Work at 19 Avenue Road, Regents Park, London

ending with August, 1902

During the past summer months there have been many red-letter days that have come and gone, leaving in the hearts and minds of the faithful little workers for Brotherhood a deeper realization of the joy of life. Of these must be mentioned :

WHITE LOTUS DAY, when the Raja Yoga pupils held impromptu festival in the hall which they had learned to know was built by H. P. Blavatsky, the Great Teacher whose love made it possible for them to meet there day by day. The little ones listened to the story of that wonderful life as simply told in words and in music by Mr. Dunn on the organ, after which they chose to sing the song of the White Lotus and then happily settled themselves to draw and paint from nature the beautiful white lily.

CUBAN LIBERTY DAY was not forgotten. Many loving thoughts were sent to all the Cuban children, and the work of the day centered round the idea of liberty won for the suffering nation by the timely support of a greater one.

In the month of June two visitors from Sweden (Mrs. Von Greyerz and her son) spent many happy hours in the School and Lotus Group, building into the memories of all so strong a feeling of the Brotherhood of Nations as may never be forgotten. The Swedish flag now decorates the walls of the hall, a constant token of the warmth of the Swedish heart.

The month of July was full of festivities, among which stands first and foremost the *Lotus Mother's Birthday*. Children gathered from all the Lotus Groups of London and its suburbs, and after forming into line in the garden the procession of children and teachers marched into the hall, gathering into their hands the cable-tow that lay at the foot of a bank of flowers in the center of which was to be seen the Lotus mother's photograph. Rising above was a large picture of Loma-land, with the flowering cliffs and sea beyond. After all were seated a few opening words told of the festivities in which Lotus buds and blossoms all over the world would that day partake. The children spontaneously rose to their feet and in sacred silence joined in thought with the children and students of Loma-land who would that day celebrate the initial ceremonies in the work of building the great Temple. Tea in the garden brought all to a close and the children returned happily home.

Later in the month the Raja Yoga children were much delighted with the tea party and entertainment provided for them by King Edward in honor of his coronation.

The summer session closed with a dramatic entertainment given to their parents and friends, for which all had been working steadily and with great delight to prepare themselves. The difficulties which they had to meet arising from interruption in the attendance of some of the members—through illness—through lack of interest on the part of some parents or guardians in the true welfare of their children—through wilful misrepresentation to parents of the aim and methods of the work done in the Lotus Groups by ignorant or malicious persons—were overcome by the determination and perseverance of these young warriors, and resulted in a most successful and delightful evening. Both parents and teachers were greatly impressed with the power and unconscious grace with which these little children performed their several parts. During the previous rehearsals the elder children had manifested a keen appreciation of the difference between the Lotus plays and the plays they had been taught at the day schools, from the first they felt that here was embodied a message that could not be idly spoken, but must ring clear and true, carrying with it the weight of a pure and unselfish life.

The singing and elocution classes took on a new color and have become very favorite occupations.

The Lotus Group has demanded very careful grading during the month of July as a great many new members have joined, and though there is always a special charm in the united gatherings, yet it was very soon discovered that these little ones would need much individual attention and training; it has therefore been found wise to duplicate some of the classes.

The Lotus Group will reassemble in September.

L. ADA ROBINSON, *Supt.*

On Thursday, July 17th, the Vernon Place Lotus children and the Raja Yoga School children and Lotus Groups of 19 Avenue Road, gave a united entertainment to parents and friends in the beautiful Hall where the Raja Yoga pupils are learning how to live the true life.

The Hall was full, and the entertainment consisted of two parts, the Vernon Place children as guests, giving their part first.

The children marched in from the back of the Hall, dividing into two streams and singing, "We Are Marching from the Mountains," grouped themselves on the stage and a charming sight it was, the full stage, with the eager children facing their audience joyfully. At the end of the singing the Avenue Road children marched down from the platform and, occupying the front seats, watched with breathless interest the play given by their sister group.

The first scene of the play was Nature-land, with groups of fairies, and Captain Sound announced Queen Nature, who entered and, looking sadly at her subjects, gently reproached them for having allowed Discord to creep in and stay with them. And then Captain Sound proclaimed that it was the queen's will that they live together in Harmony and Joy, and when they had *learned* to do that a new queen would come to them and lead them to another land. The fairies all promised the queen that they would obey her, and live and work together in harmony.

The curtain rose next on the little Mineral Fairies, fast asleep on a dust heap, all but one in a bright emerald green dress, who was wide awake, but rather cross, for he grumbled at all the lazy ones and at having to work alone. He wakened Ruby and together they woke all the others. Then Topaz opened her eyes and said she had had a wonderful dream, in which Queen Diamond Soul came to help them. The others all said that Topaz had had that dream before and it never came true. Emerald said the queen could not come, for they had not done their work and prepared the way for her. At that they all jumped up and began to clear away the rubbish, and as they worked they noticed that each seemed to be getting brighter, and at last such a bright light came from them that they said "Queen Diamond Soul must be coming!" and Diamond Soul did appear among them, a shining white figure, that dazzled them for a moment, and then they danced round her singing, "The White Light of Unity."

The third and last scene was the crowning of Diamond Soul, and the return of Golden Harmony. The Nature Queen yielded her throne joyfully to Queen Diamond Soul, but Harmony said they must both rule and join with her in working for the whole of humanity. The play ended, all marching out, led by Queen Diamond Soul, singing "Warriors of the Golden Cord."

The children then changed places, those who had just done their part becoming part of the audience.

The curtain rose on a snow white stage, with white draped seats and pedestals. The Avenue Road children then marched on to the stage with their teachers. One fair Raja Yoga

toddler sat on her knee nursing a white dolly, while other children grouped around her, and the rest were grouped about, filling the platform with beauty, and making a pure and lovely picture daintily relieved here and there by the delicate tinted robes of the "Queens of the Flowers" and the "birds" and other "nature spirits," who were to take part in the play presently.

One tiny Raja Yoga girl sat down sadly at the front of the stage and recited, "I once had a sweet little doll, dears," and at the end sat there contentedly cuddling "The prettiest doll in the world," while a slightly older child recited "After the Rain," which tells children and grown-ups, too, that when sorrow and suffering comes to them they are to welcome their tears as the flowers welcome the rain, knowing that it will help them to a larger, more beautiful growth.

Then the teacher told us about the education of the future, how the development of the soul will be the great care, and that one great means to be used in this future education will be music — music which is the language of the soul. And how this language, rightly spoken, will help to awaken the soul from its long sleep of the ages, and enable it to step out of its chrysalis state into its true position in the sunlight and Joy of life. The stage was then cleared for their play called "Silence, the Song of Life."

The curtain rose, disclosing a statue of Silence standing on a pedestal, holding a harp, with one hand slightly raised, the whole attitude expressing that silence is full of sound.

Enter Young Thinker, clad in blue, carrying a scroll. She notices the statue and reads the words written round the pedestal, "Silence, the Song of Life." She is puzzled. How can silence be a song, or a song silence? She remembers reading something like it in her scroll, and reciting at the foot of the statue, finds the passage, "There is music in nature, guiding growth." She cannot understand it, and thinks if she could only *see* some of the things she could understand better. And as she lies there thinking she hears sweet voices chanting beautiful music apparently far off. She sings softly in answer:

Calling from the mystic distance,
Voices low and sweet I hear;
Night and day with strange persistence,
Call these voices sweet and clear.

Voices answer her again in sweet cadences afar off. She starts up, listening intently, and sings,

Oh, my voices, come still nearer,
Take me from the world apart;
Sing to me your songs yet clearer,
Make your home within my heart.

The statue of Silence during the singing, has stepped down from the pedestal and, as the Young Thinker stands listening in rapture to the mystic voices dying in the distance, calls her by name.

The Young Thinker starts, crying, "It is silence, but *alive* and *speaking!*"

"Truly I am Silence. I heard your wish and have come to show you how the great Law of the Universe is Harmony. So listen and learn."

Then, by the continuous entry and exit of nature forces or spirits, the young Thinker learns how the flowers and the insects and the birds work in harmony together for the common good

of all. How the kindly breezes and the winds help all—help the trees to make music with their leaves, and lift their mighty branches and sing their song. How the great forests sigh for them to come and help them to make their music rich and full. How they ripple the surface of the great ocean, and fan the hot sides of the giant rocks that raise their heads aloft. She learns of Reincarnation from the butterflies, who sing that they are the petals of the blossoms that died long ago; learns how even the mighty Storm King must bow before the greater power of Silence, the grand harmonious Song of Life. And how Nature reveals herself, in all her grand simplicity, to those who humbly bow themselves before her with a true desire to learn her secrets, and use them for the good of all. She learns how the great Mother Ocean has a new song, which she has brought from Loma-land, and that all those who listen through the silence can hear this song, full of Hope, and Love, and Joy for all:

The sound of the seas at Loma-land,
The sound of the ebb and flow,
Swell over the cliffs at Loma-land
Into the world of woe.
And wherever they be who hear it,
Their hands shall be strong to aid,
And their hearts shall be like the ocean,
Mighty and unafraid.

She sees that to fulfill this destiny and evolve into perfect beings, all creatures must learn to work together in perfect harmony, and at last she hears the voice of Silence saying:

“Come, Young Thinker, ‘Claim the destiny Divine,’ and work with me to help all suffering humanity.” And the Young Thinker gladly springs forward, leading all the nature spirits in a rhythmic dance round Silence, who has again ascended her pedestal, and the curtain falls as they finish singing, “Fountain of Wisdom and Light.” K. L.



Report of Lotus Group of U. B. Lodge No. 2, Bristol, England

The “Purple” Lotus Group—the name by which our group is called—was cheered by seeing Miss Ada Robinson at its meeting on Saturday, August 30th. We spent a delightful hour during a portion of which Miss Robinson chatted to the children and made us very happy. This has given us quite a fresh impetus, as we were able to gather many hints, or rather get into touch with the Raja Yoga children at Avenue Road and catch the spirit of their meetings.

We have received copies of the children’s plays sent from the Point, and hope to start them as soon as feasible, as also ball and dumb-bell drill to music, for variety. We are more than grateful to our dear Leader for this speedy reply to our call for help and guidance.

September 4, 1902

EDITH CLAYTON, *Superintendent*



Brixton Lotus Group, London, England

The Lotus classes have been continued through the summer, with the exception of the drill class, and the attendance has been regular.

The members of the *Saturday afternoon Group*, to which children from another neighborhood are invited, has considerably increased.

At the *Sunday morning Members' Group*, the Lotus Manual Lessons are taken. We are now feeling the need of a little change in the program of the meeting, and propose to give from fifteen to twenty minutes to the manual lessons, and then another fifteen to twenty minutes to a story connected with the subject of the lesson.

At the *Saturday morning Junior Group* the attendance keeps up and the children seem to enjoy it.

On August 13th, the children gave a public *representation of their play* "Harmony in Nature," in the lodge rooms. It was a successful evening in more ways than one, and the manner in which the children carried out the spirit of the play, by their behavior in dressing, etc., their prompt obedience and orderliness, as well as by the actual performance on the stage, showed that the words they had learned had become more than mere words to them.

The *play is a symbolic one*; the magic force of Silence, and its opposite aspect of Harmony, the young thinker, plant and animal life, and the elemental forces of nature, were represented, and in a simple dramatic way, the great Law, and the One Life in all the universe illustrated. We are learning gradually to adapt our stage to more ambitious dramatic efforts; stage effects, dresses, etc., are being added to, and we hope to regularly reproduce, with the children's help, such plays for the public. The children are greatly interested in such work, and have proposed on their own account, to arrange a Social evening soon, for which they will provide a program.

FRANCES CORYN
JESSIE HORNE



Sydney, N. S. W., Australia

The 6th of July entertainment to the Lotus Group to celebrate our dear Leader's birthday was a glorious success. Joy beamed on every face—the parents were simply delighted with the lessons that were put forth or before them by their little ones in their recitations. After the recitations and all the little ones had marched round the Lotus Mother's photograph, all had wished her many happy returns of the day, came refreshments and games, and last of all a huge birthday cake, beautifully iced, was cut and passed round, after which good wishes were exchanged and all left for their homes after a very happy evening.

ADA N. WARREN, *Secretary*



U. B. Lodge No. 3, Germany

NURNBERG, July 6

Dear Teacher, Leader and Lotus Mother: We are assembled here to celebrate your birthday. Our room is bright and loaded with flowers; the Lotus children sit around in their festival dresses, and the grown-ups speak thoughtful, earnest words. At the conclusion of our joyous festival we all send you our best wishes and greetings from old Nurnberg and pray that you may be permitted to continue your redeeming work among all the nations in order to lift them up to the knowledge of their better selves.

[Signed]

CONRAD J. GLUCKSELIG, the
Other Members and the Lotus Children

Boys' Brotherhood Clubs & Girls' Clubs

Boys' Brotherhood Club, Lodge No. 30, England

We have held four ordinary meetings of the club. This club was also represented at the monthly united meeting of the London Boys' Brotherhood Clubs at Avenue Road. The first part of our meetings are occupied with ordinary business, after which we practise singing. The singing interests the boys very much and great good must result. After singing we have drill. Some evenings we have debates upon very living questions and by this means are developing self-reliance. The first Thursday in each month is our entertainment night. The adult members of the lodge assist us in this. The club is really strong. The boys are assuredly realizing something of their true position, in support of which we have the testimony of some of the mothers. We must not look for results in this work, because it is essentially concerned with the characters of the boys. We cannot count progress by superficial evidences. All our effort is living power, and if actuated by true motives, goes straight to the heart of the boy. To re-awaken the energies of the boy's own soul, all work, if undertaken with conscious knowledge of the possibilities of each soul, will—*must* mirror forth in action sooner or later. The work among the coming men of the nation is one of engrossing interest.

W. G. SMITH, *Superintendent*



Girls' Club, U. B. Lodge No. 2, England

Two events of interest have happened during the past month—the visits of Miss Ada Robinson (from 19 Avenue Road, London) and of Brother Dunn. Miss Robinson's first visit was timed so that she might be present at the Girls' Club on Tuesday, August 12th, when she told them about the Girls' Club in London and added much that was kind and encouraging about their club, and we now feel quite closely linked to the girls at 3 Vernon Place.

The girls have suddenly made quite a start with their singing, and on Sunday, Sept. 1st, Brother Dunn most kindly heard them sing and gave them many hints for future use.

The Swedish form of drill will for the future be replaced by dumb-bell drill to music.

BRISTOL, *September, 1902*



August, 1902, Women's Meetings of Lodge No. 30, England

Our meetings are held on Monday afternoon. The women members of the Lodge are taking an increasingly sympathetic interest in the women's meeting, and so we are getting into closer touch with the mothers of the Lotus children. We feel that our meetings make a link between the mothers and the teachers of the Lotus Group. The objects of the International Brotherhood League are read at every meeting to give the key-note. Our aim is to give the knowledge we have gained to help those who have fewer opportunities to learn the true philosophy of life. We have had two very successful outings during the summer, in the forest, taking our tea and having it on the grass. We get to know our sisters better through these social gatherings.

M. E. Box